GESENIUS'

HEBREW GRAMMAR:

SEVENTEENTH EDITION,

WITH NUMEROUS CORRECTIONS AND ADDITIONS,

BY

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TRANSLATED BY

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WITH

GRAMMATICAL EXERCISES

AND

A CHRESTOMATHY,

BY THE TRANSLATOR.

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TRANSLATOR'S PREFACE.

THE apparatus for the grammatical study of the Hebrew language, contained in this volume, consists of three parts:

1) A translation of Dr. Rödiger's seventeenth edition of the Hebrew Grammar of Gesenius.

2) A course of grammatical exercises, to aid the learner in acquiring and applying a knowledge of the elementary principles of reading and inflection, and in the analysis of forms.

3) A Chrestomathy, consisting of explanatory notes on select portions of the Hebrew Bible.

The translation has been prepared from the manuscript revision for the seventeenth German edition, furnished by Dr. Rödiger in advance of its publication in Germany. This has been strictly followed in the revision of the translation, which has been in great part rewritten, so as to make it an exact representation of the original work, in its present improved form, and of the present state of Hebrew philology, as it is exhibited by Dr. Rödiger.*

* In consulting the references to the grammar, in Gesenius' Hebrew Lexicon (Dr. Robinson's translation, fifth, revised edition, 1854), and in other works, it should be remembered that the numbering of the sections, in this edition, is increased by *one* after § 48, by *two* after § 86, and by *three* after § 126, of the former editions.

The grammatical exercises have been entirely rewritten, on an improved plan. The attention of teachers is respectfully requested to the method of study, proposed on page fourth of the Exercises, which has been found to lighten greatly the labor both of the teacher and learner.

A new and much more extended selection has been made of Hebrew reading lessons, with grammatical and exegetical notes suited to the wants of the student. It is the plan of these notes, to repeat nothing which is contained in the grammar and lexicon, and for the statement of which they can be referred to. On a different plan, the same information might have been spread over many times the number of pages, with no other effect than to embarrass the learner, and retard his real proficiency.

No pains have been spared to secure perfect accuracy in the printing of the book. My thanks are due to the conductors of the press of Mr. TROW, especially to Mr. W. F. GOULD, for the extraordinary care bestowed upon the proofs, before they were sent to me for examination. They have since been subjected to several careful revisions; and it is believed that no error, of any importance, has escaped detection.

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INTRODUCTION.

§ 1.

OF THE SEMITIC LANGUAGES IN GENERAL.

1. The Hebrew language is only a single branch of a great parent-stock in western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia; that is, in the countries extending from the Mediterranean sea to the Tigris, and from the mountains of Armenia to the southern coast of Arabia. But in very early antiquity, this family of languages had spread from Arabia over Ethiopia, and through Phœnician colonies over several of the islands and coasts of the Mediterranean sea, and particularly over the whole Carthaginian coast. There is no ancient name for the collective nations and languages of this stock. The now generally received name, *Semites*, *Semitic languages*, borrowed from the fact that most of the nations who spoke these languages were descended from Sem (Gen. x. 21), may be retained in the want of one more appropriate.*

2. From this Semitic stock have proceeded three principal branches. I. The *Arabic*, in the southern part of the Semitic domain. To this belongs the Ethiopic, as an offshoot of the South-Arabic (Himyaritic†), and the language of the Sinaitic inscriptions, a descendant of the North-Arabic.‡ II. The *Ara-*

* From Sem proceeded the Aramæan and Arabic branches, as well as the Hebrews; but not the Ethiopians (Cush), and the Canaanites. The two latter are referred to Ham (vs. 7, 15, f.); though their language belongs decidedly to those called Semitic. Among the Semites are reckoned also (v. 21) the Elamites and Assyrians, whose language has not yet been thoroughly investigated.

† *Rödiger*, Excursus to Wellsted's Reisen in Arabien, Halle, 1842, Bd. II., S. 361.

‡ *Tuch*, in the Zeitschrift der deutschen morgenl. Gesellschaft, Bd. III., S. 129. f.

mæan, in the northern and northeastern division. It is called *Syriac*, in the form which it takes in the Christian Aramæan literature, and *Chaldee*, as it exists in the Aramæan writings of Jews. To these writings belong some later portions of the Old Testament, viz. Ezra iv. 8—vi. 18, and vii. 12–26; Dan. ii. 4—vii. 28.* To the Aramæan belongs also the *Samaritan*, in its fundamental character; though, like the Chaldee, it often has a strong tincture of the Hebrew. The Aramæan of the Nestorians is a very debased and corrupted dialect, as is also the present Vulgar-Syriac. III. The *Hebrew*, with which the *Canaanitish* and *Phœnician* (Punic) nearly coincide; holding a relation, in its character as well as geographical position, about midway between the Arabic and the Aramæan. All these languages are related to each other in much the same manner as those of the Germanic family (Gothic, Old-northern, Danish, Swedish; high and low German, in the earlier and later dialects): or as those of the Slavic tongues (Lithuanian, Lettish; Old-Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as is the case with the Phœnician, or they exist only in altered and decayed forms, as the modern Syriac among the Jews and the Syrian Christians in Mesopotamia and Curdistan;† the Ethiopic in the modern Abyssinian dialects (Tigre, Amharic); and also the Hebrew, among a part of the modern Jews, though the latter in their writings aim at the reproduction of the language of the Old Testament. The Arabic alone, has not only retained to this day its original seat, Arabia proper, but has encroached in all directions upon the domains of other tongues.

The Semitic stock of languages is bordered, on the east and north, by another of still wider extent, which has spread itself from India into the western parts of Europe. This stock, as it comprehends, under the most varied ramifications, the Indian (Sanscrit), ancient and modern Persian, Greek, Latin, Slavic, the Gothic with the other Germanic languages, is hence called the INDO-GERMANIC. With the Old-Egyptian language, an offspring of which is the Coptic, the Semitic has had, in very high antiquity, manifold points of contact. Both have much in common; but their relation is not yet precisely determined.‡ The Chi-

* The most ancient passage, where Aramæan words as such occur, is Gen. xxxi. 47. Comp. also the Aramæan verse in Jer. x. 11.

† See *Rödiger* in der Zeitschrift für die Kunde des Morgenlandes, B. II., S. 77. ff.

‡ For comparisons of the Egyptian and Semitic, see *Gesenius* in d. Allg. Lit. Zeitung, 1839, No. 77. ff., 1841, No. 40, and in his Thes. ling. Hebræe; *Schwarz* in d. Alten Ægypten; *Bunsen's* Ægypten I. S. 520. ff.

nese, the Japanese, the Tartar and other languages, exhibit a radically different character.

3. The Semitic stock, in its grammatical structure compared with that of other languages, particularly the Indo-Germanic, exhibits many peculiarities, which collectively constitute its distinctive character, although many of them are found singly in other languages. These are: *a*) among the consonants (which, in general, form the body and substance of these languages) a number of gutturals, of different gradations in sound; the vowels proceeding all from the three primary sounds (*a, i, u*), and serving rather to mark subordinate distinctions: *b*) word-stems, mostly consisting of three consonants: *c*) in the Verb, only two tense-forms, each having a peculiarly defined usage; and a marked regularity pervading the formation of verbals: *d*) in the Noun, only two genders, and a very simple designation of case: *e*) in Pronouns, the designation of oblique cases by appended forms (*suffixa*): *f*) scarcely any compounds, either in the Noun (many proper names excepted), or in the Verb: *g*) in the Syntax, a simple succession of members, with little of periodic structure in the subordination of clauses.

4. In the province of the Lexicon also, the Semitic languages differ essentially from the Indo-Germanic; though there is here apparently more agreement than in grammatical structure. Very many stem-words and roots are coincident in sound with those of the Indo-Germanic stock. But, aside from expressions directly borrowed (see below), the actually similar restricts itself, partly to words imitative of natural sounds (onomatopoetic), partly to those in which the sameness or similarity of meaning follows of itself from the nature of the same sounds, after the universal type of human speech. Neither of these establishes any *historical* (gentilic) relationship; to the direct proof of which, the agreement also in grammatical structure is essential.*

* The points of connection, between the Semitic stock and the Indo-Germanic, Gesenius has endeavored to point out in his later lexical works; and others have carried this comparison still farther, or have taken it up in their own way. But nowhere is illusion more easy, or more common, than in investigations of this kind; and one requires great circumspection, and especially a comprehensive knowledge of the whole system of sounds in both families, in order to be secure from error in these obscure paths. It is here as indispensable, to be strict in noting what does not fulfil all the conditions of a common origin, as to be able to discover superficial points of agreement. So much, at least, is to be held as certain: that these two

As examples of stems originating in the same natural sound (*onomatopoetic*), we may class together the following: לָחַךְ, לָקַק, *λείχω, lingo*, San. *lih*, Fr. *lecker*, Germ. *lecken*, and Eng. *to lick*; גָּלַל (kindr. אָבַל, עָבַל), *κύλλω, κίλλω, κυλίω, volvo*, Germ. *quellen, wallen*, and Eng. *to well*, גָּרַד, חָרַט, חָרַח, *χαράττω*, Pers. *kharidan*, Ital. *grattare*, Fr. *gratter*, Germ. *kratzen*, and Eng. *to grate, to scratch*; פָּרַךְ, *frango*, Germ. *brechen*, Eng. *to break*, &c. An example of another kind is *am, ham* (*sam*), *gam, kam*, in the signification *together* [gathered]; e. g. in Heb. אָמַם (hence אֻמָּה people, prop. assemblage), עִם *together*-with, גַּם (hence גַּם also), Arab. جمع to collect; Pers. *ham, hama*, at once; San. *amâ*, with, Gr. ἅμα (*αμφω*), ὁμός, ὁμοῦ, (ὅμιλος, ὅμαδος), and hardened, *κοινός*, Lat. *cum, cumulus, cunctus*, and with the corresponding sibilant, San. *sam, σύν, ξύν*, ξυνός = *κοινός*, Goth. *sama*, Germ. *sammt, sammeln*: though doubts may still be raised in regard to some of the instances quoted.

Essentially different from such internal coincidence, is the adoption and naturalization of single words from other languages (borrowed words). Thus,

a) When Indian, Egyptian, Persian objects are expressed in the Hebrew by their native names. E. g. יְאוֹר (Egypt. *ior, iero, iaro*) river, Nile; אָחוּ (Egypt. *ake, achi*) Nile-grass; פַּרְדֵּס = *παράδεισος*, Persian pleasure-grounds, park; דַּרְכְּמוֹן, daric, Persian gold-coin; תְּכֻכִּיִּים, from the Indian (Tamul.) *togai*, peacocks. Several of them are found also in Greek: as, קוֹף (San. *kapi*) ape, *κῆπος, κῆβος*; כַּרְפַּס (San. *karpâsa*) cotton, *κάρπασος, carbasus*.

b) When Semitic words, names of Asiatic products and articles of trade, have passed over to the Greeks along with the objects themselves. E. g. בּוּץ *βύσσος, byssus*; לְבוֹנָה, *λιβανωτός*, frankincense; קָנֶה, *κάνη, κάννα, canna*, reed; כַּמּוֹן, *κύμινον, cuminum*, cumin; מֹר, *μύῤῥα, myrrha*; קְצִיעָה, *κασσία, cassia*; גָּמָל, *κάμηλος, camelus*; עֲרֻבּוֹן, *ἀῤῥάβων, arrhabon, arrha*, pledge. Such transitions would be facilitated, especially, by the commercial dealings of the Phœnicians.

5. The written form of a language is never so perfect, as to express all its various shades of sound. The writing of the Semites has one very remarkable imperfection; viz. that only the consonants (which do indeed constitute the kernel and body of language) were written out as real letters; whilst, of the vowel-sounds, only the more prolonged ones, and not always even these, were represented by certain consonants (§ 7). At a later period, in order to represent all the vowel-sounds to the

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families *do not hold a sisterly, or any near relationship to one another*; and that the characteristic structure of each must first be dissected and analyzed, before any original elements, which they may have in common, can be discovered. This comparison, moreover, belongs more to the Lexicon than to the Grammar.

eye, there were attached to the letters (§ 8) small, separate signs (points, or strokes, above or below the line); though, for more practised readers, they were wholly omitted. The letters are always written, moreover, from right to left.*—Dissimilar as the different Semitic alphabets may appear, they yet all proceed, by various tendencies and modifications, from one and the same original alphabet. Of this the truest copy, among all existing specimens of alphabetic writing, is preserved in the Phœnician, from which sprang the old Greek, and mediately all the European written characters.

For a complete view of the Phœnician alphabet, and of all those which have proceeded from it, see *Gesenius* Monumenta antiqua Phœnicia (Lipsiæ, 1837, 4.) p. 15. ff. and Tab. 1–5, and his article *Palæographie*, in *Ersch and Gruber's* Encyclop. Sect. III. Bd. 9.

6. In regard to the relative age of these languages, the oldest written works are found in the Hebrew (§ 2); the Aramæan commence about the time of Cyrus (in the book of Ezra); those of the Arabic branch not earlier than the first centuries of the Christian era (Himyaritic inscriptions, Ethiopic translation of the Bible in the fourth century, North-Arabic literature after the sixth). But it is still another question, which of these languages longest and most truly held to the original Semitic type; in which of them, as they have come to us, we trace the earlier phase of their development. For the more or less rapid progress of language, in the mouth of a people or of tribes of the same people, is determined by causes quite distinct from the growth of a literature; and often, before the formation of a literature, the organism of a language has already become shattered, especially by early contacts with other tongues. Thus, in the Semitic domain, the Aramæan dialects suffered the earliest and greatest decay,† and next to them the Hebrew-Canaanitish. The Arabic

* The Ethiopic is written from left to right. But this is probably an innovation of the earliest missionaries, by whom Christianity was introduced into Ethiopia; for an ancient inscription still exhibits the reversed direction, as does also the South-Arabic (Himyaritic) writing, which is most nearly related to the Ethiopic, and which regularly runs from right to left. See *Rödiger*, in the Zeitschr. f. d. Kunde des Morgenl. Bd. II., S. 332. ff. and his Excursus to Wellsted's Reisen in Arabien, II. 376. ff.

† A new element must be taken into account, should the language of the cuneiform inscriptions, found within the Aramæan district, prove to be of the Semitic stock. But this is still so doubtful, that we here leave it out of view.

longest retained the natural fulness of its forms; remaining undisturbed, among the secluded tribes of the wilderness, in its fully stamped organism. But at length, in the Mohammedan revolutions, this also became greatly impaired; and hence, at this so much later period, it begins to exhibit about the same stage as the Hebrew had reached, so early as the times of the Old Testament.*

Hence the phenomenon, accounted so strange, that the ancient Hebrew accords more, in its grammatical structure, with the later than with the earlier Arabic; and that the latter, though first appearing as a written language at a late period in comparison with the other Semitic tongues, has yet preserved a structure in many respects more perfect, and greater freshness in its system of sounds; holding among them a relation similar to that of the Sanscrit among the Indo-Germanic languages, or of the Gothic in the narrower circle of the Germanic. How a language can preserve its fuller organism, amidst decaying sister tongues, is seen e. g. in the Lithuanian compared with the Slavic languages, properly so called. So the Doric held tenaciously to earlier sounds and forms; so the Friesic and Icelandic, among the German and northern languages. But even the firmest and most enduring organism of language often decays, in single forms and formative tendencies; and *vice versa*, in the midst of universal decline, the ancient and original form is here and there preserved. Such is the fact, in regard to the Semitic tongues. The Arabic too, has its chasms, and its later accretions; but in general, it may justly claim the priority, especially in the system of vowel-sounds.

To establish more definitely these principles, and carry them out fully, belongs to a Comparative Grammar of the Semitic languages. But, from what has been said it follows: 1) That the Hebrew language, as found in the ancient, sacred literature of the people, has already suffered more considerable losses, in respect to its organism, than the Arabic at the much later period, when it first comes historically within our field of view. 2) That notwithstanding this, we cannot award to the latter an exclusive priority in all points. 3) That it is a mistaken view, when many regard the Aramæan, on account of its simplicity, as nearest to the original form of Semitism; for this simplicity it owes to a decay of organism and the contraction of its forms.

On the character, literature, grammatical and lexical treatment of these languages, see Gesenius' preface to his Hebräisches Handwörterbuch, eds. 2–4.—[Biblical Repository, vol. III.]

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* Among the Bedouins of the Arabian desert, the language still preserves many antique forms. See *Burckhardt*, Travels in Arabia, Append. VIII. p. 466; his Notes on the Bedouins and Wahabys, p. 211; and *Wallin*, in the Zeitschrift der deutsch. morgenl. Gesellschaft, Bd. V. (1851,) p. S. 1. ff. VI., S. 190. ff. 369. ff.

§ 2.

HISTORICAL VIEW OF THE HEBREW LANGUAGE.

See *Gesenius'* Geschichte der hebräischen Sprache und Schrift, Leipzig, 1815, §§ 5–18.

1. This language was the mother-tongue of the Hebrew or Israelitish people, during the period of its national independence. The name, Hebrew language (לְשׁוֹן עִבְרִית, *γλῶσσα τῶν Ἑβραίων*, *ἑβραϊστί*), is not found in the Old Testament, and seems rather to have been in use among those who were not Israelites. We find instead of this, *Language of Canaan* (Is. xix. 18) from the country where it was spoken; and יְהוּדִית, *Judaicè* (2 K. xviii. 26, comp. Is. xxxvi. 11, 13; Neh. xiii. 24). The latter term belongs to the later usage, which arose after the return of the ten tribes from captivity, and in which the name *Jew*, *Jews*, came gradually to comprehend the whole nation. (Jer. Neh. Esth.)

The names, *Hebrews* (עִבְרִים, *Ἑβραῖοι*, Hebræi) and *Israelites* (בְּנֵי יִשְׂרָאֵל), were distinguished as follows. The latter bore the character of a national name of honor, which the people applied to themselves, with a patriotic reference to their descent from illustrious ancestors. The former was probably the older and less significant name of the people, by which they were known among foreigners. For this reason, it is used in the Old Testament particularly when they are to be distinguished from other nations (Gen. xl. 18; xliii. 32); and where persons who are not Israelites are introduced as speaking (Gen. xxxix. 14, 17; xli. 12). Compare Gesenius' Hebr. lexicon, Art. עִבְרִי. On the contrary, among the Greeks and Romans, e. g. in Pausanias, Tacitus, and also Josephus, it is the only name in use. As an appellative it might mean, *belonging to the other side, people of the land on the other side* (with reference to the country beyond the Euphrates), from עֵבֶר *land on the other side*, and the formative syllable ־ִי (§ 86, 5). It might then have reference to the colony, which under Abraham migrated from regions east of the Euphrates into the land of Canaan (Gen. xiv. 13); though the Hebrew genealogists explain it as a patronymic, by *sons* (posterity) *of Eber* (Gen. x. 21; Num. xxiv. 24).

At the date of the writings of the New Testament, the term *Hebrew* (*Ἑβραϊστί*, John v. 2; xix. 13, 17, 20. *Ἑβραΐς διαλέκτος*, Acts xxi. 40; xxii. 2. xxvi. 14) was applied also to the language then vernacular in Palestine, in distinction from the Greek. Josephus (ob. about A. D. 95) uses it in this sense, and also for the ancient Hebrew.

The name *lingua sancta* is first given to the Hebrew in the Chaldee paraphrases of the Old Testament, as the language of the sacred books, in distinction from the *lingua profana*, or the Chaldee popular language.

2. In the very earliest writings, as they have come down to us in the Pentateuch, we find the language in nearly the same form which it continued to bear till the time of the exile, and beyond it; and we have no historical facts respecting the earlier stages of its formation. So far as we can learn from history, its home was Canaan. It was substantially the language spoken by the Canaanitish, or Phœnician* races, who inhabited Palestine before the immigration of Abraham and his descendants, by whom it was transplanted to Egypt, and again brought back with them to Canaan.

That the Canaanitish races in Palestine spoke the language now called Hebrew, is shown by the Canaanitish proper names. E. g. מַלְכִּי־צֶדֶק i. e. *king of righteousness*; קִרְיַת סֵפֶר i. e. *city of books*.

There is an equally close agreement with the Hebrew, in the remains of the Phœnician and Punic language. These are found, partly in their own peculiar character (§ 1, 5) in inscriptions, about 130 in number, and on coins. For copies of them, see *Gesenius*, Monumenta Phœnicia; *Judas*, Etude démonstrative de la langue phénicienne, Paris 1847; *Bourgade*, toison d'or de la langue phénicienne, Paris 1852. Partly, they are found in Greek and Roman characters, scattered here and there in ancient writers, and among them is one continuous passage in *Plautus*, Pœnulus, 5, 1, 2. From the former, we learn the native orthography; and from the latter, the pronunciation and vocalization. The two together furnish a distinct image of this language, and of its relation to the Hebrew.

As examples of variations in orthography and in forms, may be cited, 1) the almost constant omission of the vowel-letters (§ 7, 2); as, בת for בית *house*; קל for קול *voice*; צדן for צידון; כהנם for כֹּהֲנִים *priests*; 2) the feminine ending ת (*ath*) in the absolute state (§ 80, 2), and א (*o*), besides many others. In pronunciation they are still more remarkable, especially in the Punic. In this, ו was pronounced commonly as *u*; e. g. שֹׁפֵט *sufet* (judge); שָׁלוֹשׁ *salûs* (three); רש *rus* = רֹאשׁ (head): for short *i* and *e*, it has often the obscure, dull sound *y*; e. g. חִנְנוּ *ynnynnu* (ecce eum), אֶת *yth*: the ע it sounds as *o*; e. g. מִעַכְבָּר *Mocar* (comp. מַעֲכָה Sept. *Μωχά*). For the entire collection of these grammatical peculiarities, see *Gesenius*, Monum. Phœn. p. 430 sqq. and Movers, Art. *Phœnizien*, in *Ersch and Gruber's* Encyclop. Sect. III. Bd. 24, S. 434. ff.

3. In the language of the ancient documents which have come down to us in the Old Testament, we can distinguish no more than two distinct periods: the first, extending to the end of

* כְּנַעֲנִי, כְּנַעֲנִי is the native name both of the Canaanitish tribes in Palestine, and of those who dwelt at the foot of Lebanon and on the Syrian coast, whom we call Phœnicians, while they are called כנען on their own coins. Also the people of Carthage gave themselves the same name.

the Babylonian exile, which may be called its *golden age;* and the second, or *silver age*, after the exile.

To the first belongs the greater part of the books of the Old Testament: viz. of prosaic and historical writings, the Pentateuch, Joshua, Judges, Ruth, Samuel, Kings; of poetical writings, the Psalms (a number of later ones excepted), Solomon's Proverbs, Canticles, Job; the earlier prophets, in their chronological order, as follows: Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Habacuc, Nahum, Obadiah, Jeremiah, Ezekiel. The last two, as they lived and taught shortly before, as well as during the time of the exile, and also the latter part of the book of Isaiah (chs. xl.–lxvi. with some earlier chapters), stand on the borders of both ages.

The point of commencement for this period, and in general, of the literature of the Hebrews, must certainly be fixed as early as the time of Moses; even though we should regard the Pentateuch, in its present structure and form, as modelled by a later hand. It suffices for the history of the language and for our object to remark, that the Pentateuch has certainly peculiarities of language, which may be regarded as archaisms. The words הוּא *he* (§ 32, R. 6), and נַעַר *a lad*, as there used are of common gender, and mean also *she* and *maiden*, like ὁ and ἡ παῖς; and certain harder forms of words, e. g. צָפְצַף, צָחַק, are here the usual ones, whilst in other books they are exchanged for the softer forms, as זָעַק, שָׂחַק.

On the other hand, there are found in Jeremiah and Ezekiel, clear instances of approximation to the Aramæan coloring of the second, or silver age (see No. 5).

4. The different writers and books, though each has certainly peculiar characteristics, exhibit no very important differences bearing on the history of the language during this period; as, indeed, the date of composition of many of these books, especially the anonymous historical ones, cannot be determined with entire certainty. On the contrary, the poetic diction is every where distinguished from prose, not only by a rhythmical movement in measured parallel members, but also by words, forms and significations of words, and constructions, peculiar to itself: a distinction not so strongly marked, however, as in the Greek for example. But most of these poetic idioms are employed in the kindred languages, particularly the Aramæan, as the common forms of speech. They may in part be regarded as archaisms, which the poetic diction retained, in part as additions made to the stores of the language, by poets to whom the Aramæan was

familiar.* The prophets, moreover, at least the earlier ones, in language and rhythm are to be ranked almost as poets; except that with these poetical speakers, the sentences often run on to greater length, and the parallelism is less measured and regular, than in the writings of those who are strictly poets. The language of the later prophets keeps more closely to the form of prose.

On the poetic rhythm in Hebrew, see *De Wette*, Commentar über die Psalmen (4th ed. Heidelb. 1836), Einleit. § 7;† *Ewald*, die poetischen Bücher des alten Bundes, Th. I. (Göttingen 1839); and (briefly treated) *Gesenius*, Hebr. Lesebuch, Vorerinnerungen zur 2ten Abtheilung.

Of *poetic words*, (occurring along with those used in prose,) the following are examples: אֱנוֹשׁ *man*, = אָדָם; אֹרַח *path*, = דֶּרֶךְ; אָתָה *to come*, = בּוֹא; מִלָּה *word*, = דָּבָר.

To the *poetic significations* of words belongs the use of certain *epithets* in place of substantives: e. g. אַבִּיר *strong* (one), for God; אַבִּיר *strong* (one), for bullock, horse; לְבָנָה *alba*, for *luna*; יְחִידָה *unicus*, *dearest*, for life.

Of *poetic forms*, we may note, e. g. 1) the longer forms of prepositions denoting relations of space (§ 103, 3); as, עָלַי = עַל, אֵלַי = אֶל, עָדַי = עַד; 2) the endings ־ִי, î, in the noun (§ 90); 3) the *suffixes* ־וֹ, ־מוֹ, ־מוֹ, for ם, ־ָם, ־ֵם (§ 57); 4) the plural-ending ־ִין for ־ִים (§ 87, 1, *a*).

To the *poetic* peculiarities in syntax belong, e. g. the far more sparing use of the article, of the relative pronoun, of the accusative-particle אֵת; the construct state before a preposition; the shortened form of the imperfect, in the signification of the usual form (§ 128, 2. R.); and in general, a concise vigor of expression.

5. The second or silver age, from the close of the exile to the times of the Maccabees (about 160 B. C.), is marked chiefly by an approximation in the language to the kindred Aramæan (Chaldee); the Jews having the more easily accustomed themselves to the use of it, during their residence in Babylonia, on account of its near resemblance to the Hebrew. After the return from the exile, the Aramæan came more and more into use; its influence was felt more and more on the old Hebrew language of books (and now also upon the style of prose), which was thus gradually banished from common use, though it continued to be understood and written by the learned.

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* That in Isaiah's time (2d half of the 8th century before Christ) the more educated Hebrews, at least the officers of state, understood Aramæan is expressly mentioned in 2 Kings xviii. 26; comp. Is. xxxvi. 11.

† Biblical Repository, No. IX.—Tr.

We may form a conception of the relation of the two languages, at this later period, by comparison with that of the High and Low German in Lower Saxony, or with that of the High German and the popular dialects in the south of Germany and in Switzerland; for here also, even among the more educated, an influence is commonly exerted by the popular dialect, on the oral and written expression of the High German. It is a false view, founded on an erroneous interpretation of Neh. viii. 8, that the Jews had at this time wholly lost the knowledge of the ancient Hebrew, and must learn its import from priests and adepts in the language.

The writings of the second period, all of which exhibit this Chaldee coloring, though in various shades, are the following books of the Old Testament: Ezra, Nehemiah, Chronicles, Esther; of the prophetical books, Jonah, Haggai, Zechariah, Malachi, Daniel; of the poetical books, Ecclesiastes, and the later Psalms. In their character also as literary compositions, they stand far below the writings of earlier times; though there are not wanting productions of this period, which, in purity of language and æsthetic worth, are little inferior to those of the golden age. Such e. g. are many of the later Psalms (cxx. ff. cxxxvii. cxxxix).

Examples of later *words* (Chaldaisms) for which the earlier writers employ others: זְמַן = עֵת *time*; קִבֵּל = לָקַח *to take*; סוֹף = קֵץ *end*; שְׁלַט = מָלַךְ *to rule*.—Of later *significations*: אֲמַר (to say) *to command*; עָנָה (to answer) *to begin speaking*.—Of later *grammatical* usages: the frequency of the *scriptio plena* וֹ and יִ—, e. g. דָּוִיד (elsewhere דָּוִד), even קוֹרֵשׁ for קָרַשׁ, רוֹב for רֹב; the interchange of final ח—ָ and א—ָ; the more frequent use of substantives in וֹן, ן—ָ, etc.

But the peculiarities of these later writings are not all Chaldaisms. Some do not occur in the Chaldee, and must have belonged to the earlier *popular-dialect* of the Hebrews, especially, as it seems, in the northern parts of Palestine. There the book of Judges and Canticles may have been written; and hence the occurrence, in these earlier writings, of the form שָׁ for אֲשֶׁר (§ 36), which was the common form in the Phœnician.

Rem. 1. Of diversities of dialect, in the old Hebrew language, only a few, and those but slight, traces are found; namely, in Judges xii. 6, according to which the Ephraimites appear to have pronounced שׁ as שׂ or ס; and in Neh. xiii. 23, 24, where an Ashdod (Philistine) dialect is spoken of.

2. The remains of Hebrew literature, which have come down to us, cannot be supposed to contain the entire stores of the old Hebrew language; and we must regard it as having been far more rich and comprehensive, than it now appears in the canonical literature of the Old Testament, which is itself but a part of the entire national literature of the ancient Hebrews.

§ 3.

GRAMMATICAL TREATMENT OF THE LANGUAGE.

(*Gesenius*, Geschichte der hebr. Sprache, §§ 19—39.)

1. At the time of the gradual extinction of the old Hebrew language, and when the collection of the Old Testament writings was closed, the Jews began to apply themselves to the explanation and criticism of this their sacred codex, and to the preparation of translations from it into the popular languages now prevalent among them. The oldest is the Greek translation of the so-called *seventy interpreters* (LXX), commenced at Alexandria in Egypt with the translation of the Pentateuch, under Ptolemy Philadelphus, and completed in later years. It was in part made from knowledge of the original Hebrew as a living tongue, for the use of Jews whose language was the Greek, particularly those who resided at Alexandria. Somewhat later, the Chaldee translations (the Targums, תַּרְגּוּמִים, *translations*) were composed in Palestine and Babylonia. The *explanations*, professedly derived in part from tradition, have almost exclusive reference to civil and ritual law and dogmatic theology, with as little scientific value as the remarks on various readings. Both are contained in the *Talmud;* the first part (*Mishna*) composed in the third, and the second (*Gemara*) in the sixth century. The Mishna is the beginning of the *new Hebrew* literature; in the Gemara, on the contrary, the language has more the form of the Chaldee.

2. In the interval between the composition of the Talmud and the earliest grammarians, falls mainly the *vocalization* of the yet unpointed text (§ 7, 3); as also the collection of critical remarks, under the name of *Masora* (מָסֹרָה, *traditio*), to which the manuscript copies of the Textus Receptus of the Old Testament have ever since been conformed, and from which it is called the *Masoretic* text.

One of the oldest and most important portions of the Masora is the collection of various readings, called *Q^eri* (§ 17). The punctuation of the text, moreover, is not to be confounded with the compilation of the Masora. The former was settled at an earlier date, and is the fruit of a much more thorough work than the Masora, which was finished considerably later.

3. It was about the beginning of the 10th century, that the first collections in grammar were made by Jews, in imitation of the Arabic grammarians. The first attempts, by Rabbi Saadia (ob. 942) and others, are lost; but those of R. Judah Hhayug (called also Abu Zacharia Yahya) about the year 1000, and of R. Jonah (Abu-'l-Walid Marvan ibn Ganach) about 1030, composed in the Arabic language, are still extant in manuscript. Assisted by these previous labors, Abraham ben Ezra and R. D. Kimchi, especially, (the former about 1150, the latter about 1190–1250,) won for themselves a classic reputation as grammarians.

From these earliest grammarians proceed many methods of arrangement and technical terms, which are still in part retained; e. g. the designation of the derivative and irregular verbs, after the old paradigm פעל, the *voces memoriales*, as בְּגַדְכְּפַרְ, and the like.*

The father of Hebrew philology among Christians was *John Reuchlin* (ob. 1522), to whom Greek literature also owes so much. But he, as also the grammarians of the next succeeding period down to *John Buxtorf* (ob. 1629), still adhered almost exclusively to Jewish tradition. It was not till after the middle of the 17th century, that the field of view began gradually to extend itself; and that the study of the sister tongues, chiefly through the labors of *Albert Schultens* and *N. W. Schröder*, was made tributary to the grammatical knowledge of Hebrew.

The comparative value of such subsequent works as have any claims on the ground of enduring, scientific merit, must be estimated by comparison with what is required in the grammar of every ancient language: viz. 1) that all the phenomena of the language shall be fully and accurately exhibited, in their organic connection (the empirical and historico-critical element); 2) that these facts of the language shall be *explained*, partly by comparison with one another and with the analogy of the sister tongues, and partly from the general philosophy of language (the philosophical element, or rationale).

* On the rise of Hebrew lexicography, and its early history, see *Gesenius'* Preface, &c. (as quoted above, p. 6); and also, on the earliest grammarians, *Sam. David Luzzatto*, Prolegomeni ad una gramm. ragionata della lingua ebraica, p. 26. f.; *H. Ewald and L. Dukes*, Beiträge z. Geschichte der ältesten Auslegung u. Sprach-erklärung des A. T.; *Hupfeld*, de rei grammaticæ apud Judæos initiis antiquissimisque scriptoribus; and *Munk*, notice sur Abou'l-Walid et sur quelques autres grammairiens hebreux du Xe et du XIe siècle, in Journal asiatique, 1850.

§ 4.

DIVISION AND ARRANGEMENT.

These proceed naturally from the three constituent parts of every language: viz. 1) articulate sounds denoted by written signs, and their connection in syllables; 2) words; 3) sentences.

Accordingly, the first part (the elements) includes the doctrine of the *sounds*, and of the manner of designating them in writing. It describes, therefore, the nature and relations of the speaking sounds, the manner of reading written signs (orthoepy), and the customary mode of writing (orthography). It then treats of the combination of sounds into syllables and words, and of the laws and conditions of this union.

The second part (doctrine of forms) treats of words in their character as *parts of speech*, and contains: 1) the doctrine of the formation of words, or of the rise of the different parts of speech from the roots or from one another; 2) the doctrine of inflection, i. e. of the varied forms which words assume, according to their relation to one another and to the sentence.

The third part (syntax) teaches: 1) the use of the various inflections, existing in the language, for expressing different modifications of the ground-thought; and the manner of expressing, by periphrasis, others for which no forms have been coined in the language; 2) the laws, by which the parts of speech are combined into sentences (doctrine of the sentence, or syntax in the strict sense).

PART FIRST.
OF THE ELEMENTS.

CHAPTER I.
OF READING AND ORTHOGRAPHY.

§ 5.

OF THE CONSONANTS, THEIR FORMS AND NAMES.

1. The Hebrew alphabet consists of twenty-two consonants, some of which have also the power of vowels (§ 7, 2).

Form.		Pronunciation.	Hebrew name.	Sounded as	Signification of the name.	Numerical value.
Final.	א	'	אָלֶף	*A'-lĕph*	Ox	1
	ב	b, bh	בַּיִת	*Bēth*	House	2
	ג	g, gh	גִּימֶל	*Gi'-mĕl*	Camel	3
	ד	d, dh	דָּלֶת	*Dā'-lĕth*	Door	4
	ה	h	חֵא	*Hē*	Window	5
	ו	v	וָו	*Vāv*	Hook	6
	ז	z	זַיִן	*Zā'-yĭn*	Weapon	7
	ח	ch	חֵית	*Chēth*	Fence	8
	ט	t	טֵית	*Tēth*	Snake	9
	י	y	יוֹד	*Yōdh*	Hand	10
ך	כ	k, kh	כַּף	*Kāph*	Bended hand	20
	ל	l	לָמֶד	*Lā'-mĕdh*	Ox-goad	30
ם	מ	m	מֵם	*Mēm*	Water	40
ן	נ	n	נוּן	*Nūn*	Fish	50
	ס	s	סָמֶךְ	*Sā'-mĕkh*	Prop	60
	ע	ע or '	עַיִן	*A'-yĭn*	Eye	70
ף	פ	p, ph	פֵּא	*Pē*	Mouth	80
ץ	צ	ts	צָדֵי	*Tsā-dhē'*	Fish-hook	90
	ק	q	קוֹף	*Qōph*	Back of the head	100
	ר	r	רֵישׁ	*Rēsh*	Head	200
	שׁ	sh	שִׁין	*Shīn*	Tooth	300
	שׂ	s	שִׂין	*Sīn*		
	ת	t, th	תָּו	*Tāv*	Cross	400

2. The letters now in use, with which the manuscripts of the Old Testament are written (called the *Assyrian* or *square* character), are not of the original form. On the coins of the Maccabæan princes* is found another character,† which at an earlier period was doubtless in general use, in form strongly resembling the Samaritan, and connected immediately with the Phœnician letters‡ (§ 1, 5). The square letter may also be traced back to the Phœnician; but it has most agreement with certain Aramæan inscriptions found in Egypt§ and at Palmyra.‖

An important document, for illustrating the history of the Hebrew *square-letter*, has been recently discovered by Col. Rawlinson in the Babylonian district; viz. an Inscription found at *Abushadr*, just above the junction of the Tigris and Euphrates. In its characters, there is retained a resemblance, partly to the Phœnician, and partly to the Palmyrene. See: The Inscr. of Abushadr, expl. by *Prof. Dietrich*, Lond. 1854.

3. The five characters which have a different form at the end of a word (*final letters*), ץ, ף, ן, ם, ך, terminate (with the exception of ם) in a perpendicular stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

4. Hebrew is read from right to left. The division of a word at the end of a line is not allowed. To complete a line, certain letters (*dilatabiles*) are at times dilated. These are in our printed books the five following:

ם, ן, ל, ך, א, (אֹוֹתָם.)

1. The *figures* of the letters were originally hasty and rude representations of visible objects, the names of which began with the sounds of the several characters; e. g. *Gimel*, in the older alphabets the rude figure of a camel's neck,¶ denotes properly *a camel* (גָּמָל = גִּימֶל), but as a letter only the initial ג; *Ayin*, prop. *eye*, עַיִן, stands only for ע, the initial letter of this word. In the Phœnician alphabet, the similarity of the *figures* to the object signified by the *names* may still be seen for the most part, and even in the square character it appears yet in some letters; e. g. ו, ז, ט, כ, ל, ץ, ש.

The most probable signification of each name is given in the alphabet.

However certain it is, on the one hand, that the Semites were the first to adopt this alphabet, yet it is highly probable, on the other, that

* And on some ancient signet-stones. See *Rödiger*, On the Old-Hebrew signet-stones, in the Zeitschr. der d. morgenl. Gesell. Bd. III., S. 243 u. 247.

† Table of Alphabets, col. 2. ‡ Ibid. col. 1. § Ibid. col. 3. ‖ Ibid. col. 4. ¶ Ibid. cols. 1, 2, 3.

the Egyptian writing (the so-called phonetic hieroglyphics) suggested the principle though not the figures; for these hieroglyphic characters, for the most part, indicate the initial sound in the name of the pictured object; e. g. the hand, *tot*, indicates the letter *t*; the lion, *laboi*, the letter *l*.*

2. The *order* of the letters (on which we have an ancient testimony in the alphabetical poetic compositions in Ps. xxv., xxxiv., xxxvii., cxix. Lam. i.—iv.) certainly depended originally on a grammatical consideration of the sounds, as we may see from the occurrence in succession of the three softest labial, palatal, and dental sounds, viz. ב, ג, ד, also of the three liquids, ל, מ, נ, and other similar arrangements (see *Lepsius'* sprachvergleichende Abhandlungen, Berlin, 1836, No. 1); but yet other considerations and influences must also have had some effect upon it, for it is certainly not a mere accident, that two letters representing a *hand* (*Yodh* and *Kaph*), also two exhibiting the *head* (*Qoph* and *Resh*), are put together, as is done also with several characters denoting objects which are connected (*Mem* and *Nun*, *Ain* and *Pe*).

Both the names and the order of the letters (with a trifling alteration) passed over from the Phœnician into the Greek, in which the letters, from *Alpha* to *Tau*, correspond to the ancient alphabet; whence proceeded also, directly or mediately, the Old-italic, the Roman, and those derived from them.

3. The letters are used also for *signs of number*, as the Hebrews had no special arithmetical characters or ciphers. But this numeral use did not, according to the existing MSS. take place in the O. T. text, and is found first on coins of the Maccabees (middle of 2d cent. B. C.). It is now employed in the editions of the Bible for numbering chapters and verses. As in the numeral system of the Greeks, the units are denoted by the letters from א to ט, the tens by י—צ, 100—400 by ק—ת. The hundreds, from 500—900, are sometimes denoted by the five final letters, thus, ך 500, ם 600, ן 700, ף 800, ץ 900; and sometimes by ת = 400, with the addition of the remaining hundreds, as תק 500. In combining different numbers the greater is put first, as יא 11, קכא 121. Fifteen is marked by טו = 9 + 6, and not by יה, because with these the name of God [יהוה] commences; and 16 by טז, for a like reason. Thousands are denoted by the units with two dots above, as א 1000.

4. *Abbreviations* of words are not found in the text of the O. T. On coins, however, they occur, and they are in common use by the later Jews. The sign of abbreviation is an oblique stroke, as יִשְׂ׳ for יִשְׂרָאֵל, ׳מ for מְלֹנִי *aliquis*, ׳וגי for וְגוֹמֵר *et completio* = *et cætera*, יְ׳ or יְי׳ for יְהוָה.

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* See the works of *Young*, *Champollion*, and others on the Hieroglyphics. *Lepsius* exhibits the chief results in his *Lettre à Mr. Rosellini sur l'alphabet hiéroglyphique*. Rom. 1837. 8vo. Comp. *Gesenius* in der Allgem. Litt. Zeitung, 1839. No. 77—81. *Hitzig*, die Erfindung des Alphabets. Zürich, 1840, fol. *J. Olshausen* über den Ursprung des Alphabets. Kiel, 1841, 8vo.

§ 6.

PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand the original sound of every consonant, since very many grammatical peculiarities and changes (§ 18, &c.) are regulated and explained by the pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred dialects, particularly of the yet living Arabic, partly from observing the resemblance and interchange of letters in the Hebrew itself (§ 19), partly from the tradition of the Jews.*

The pronunciation of the Jews of the present day is not uniform. The Polish and German Jews adopt the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, more properly prefer the Arabic pronunciation.

The manner in which the Seventy have written Hebrew proper names in Greek letters, furnishes an older tradition of greater weight. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language, e. g. ע, ש, which is true also of Jerome's expression of Hebrew words in Roman letters, after the Jewish pronunciation of his time. For that of the Jews now in northern Africa, see *Barges*, Journ. Asiat. 1848.

2. The following list embraces those consonants whose pronunciation requires special attention, exhibiting in connection those which bear any resemblance in sound to each other.

1. Among the *gutturals*, א is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to ה, but softer. Even before a vowel, it is almost lost upon the ear (אָמַר, *ἀμαῤ*) like the *h* in the French *habit*, *homme* [or Eng. *hour*]. *After* a vowel it is often not heard at all, except in connection with the preceding vowel sound, with which it combines its own (מָצָא *mâtsâ*, § 23, 2).

ה before a vowel, is exactly our *h* (*spiritus asper*); after a vowel at the end of words, it may like א unite its sound with that of the preceding vowel (גָּלָה *gâlâ*), or it may retain its character as a guttural (גָּבַהּ *gâlhăh*), which is regularly the case at the end of a syllable in the middle of a word, as in נָחְשְׁכָה *nĕh-pākh* (§ 7, 2, and § 14).

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* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech. See on this subject *Liskovius'* Theorie der Stimme, Leipzig, 1814, *J. Müller's* Handbuch der Physiologie, Bd. II., S. 179, &c., also *Strodtmann's* Anatomische Vorhalle zur Physiologie der Stimme und der Sprachlaute, Altona, 1837. In its reference to grammar, see *H. Hupfeld* in Jahn's Jahrbücher f. Philologie, 1829, H. 4, and *H. E. Bindseil's* Abhandlungen zur allgem. vergleichenden Sprachlehre (Hamb., 1838). I. Physiologie der Stimm- und Sprachlaute, S. 1, &c.

ע is nearly related to א; and is a sound peculiar to the organs of the Semitic race. Its hardest sound is that of a *g* slightly rattled in the throat, as עֲמֹרָה, LXX. *Γόμορρα*; עַזָּה, *Γάζα*; it is elsewhere, like א, a gentle breathing, as in עֲלִי, *Hli*; עֲמָלֵק, *Amalek*. In the mouth of the Arabian, the first often strikes the ear like a soft guttural *r*, the second as a sort of vowel sound like *a*. To pass over ע, as many do in reading and in the expression of Hebrew words by our letters (e. g. עֲלִי *Eli*, עֲמָלֵק *Amalek*), and to pronounce it simply as *g*, are equally incorrect. The best representation we could give of it in our letters would be *gh* or *'g* (but softer), as אַרְבַּע, something like *arba^{gh}*, עֲמֹרָה *'g^{a}mora*. The nasal pronunciation, *gn* or *ng*, of the Polish Jews, is entirely false.

ח is the hardest of the guttural sounds. It is a guttural *ch*, as uttered by the Swiss, e. g. *Macht*, resembling the Spanish *x* and *j*. While the Hebrew was a living language this letter had two grades of sound, being uttered feebly in some words and more strongly in others.*

ר also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l*, *m*, *n*, *r*), but, in many respects, it belongs also to the class of gutturals. (§ 22, 5.)

2. In *sibilant* sounds the Hebrew language is rich, more so than the Aramæan, which in part adopts instead of them the flat, lingual sounds.

שׁ and שׂ were originally one letter ש (pronounced without doubt like *sh*), and in unpointed Hebrew this is still the case. But as this sound was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point into שׁ *sh* (which occurs most frequently), and שׂ *s*.

שׂ resembled ס in pronunciation: it differed from this letter, however and was probably uttered more strongly, being nearly related to שׁ. Hence סָגַר *to close up*, and שָׂכַר *to reward*, have different meanings, being distinct roots, as also סָכַל *to be foolish*, and שָׂכַל *to be wise*. At a later period this distinction was lost, and hence the Syrians employed only ס for both, and the Arabians only שׁ. They also began to be interchanged even in the later Hebrew; as סָכַר = שָׂכַר *to hire*, Ezr. iv. 5; סִכְלוּת for שִׂכְלוּת *folly*, Eccles. i. 17.

ז was a soft, murmuring *s*, the Gr. ζ (by which the LXX. represent it), the Fr. and Eng. *z*.

3. ק and ט differ essentially from כ and ת. The former (as also צ) are uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth, answering to *k* and *t*.

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* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of ע and ח (as well as the different pronunciations of ד, ט, צ), are indicated by diacritic points. Two letters are thus made from each: from ע the softer ع *Ain*, and the harder غ *Ghain*; from ח the softer ح *Hha*, and the harder خ *Kha*.

3. The six consonants (the so-called *Mutes*),

ת, ש, כ, ד, ג, ב, (בְּגִדְכְּפַת,)

have a twofold pronunciation:* 1) a harder, more slender sound (*tenuis*), as *b*, *g*, *d*, *k*, *p*, *t*, and 2) a soft sound uttered with a gentle aspiration (*aspirata*). The former is the original sound. It is found at the beginning of words and syllables, when there is no vowel immediately preceding, and it is indicated by a point in the letter (*Daghesh lene*), as בּ *b* (§ 13). The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Raphe* (§ 14, 2), but in the printed text it is known by the absence of the *Daghesh*. In some of these letters (especially גּ) the difference is less perceptible to our ear. The modern Greeks aspirate distinctly *β*, *γ*, *δ*, and the Danes *d* at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as כּ *κ*, כ *χ*, פּ *π*, פ *φ*, תּ *τ*, ת *ϑ*.

For the precise cases in which the one pronunciation or the other occurs, see § 21. The modern Jews sound the aspirated ב as *v*, and the ת nearly as *s*, e. g. רֵאשִׁית *reshis*, רַב *rav*.

4. After what has been said, the usual division of the consonants according to the organs of speech employed in uttering them, will be more intelligible and useful. The common division is as follows:

a) Gutturals, א, ע, ה, ח, (אַהֲחַע)
b) Palatals, ק, כ, ג, י, (גִּיכֵק)
c) Linguals, ט, ת, ד, with נ, ל, (דַּטְלֶנָת)
d) Dentals or sibilants, צ, שׁ, ס, ז, (זְסַצְשׁ)
e) Labials, ף, ב, מ, ו, (בּוּמָף)

The letter ר partakes of the character of both the first and third classes.

The liquids also, ר, נ, מ, ל, which have in many respects a common character, are to be regarded as a separate class.

In the Hebrew, as well as in all the Semitic dialects, the strength and harshness of pronunciation, which characterized the earlier periods of the language, gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

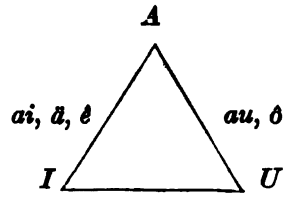
* Sound תּ as *t*, ת as *th* in *thick*; דּ as *d*, ד *dh* as *th* in *that*; פּ as *p*, פ as *ph* or *f*; בּ as *b*, ב *bh* as *v*; גּ as *g* in *go*; כּ as *k*. To give the aspirated sound of גּ and כּ, pronounce *g* and *k*, rolling the palate with the same breath.—Tr.

This appears, 1) in the preference of the softer letters; e. g. צָעַק, זָעַק (see § 2, 3, Rem.), Syr. ܙܥܩ; 2) in the pronunciation of the same letter; thus in Syriac ܙ has almost always a feeble sound; the Galileans uttered it as well as ת like ש; in Æthiopic ፀ has the sound of *s*, ጸ that of *ḥ*.

§ 7.

OF THE VOWELS IN GENERAL, VOWEL-LETTERS, AND VOWEL-SIGNS.

1. The origin of the scale of five vowels, *a*, *e*, *i*, *o*, *u*, in the three primary vowel-sounds *A*, *I*, *U*, is even more distinctly seen in the Hebrew, and its cognate dialects, than in other languages. Here, *E* and *O* have in all cases arisen from a blending of two pure vowel-sounds into one; viz. *ê* from the union of *I*, and *ô* from the union of *U*, with a preceding short *A*. Hence, they are properly diphthongs contracted, *ê* arising from *ai*, *ô* from *au*, according to the following scheme:*



The more ancient Arabic has not the vowels *ê* and *ô*, and always uses for them the diphthongs *ai* and *au*; e. g. בַּיִן, Arabic *bain*, יוֹם, Arab. *yaum*. It is only in the modern popular language that these diphthongs are contracted into one sound. The close relation of those sounds appears from a comparison of the Greek and Latin (e. g. Cæsar, *Καῖσαρ*; *θαῦμα*, Ion. *θῶμα*), from the French pronunciation of *ai* and *au*, from the Germanic languages (Goth. *auso* auris, old High-Germ. *ōra* Ohr; Goth. *snaivs*, old High-Germ. *snēo* Schnee), and even from the German popular dialects (*Oge* for Auge, Goth. augo; *Steen* for Stein, Goth. *Stains*).

The Arabic, as now pronounced among the Bedouins, departs less from the three primary vowel-sounds, *a*, *i*, *u*, than that spoken in Syria and Egypt (*Wallin*, as quoted p. 22, note). A similar fact is stated by *Barges*, respecting the Jews in the province of Oran (Journ. Asiat. 1848, Nov.).

2. With this is connected the manner of indicating the vowel-sounds in writing. As only three principal vowel-sounds were distinguished, no others were designated in writing; and even

* For the sound of these vowels, see note on § 8.—Tr.

these were represented not by appropriate signs, but by certain consonants, whose feeble sounds had a very close affinity with the vowel-sounds to be expressed. Thus, ו (like the Lat. *V* and the old Ger. *W*) represented *U* and also *O*; י (like the Lat. *J*) represented *I* and *E*. The designation of *A*, the purest of all the vowels, and of most frequent occurrence, was regularly omitted,* except at the end of a word where long *a* was represented, in Hebrew, by ה, and more seldom by א.† These two letters stood also for final *e* and *o*.

Even those two *vowel-letters* (ו and י) were used but sparingly; primarily, and regularly, only when the sounds represented were long.‡ In this case, also, they were sometimes omitted (§ 8, 4). Every thing else relating to the tone and quantity of the vowel-sounds, whether a consonant should be pronounced with or without a vowel, and even whether ו and י were to be regarded as vowels or consonants, the reader was to decide for himself.

Thus for example, קטל might be read *qatal*, *qatel*, *qatol*, *q'tol*, *qotel*, *qittel*, *qattel*, *quttal*; דבר, *dabhar* (a word), *debher* (a pestilence), *dibber* (he hath spoken), *dabber* (to speak), *dobher* (speaking), *dubbar* (it has been spoken); מות might be *maveth* (death), or *muth*, *moth* (to die); בין might be read *bîn*, *bên*, *bäyin*.

How imperfect and indefinite such a mode of writing was, is easily seen; yet during the whole period in which the Hebrew was a spoken language, no other signs for vowels were employed. Reading was, therefore, a harder task than with our more adequate modes of writing, and much must have been supplied by the reader's knowledge of the living mother-tongue.

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* So in Sanscrit, the ancient Persian cuneiform writing, and Ethiopic, short *a* alone of all the vowels is not indicated by any sign, but the simple consonant is pronounced with this vowel.

† The close connection between ה, א, and the A-sound, ו and the U-sound, י and the I-sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel *A* is formed by opening the mouth without changing the position of the organs; so also ה and א. *U* is sounded in the fore part of the mouth, with the lips a little projecting and rounded; so also ו [English *w*]. *I* is formed at the fore part of the palate; so also י [our *y*]. E is formed at the back of the palate, between *i* and *a*; O in the under part of the mouth, between *u* and *a*.

‡ The Phœnicians did not indicate even the long vowels, except in very rare cases; their oldest monuments can hardly be said to have any designation of vowels. See Mon. Phœnicia, pp. 57, 58; and above, § 2, 2.

3. But when the Hebrew ceased to be a spoken language, and the danger of losing the correct pronunciation, as well as the perplexity arising from this indefinite mode of writing, continually increased, the *vowel-signs* or *points* were invented, which minutely settled what had previously been left uncertain. Of the date of this invention we have no account; but a comparison of historical facts warrants the conclusion, that the vowel system was not completed till about the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians.

See Gesch. d. hebr. Spr. S. 182 ff. and *Hupfeld* in Jen theolog. Studien und Kritiken, 1830, No. 3, where it is shown that the Talmud and Jerome make no mention of vowel-points.

4. This vowel system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. It seems to have expressed, however, not so much the pronunciation of common life, as the traditional one which had become customary in the public and solemn reading of the sacred books. Its authors have labored to exhibit by signs the minute gradations of the vowel-sounds, carefully marking even half-vowels and helping sounds, spontaneously adopted in all languages, yet seldom expressed in writing. To the same labors we owe the different marks by which the sound of the consonants themselves is modified (§§ 11–14), and the accents (§§ 15, 16).

In Arabic, the vowel system is much more simple. It has only three signs for vowels, according to the three primary vowel-sounds. The Syriac punctuation is likewise founded on a less complicated system. It is possible that the Hebrew also had at an earlier period a more simple vowel system, but no actual traces of it are found.

§ 8.

OF THE VOWEL-SIGNS.*

1. The full vowels (in distinction from the *half-vowels*, § 10, 1, 2), are exhibited in the following table, classed according to the three primary vowel-sounds.

* The vowels, as represented in this translation, are sounded as follows:— *ā* and *á* as *a* in *father*; *ă* as the second *a* in *abaft*; *ă* as *e* in *error*; *ē* and *é* as *a* in

☞ Vowels *essentially* long (§ 25, 1) are denoted by *â*, *ê*, *ô*; *tone-long* vowels (§ 9, 1, 2; 7; 10, 3) by *ā*, *ē*, *ō*; short vowels by *ă*, *ĕ*, *ŏ*. For the *i* and *u* sounds, only the first and third of these signs (*î* and *ĭ*, *û* and *ŭ*) are required (§ 9).

First Class. For the A *sound.*

a) ◌ָ *Qā́mĕts*, *ā*, *â*, יָד *yādh*, קָם *qâm*.

b) ◌ַ *Păttách*, *ă*, בַּת *băth*.

c) ◌ֶ *Sĕghṓl*, *ă*, as in the first syllable of מֶלֶךְ *mắlĕkh*, where ◌ֶ has sprung from ◌ַ* [מַלְךְ], and also in union with י, as יָדְיָהּ *yādhā́khā*, גְּלִילָנָה *g'lī́lānā*, like the French *è* in *mère* [or nearly as our *e* in *there*].

Second Class. For the I *and* E *sound.*

I { *a*) ◌ִי and ◌ִ long *Chī́rĕq*, *î*, צַדִּקִים *tsădhdîqîm*.
b) ◌ִ short *Chī́rĕq*, *ĭ*, אִמּוֹ *immô*.

E { *c*) ◌ֵי and ◌ֵ *Tsērē* with and without *Yodh*, *ê*, *é*, בֵּית *bêth*, שֵׁם *shēm*.
d) ◌ֶ *Sĕghṓl*, obtuse *ĕ*, סֵפֶר *sḗphĕr*, שֶׁן *shĕn*, accented *è*, חֹזֶה *chōzè*.

Third Class. For the U *and* O *sound.*

U { *a*) וּ *Shūrĕk*, *û*, מוּת *mûth*.
b) ◌ֻ *Qĭbbūts*, *ŭ*, סֻלָּם *sŭllām*; but also *û* (Shureq defectively written, No. 4), מֻתִּי (for מוּתִי) *mûthî*.

O { *c*) וֹ and ◌ֹ *Chṓlĕm*, *ô*, *ō*, קוֹל *qôl*, רֹב *rōbh*.
d) ◌ָ *Qā́mĕts-chātūph*, *ŏ*, חָק *chŏq*.
e) also ◌ֶ, obtuse *ĕ*, so far as it springs from *u* or *o*, as in אַתֶּם *ăttĕm*, אֶת *ĕth* (from אוֹת).

The *names* of the vowels are, according to the usage of the Semitic grammarians, almost all taken from the form and action of the mouth in uttering the sounds. Thus פַּתַח signifies *opening*, צֵרִי (also שָׁבָר) *bursting* (of the mouth), חִירִק *gnashing*, חוֹלָם *fulness*, from its full tone (also מְלֹא פִּים *full mouth*), שׁוּרֶק properly *συριγμός*, קִבּוּץ *closing* (of the mouth). This last meaning belongs also to קָמָץ; and the reason why long *a* and short *o* (קָמָץ חָטוּף *Qamets correptum*) have the same sign and name is, apparently, that long *ā* was sounded rather obscurely, nearly as *o*,

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fate; *ĕ* as *e* in *met*; *i* as *i* in *pique*; *ĭ* as *i* in *pick*; *ō* and *ô* as *o* in *holy*, *ŏ* as *o* in *wholly*; *û* as *oo* in *moon*, *ŭ* as *u* in *full*; *au* as *ou* in *found*; *ai* sounded as *aye*. The long and short sounds of the same vowel should differ only in length.—Tr.

* The Jewish grammarians call *Seghol* also "small Pattach."

the full sound of which it now has among German and Polish Jews, comp. the Syr. *ā*, among the Maronites = *ō*, the Swedish *a*, and the early change in Hebrew from *ā* to *ō*, § 9, 10, 2.* The distinction between them is shown in § 9. Only *Seghol* (סֶגוֹל *cluster of grapes*) appears to be named after its *form*.

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in conformity to this, some write *Sāghol*, *Qomets-chatuph*, *Qūbbuts*.

2. As appears in the above examples, the vowel-sign is regularly put *under* the consonant *after* which it is to be pronounced, בָ *rā*, בַ *ră*, בֵ *rē*, בֶ *re*, &c. There is an exception to this rule in *Pattach*, when it stands under a guttural at the end of a word (*Pattach furtive*, see § 22, 2, *b*), for it is then spoken *before* the consonant. We must also except *Cholem* (without *Vav*), which is put to the left *over* the letter, רֹ *rō*.

When *Cholem* (without *Vav*) and the diacritic point over שׁ (שׂ, שׁ) come together, one dot serves for both, as שׂוֹנְאִי *sō-nē* for שׂוֹנְאִי, מֹשֶׁה not מֹשֶׂה *moshe*. שׁ (with two points), when no vowel stands under it, is *shō*, as שׁוֹמֵר *shō-mēr*; when no vowel goes before it, *ōs*, as יִרְמְשׁ *yĭr-pōs*.

The figure וֹ is sometimes sounded *ov*, the וֹ being a consonant with *Cholem* before it, as לֹוֶה *lō-vĕ* (lending); and sometimes *vō*, the *Cholem* being read after the *Vav*, as עָוֹן *ā-vōn* (sin) for עָוְוֹן. In very exact impressions a distinction is made thus: וֺ *ov*, וֹ *vo*, and וֹ *ō*.†

3. The vowels of the first class [for the *A* sound] are, with the exception of ה֫ in the middle and of ה֫, א֫ at the end of a word, indicated *only* by vowel-signs (§ 7, 2); but in the two other classes [for the *I* and *E* sound and for the *U* and *O* sound] the

* It has been conjectured that the signs for these vowels were originally different (as ֣ *ā*, ֤ *ă*) and became identical only through carelessness in writing; but such a difference cannot be proved, for these two marks are quite identical, the former (֣) being only the original, and the latter (֤) the modified form.

† Of late there has come to our knowledge a system of vowel-signs, differing in many respects from the common one. It is found in certain Manuscripts, originating among Persian Jews, which are now at Odessa. The vowel-signs, all except ּ, stand *over* the consonants. In form also they are almost wholly different, and even, to some extent, in respect to the representation of sounds. For example: *Pattach* and *Seghol*, when accented, are represented by one and the same sign; and on the contrary, the unaccented short vowels are indicated by different signs, according as they stand in a syllable sharpened by *Daghesh forte*, or not. In the accents there is less variation; and they also stand, in part, under the line of consonants. See farther in *Pinner's* Prospectus der der Odessaer Gesellschaft für Geschichte u. Alterthümer gehörenden ältesten hebr. u. rabbin. MSS., Odessa 1845; and a general description of this Persian-Jewish vowel-system by Rödiger, in the Halle Algem. Lit. Zeit. 1848, Aug. No. 169

long vowels are mostly expressed by vowel-letters, the uncertain sound of which is determined by the signs standing before or within them. Thus,

י may be determined by *Chireq* (ִ—י), *Tsere* (ֵ—י), *Seghol* (ֶ—י).
ו by *Shureq* (וּ) and *Cholem* (וֹ).*

In Arabic the *long a* is regularly indicated by the vowel-letter *Aleph* (ا—َ) written in the text, so that there, three vowel-letters answer to the three vowel-classes. In Hebrew the relation is somewhat different (§ 9, 1, and § 23, 2).

4. When in the second and third classes the long vowel is expressed without a vowel-letter, it is called *scriptio defectiva*, when with a vowel-letter, *scriptio plena*. Thus קוֹל and קוּם are written *fully*, קֹלוֹת and קָם *defectively*.

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus the full form is necessary at the end of a word, e. g. מַלְכִּי, יָדִי, קָטַלְתִּי, קָטַלְתָּ; but the defective is most usual when the vowel is preceded by the analogous vowel-letter as consonant, e. g. גּוֹיִם for גּוֹיִם.

But in other cases much depended on the option of the transcribers, so that the same word is written in various ways, e. g. חֻקֹּתַי Ezek. xvi. 60, חֻקְּמוֹתַי Jer. xxiii. 4, where other editions have חֻקֹּתַי. It may be observed, however,

a) That the defective writing is used chiefly, though not constantly, when the word has increased at the end, and the vowel of the penultima has lost somewhat of its stress in consequence of the accent or tone of the word being moved forward [see § 29, 2], as צַדִּיקִים; קוֹל, קֹלוֹת; זְבוּל, זְבֻלִי;

b) That in the later books of the Old Testament the full form, in the earlier the defective, is more usual.†

* The vowel-sign which serves to determine the sound of the vowel-letter, is said to be *homogeneous* with that letter. Many, after the example of the Jewish grammarians, use here the expression, "the vowel-letter rests (*quiesces*) in the vowel-sign." Hence the letters י and ו (with א and ה, see § 28) are called *literæ quiescibiles*; when they serve as vowels, *quiescentes*, when they are consonants, *mobiles*. But the expression is not suitable: we should rather say, "The vowel-letter is sounded as this or that vowel, or stands in place of the vowel." The vowel-letters are also called by grammarians, *matres lectionis* [because they are used as guides in reading the unpointed text].

† The same historical relation may be shown in the Phœnician and (in the case of א as a vowel-letter) in Arabic—in the latter especially by means of the older Koran MSS. and the writing on coins.

5. In the kindred dialects, when a vowel-letter has before it a vowel-sign that is not kindred or homogeneous, a diphthong is formed, e. g. וַ *au*, וֵ *eu*, יַ, יֵ *ai*. But in Hebrew, according to the pronunciation handed down by the Jews, ו and י retain in such cases their consonant power,—as *av*, *ev*, *ay*,* e. g. וָו *vāv*, גֵּו *gēv*, חַי *chăy*, גּוֹי *gôy*. In sound יו is the same with וֵ, namely, *āv*, as דְּבָרָיו *d'bhārāv*.

The LXX. give generally in these cases an actual diphthong, as in the Arabic, and this must be considered as an earlier stage of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which *αὐ*, *εὐ* sound like *av*, *ev*. In the manuscripts *Yodh* and *Vav* are, in this case, even marked with *Mappiq* (§ 14, 1).

§ 9.

CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Numerous as these signs appear, they yet do not suffice to express, completely, all the various modifications of the vowel-sounds, particularly in reference to their quantity, as long or short, acute or grave; and, moreover, the designations of the speaking sounds, by these signs, cannot always be said to be perfectly adequate. We give here, therefore, for the clearer understanding of this subject, a brief commentary on the character and value of the several vowels, with special reference to their *quantity*, but having respect at the same time to their *mutability* (§ 25 and § 27).

I. *First Class.* A *sound.*

1. *Qamets* is always long *a*; but yet it is in its nature of two kinds:

1) The essentially long and unchangeable *â*, for which the Arabic has אَـا, as כְּתָב *k'thâbh* (writing), גַּנָּב *gannâbh* (thief), קָם *qâm* (surrexit), written at times קָאם. 2) The prosodially long *ā*,† both in the tone-syllable and close before or after it. This sound always comes from short *a*,‡ and is found in an open syllable (i. e. one ending with a vowel, see § 26, 2), e. g. קָטַל,

* When *y* represents the consonant power of י, it should have its full sound, as in *you*.—Tr.

† See § 25, and § 26, 3.

‡ In Arabic, the short *ă* is every where retained.

גָּדוֹל, יָקוּם, and also in a closed (i. e. one ending with a consonant), as יָד, עוֹלָם. In the closed syllable, however, it can stand only when this has the tone, דָּבָר, עוֹלָם; but in the open, it is especially frequent *before the tone-syllable*, as דָּבָר, זָקֵן, גָּדוֹל, קָטַנִּי, לָכֶם. When the tone is moved forward or lessened, this vowel becomes, in the former case, short *a* (Pattach), and in the latter, vocal *Sh'va* (§ 27, 3), דְּבַר, דִּבְרֵי (*d'bhar*); חָכָם, חֲכַם (*ch'khām*); קָטָל, קְטָלוֹ.

As the closing sound of a word, Qamets can stand by itself (קָטָלָה, לָהּ); but here, it is often represented by ה, among the original consonant-letters (אִשָּׁה, אַתָּה).

2. *Pattach*, or the shorter *a*, stands properly only in a closed syllable, with and without the tone (קָטַל, קָטַלְתָּם). Most of the cases where it now stands in an open syllable (נַעַר, בַּיִת), were originally closed (נָעַר, בָּיִת, see § 28, 4); and in such cases it has generally become long *â*.

On the union of Pattach with א (◌ַא) see § 23, 2: on *a* as a helping sound (*Pattach furtive*), see § 22, 2, *b*.

3. *Seghol* (*ā*, *ĕ*) belongs chiefly to the second class of vowels, but now and then, according to its origin, to the first or the third class. It belongs to the first, when it is a modification of *a* (like the German *Gast*, *Gäste*, e. g. אֶרֶץ from אַרְצְךָ. Although an obtuse sound, it can stand in the tone-syllable, as in the first syllable of צֶדֶק *tsädĕq*, and even in the gravest tone-syllable at the end of a clause or sentence (in *pause*).

II. *Second Class.* I *and* E *sound.*

4. The long *î* is most commonly expressed by the letter י (a *fully* written *Chireq* ◌ִי); but even when this is not the case, it makes no essential difference, provided the vowel is long by nature (§ 8, 4), e. g. צַדִּיק pl. צַדִּיקִים; יְרֵא pl. יִרְאִי. Whether a *defectively* written *Chireq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26) or from the position of *Methegh* (§ 16, 2) at its side, as in יִרְאוּ.

5. The *short Chireq* (always written without י) is specially frequent in sharpened syllables (קִטֵּל, אִמִּי),* and in closed unaccented syllables (לִקְטֹל). Not seldom it comes from *a* by shorten-

* For this sharp *i* the LXX. mostly use *e*, עִמָּנוּאֵל *Ἐμμανουήλ*.

ing, as in בִּתִּי (my daughter) from בַּת, דִּבְרֵי from דְּבָר, יִקְטֹל out of יִקְטֹל. Sometimes also it is a mere helping vowel, as in בֵּירֹת for בֵּרֹת (§ 28, 4).

The Jewish and older grammarians call every *fully* written Chireq *Chireq magnum*, and every *defectively* written one, *Chireq parvum*. In respect to the sound, this is a wrong distinction.

6. The longest *ê*, *Tsere* with Yodh (ֵי), comes from the diphthong *ai* ֵי (§ 7, 1), which also stands for it in Arabic and Syriac, as חֵיכָל (palace) in Ar. and Syr. *haikal*. It is therefore a very long and unchangeable vowel, longer even than ִי, since it approaches the quantity of a diphthong. This ֵי is but seldom written defectively (עֲנֵי for עֵינַי Is. iii. 8), and then it retains the same value.

At the end of a word ִי and ֵי *must* be written fully: very rare is the form קָטַלְתִּ (§ 44, Rem. 4).

7. The *Tsere* without Yodh is the long *ê* of the second rank, which stands only *in* and *close by* the tone-syllable, like the Qamets above in No. 1, 2. Like that, it stands in either an open or a closed syllable, the former *in* the tone-syllable or *before* it (סֵפֶר, שֵׁנָה), the latter only *in* the tone-syllable (בֵּן, קֶשֶׁת).

8. The *Seghol*, so far as it belongs to the second class, is most generally a short obtuse *e* sound, a shortening of the (ֵ), בֶּן־ from בֵּן (son). It arises also out of the shortest *e* (vocal Sh°va, § 10, 1), when this is heightened in pronunciation by the tone, as וַיֶּהִי for וַיְהִי, לֶחִי for לְחִי; and besides it appears as an involuntary helping sound, סֵפֶר for סְפָר, יֶגֶל for יְגֵל (§ 28, 4). The Seghol with Yodh (ֶי) is a long but yet obtuse *ê* (*è* of the French) formed out of *ai*, גְּלֶינָה *g°lèna*, and hence it belongs rather to the first class.

See more on the rise of Seghol out of other vowels in § 27, Rem. 1, 2, 4.

III. *Third Class.* U *and* O *sound.*

9. In the *third class* is found nearly the same relation as in the second. In the *u* sound we have: 1) the long *û*, whether *a*) fully written וּ *Shureq* (answering to the ִי of the second class), e. g. זְבוּל (dwelling), or *b*) defectively written without Vav ֻ (analogous to the long ֵ of the second class), *Qibbuts*, namely, that which stands *for* Shureq, and which might more properly be called *defective Shureq* (יְמֻתוּן, זְבֻלִי), being in fact a

long vowel like Shureq, and only an orthographic shortening for the same;

2) The *short ŭ*, the proper *Qibbuts* (analogous to the short *Chireq*), in an unaccented closed syllable, and especially in a sharpened one, as שֻׁלְחָן (table), קֻבָּה (bedchamber).

For the latter the LXX. put *o*, e. g. עֲרֻבָּם, *'Οβολλάμ*, but it by no means follows that this is the true pronunciation; indeed, they also express *Chireq* by ε. Equally incorrect was the former custom of giving to both kinds of *Qibbuts* the sound *ŭ*.

Sometimes also the short *u* in a sharpened syllable is expressed by וּ, e. g. יְוֻלַּד = יְלַד, § 27, Rem. 1.

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations: 1) the longest *ô*, viz. from the diphthong *au* (§ 7, 1); it is mostly written in full, וֹ (*Cholem plenum*), as שׁוֹט (whip), Arab. *saut*, עוֹלָה (evil) from עָוְלָה; sometimes it is written defectively, as שׁרֹךָ (thy bullock), from שׁוֹר;

2) The long *ô*, which has sprung from an original *a* (corruptly sounded); it is usually written *fully* in a tone-syllable and *defectively* in a toneless one, as קֹטֶל Arab. and Chald. *qâtel*, אֱלֹוהַּ Arab. and Chald. *ĕlâh*, plur. אֱלֹהִים, עוֹלָם Arab. and Chald. *'âlam*;

3) The tone-long *ŏ*, which is a lengthening of short *o* or *u* by the tone, and which becomes short again on its removal, as כֹּל (all), כָּל (*kŏl*), כֻּלָּם (*kŭllâm*), יִקְטֹל, יִקְטְלוּ, יִקְטְלוּ (in this last instance it is shortened to vocal Sh'va, *yiqt'lu*). In this case the Cholem is *fully* written only by way of exception;

4) The *Qamets-chatuph* (ָ), always short and in the same relation to *Cholem* as the *Seghol* of the second class to the *Tsere*, כָּל *kŏl*, וַיָּקָם *vây-yâ-qŏm*. On the distinction between this and *Qamets*, see below in this section.

11. The *Seghol* belongs here also, so far as it arises out of *u* or *o* (No. 3), e. g. in אַתֶּם, קְטַלְתֶּם. (§ 27, Rem. 4, *b*.)

On the *half-vowels* see the next section.

12. In the following table we give a scale of the vowel-sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost shortness. The table does not indeed suffice to exhibit all vowel transitions which occur in the language, but yet it furnishes a view of those in more frequent use.

First Class. A.	*Second Class.* I *and* E.	*Third Class.* O *and* U.
ָ longest *ā* (Arabic ـَا).	ֵי *ê* diphthongal (from *ai*).	וֹ *ô* diphthongal (from *au*).
	ֶי *ê* (from *ai*).	וֹ or ֹ *ô* corrupted from *ā*.
	ִי or ִ long *î*.	וּ or ֻ long *û*.
ַ tone-lengthened *a* (from short *a* or ָ) in and by the tone-syllable.	ֵ tone-lengthened *ĕ* (from ִ *i* or ֶ obtuse *e*) in and immediately before the tone-syllable.	ֹ tone-lengthened *ŏ* (from ָ *ŏ* or ָ) in the tone-syllable.
		ֻ short *u*, especially in a sharpened syllable.
ַ short *ă*.	ִ short *i*.	ָ short *ŏ*.
ָ obtuse *ă*.	ֶ obtuse *e*.	ָ obtuse *e*.
Greatest shortening to ֲ or ַ in an open, and to ֱ in a closed syllable.	Greatest shortening to ֲ or ַ in an open syllable, besides the ֱ or ֶ in the closed.	Greatest shortening to ֳ or ַ in an open syllable, besides the short ֻ or ָ *ŏ* in the closed.

ON THE DISTINCTION OF QAMETS AND QAMETS-CHATUPH.*

Of the inadequate representation of the vowel-sounds, there is a striking example in the use of the same sign (ָ) both for long *ā* (Qamets) and for short *ŏ* (Qamets-chatuph). In distinguishing between them, the learner, who has not yet a knowledge of the grammatical derivation of the words to be read (the only sure guide), will be directed by the two following rules:

1. *The sign* (ָ) *is* ŏ *in a closed syllable which has not the tone* [or *accent*]; for such a syllable cannot have a long vowel (§ 26, 3). Examples of various kinds are—

a) When a simple Sh°va follows, dividing syllables, as in חָכְמָה *chŏkh-mâ* (wisdom), זָכְרָה *zŏkh-ra*; with a *Methegh*, on the contrary, the (ָ) is *ā*, and closes the syllable, but then the following Sh°va is a half-vowel (*vocal* Sh°va), as זָכְרָה *zā-kh°ra*, according to § 16, 2.

b) When *Daghesh forte* follows, as בָּתִּים *bŏttîm* (houses), חָנֵּנִי *chŏnné-ni* (pity me); also בַּתֵּיכֶם *bŏttêkhĕm* (notwithstanding the *Methegh*, which stands by the vowel in the second syllable before the tone).

c) When *Maqqeph* follows (§ 16, 1), as כָּל־הָאָדָם *kŏl-haadhâm* (all men).

d) When the unaccented closed syllable is final, as וַיָּקָם *vayyâqŏm* (and he stood up).—There are some cases where *ā* in the final syllable loses its tone by *Maqqeph* (§ 16, 1) and yet remains unchanged, e. g. עָתְּרָה־חָזְקָה Esth. iv. 8; שָׁת־לִי Gen. iv. 25. *Methegh* usually stands in these cases, but not always.

* This portion must, in order to be fully understood, be studied in connection with what is said on the syllables in § 26, and on Methegh in § 16, 2.

In cases like הַלְלוּיָהּ, לָמָּה *lámma*, where the (ָ) has the tone, it is *á*, according to § 26, 5.

2. The sign (ָ) as short *ŏ* in an open syllable is far less frequent, and belongs to the exceptions in § 26, 3. It occurs *a*) when *Chateph-Qamets* follows, as פָּעָלוֹ* *pŏ-ʿlō* (his deed); *b*) when another *Qamets-Chatuph* follows, as פָּעָלְךָ *pŏ-ʿŏlᵉ-kha*† (thy deed); *c*) in two anomalous words, where it stands merely for (ָ), which are found so even in manuscripts, viz. קָדָשִׁים *qŏ-dha-shim*, sanctuaries, and שָׁרָשִׁים *shŏ-ra-shim*, roots. (§ 93, 6, 3.)

In these cases (ָ) is followed by *Methegh*, although it is *ŏ*, since *Methegh* always stands in the second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as בָּאֳנִי in *the* ship (read: *ba-ʿni*) 1 Kings ix. 27, with the article included; on the contrary בְּחָרְבִי אַתְּ *bŏ-chʿri aph* Ex. xi. 8, without the article.

§ 10.

OF THE HALF-VOWELS AND THE SYLLABLE-DIVIDER (SHᵉVA).

1. Besides the full vowels, of which § 9 chiefly treats, the Hebrew has also a series of very slight vowel-sounds, which may be called *half-vowels*.‡ We may regard them in general as extreme shortenings, perhaps mere traces, of more full and distinct vowels in an earlier period of the language.

To these belongs, first, the sign ◌ְ, the slightest and most indistinct half-vowel, something like an obscure half *ĕ*. It is called *Shʿva*,§ and also *simple Shʿva* to distinguish it from the *composite* (see below, No. 2), and *vocal Shʿva* (*Shʿva mobile*) to distinguish it from the *silent* (*Shʿva quiescens*), which is merely a divider of syllables (see below, No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal Shᵉva, whose place is under a consonant beginning the syllable, whether *a*) at the beginning of the word, as קְטֹל *qʿtōl*, מְמַלֵּא *mʿmalle*, or *b*) in the middle of the word, as

* That פָּ ought here to be considered and divided as an open syllable פָּ|עָלוֹ appears from § 26, 7.

† This case is connected with the foregoing, the second *Qamets-Chatuph* having originated in *Chateph-Qamets*.

‡ In the table § 9, 12, the half-vowels have already been exhibited for the sake of a complete view. They are expressed by small letters.

§ The name שְׁוָא (written also שְׁבָא) is of doubtful origin and signification.

קוֹטְלָה *qô-t^elâ*, יִקְטְלוּ *yiq-t^elū*, קְטָלוּ *qit-t^elū*. So also in cases like הַלְלוּ *ha-l^elū* (which stands for הַהַלְלוּ *hal-l^elū*), לְמַנְצֵחַ *la-m^enats-tse^ach* (for לַמְנַצֵּחַ); farther, הַמְשֹׁל *ha-m^eshōl* Judges ix. 2 (where the interrogative הַ makes a syllable by itself), מַלְכִּי *mal^e-khî*. In the last examples the Sh^eva sound is specially slight, in consequence of a very short syllable preceding.

The sound *ĕ* may be regarded as representing *vocal Sh^eva*, although it is certain that it often accorded in sound with other vowels. The LXX express it by *ε*, even *η*, כְּרוּבִים *Χερουβίμ*, חַלְלוּ יְהוָה *ἀλληλούϊα*, oftener by *α*, שְׁמוּאֵל *Σαμουήλ*, but very often they give it a sound to accord with the following vowel, as סְדֹם *Σοδόμ*, שְׁלֹמֹה *Σολομῶν*, צְבָאוֹת *Σαβαώθ*.* A similar account of the pronunciation of Sh^eva is given also by the Jewish grammarians of the middle ages.†

How the Sh^eva sound arises from the slight or hasty utterance of a stronger vowel, we may see in בְּרָכָה (for which also בָּרָכָה occurs, see No. 2) from *barakha*, as this word also sounds in Arabic. This language has regularly for *vocal Sh^eva* an ordinary short vowel.

The vocal Sh^eva is too weak to stand in a closed syllable; but yet it can with the consonant before it form a hasty open syllable, as appears from the use of *Methegh* (see § 16, 2), and also from the fact, that it can become an accented ֱ, as לֱחִי from לְחִי. Comp. § 26, 4.

2. With the simple *vocal Sh^eva* is connected the so-called *composite Sh^eva* or *Chateph* (*rapid*), i. e. a *Sh^eva* attended by a short vowel to indicate that we should sound it as a half *ă*, *ĕ*, or *ŏ*. We have, answering to the three principal vowel-sounds (§ 7, 1), the following *three:*

(ֲ) *Chateph-Pattach*, as in חֲמוֹר *ch^amor* (ass).

(ֱ) *Chateph-Seghol*, as in אֱמֹר *^emor* (to say).

(ֳ) *Chateph-Qamets*, as in חֳלִי *ch^oli* (sickness).

The *Chatephs*, at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half-vowel to be more distinctly sounded.

Rem. Only (ֽ) and (ֽ) occur under letters which are not gutturals.

The *Chateph-Pattach* stands for *simple vocal Sh^eva*, but without any fixed law, especially *a*) under a doubled letter, since the doubling causes a more full utterance of the Sh^eva, as עֲלֵי Zech. iv. 12; also where the sign of doubling has fallen away, עֲנִי for עַנִּי Gen. ix. 14. וַתִּאַלַּצְחוּ

* This law obtains in the Phœnician language, e. g. מָלְכָּה *Malaca*, גְּבוּלִים *ġubulim* (see Mon. Phœnicia, p. 436; Movers, Art. *Phönizien* in *Ersch and Gruber's* Encyclop. S. 436); comp. the Latin augment, in *momordi*, *pupugi*, with the Greek in *τέτυφα*, *τετυμμένος* and the old form *memordi*.

† See especially *Juda Chayúg*, p. 4, f. and p. 200 of the ed. by *Dukes*, and also in *Ibn Ezra's* Tsachoth, p. 3; *Gesenius*, Lehrgebäude der heb. Sprache, S. 68.

Judges xvi. 16; *b*) after a long vowel, e. g. זָהָב (gold of), but וְזָהָב Gen. ii. 12; שָׁמַע (hear), but וְשָׁמַע Deut. v. 24, comp. Gen. xxvii. 26, 38.

The *Chateph-Qamets* is less restricted to the gutturals than the first two, and stands for *simple vocal Sh^eva* when an *O* sound was originally in the syllable, and requires to be partly preserved, e. g. רָאִי for רְאִי *vision* (§ 93, VI), יְרֻחָם for the usual יִרְחָם Ez. xxxv. 6 from רָחַם; עָרְמָה *his crown* from עָרַם. It is used also, like (ֵ), when *Daghesh forte* has fallen away, לָמָּה for לְמַהּ Gen. ii. 23. In וְעַתָּה 1 Kings xiii. 7 and וְעַתָּה Jer. xxii. 20, the choice of this *composite Sh^eva* is occasioned by the following guttural and the preceding *U* sound.

3. The sign of the *simple Sh^eva* (ְ) serves also as a mere *syllable-divider*, without expressing any sound, and therefore called in this case *silent Sh^eva* (*Sh^eva quiescens*), the Arabic *Sukun*, i. e. *rest*. It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in final ד, e. g. מֶלֶךְ (king), and in the less frequent case where a word ends with two consonants, as in נֵרְדְּ (nard), אַתְּ (thou, *fem.*), קָטַלְתְּ (thou hast killed), וַיִּשְׁבְּ, אַל־תַּשְׁתְּ, אַרְכְּ (proper name), &c.

Yet in the last examples *Sh^eva* under the last letter might rather pass for *vocal*, since it is pretty clear that a final vowel has been shortened, e. g. אַתְּ *att^e* from אַתִּי *attî*, קָטַלְתְּ from קָטַלְתִּי, יִשְׁבְּ *yishb^e* from יִשְׁבָה,* &c. The Arabic actually has a short vowel in the analogous forms. In נֵרְדְּ, borrowed from the Indian, this is less clear. קְשְׁטְ (truth) Prov. xxii. 21, seems to have been sounded *qōsht*.

§ 11.

SIGNS WHICH AFFECT THE READING OF CONSONANTS.

In intimate connection with the vowel-points, stand the *reading-signs*, which were probably adopted at the same time. Besides the diacritic point of שׁ and שׂ, a point is used *in* a letter in order to show that it has a stronger sound or is even doubled; and on the contrary a small horizontal stroke *over* a letter, as a sign that it has *not* the strong sound. The use of the point *in* the letter is *threefold: a*) as *Daghesh forte* or sign of *doubling; b*) as *Daghesh lene* or sign of *hardening; c*) as *Mappiq*, a sign that the vowel-letter (§ 7, 2), especially the ה at the end of a word, has the sound of a consonant. The stroke *over* a letter, *Raphe*, is scarcely ever used in the printed text.

* So thought *Juda Chayûg* among the Jewish grammarians.

§ 12.

OF DAGHESH IN GENERAL, AND DAGHESH FORTE IN PARTICULAR.

1. Daghesh, a point written in the bosom* of a consonant, is employed for two purposes: *a*) to indicate the *doubling* of the letter (Daghesh *forte*), e. g. קִטֵּל *qĭṭṭ-tēl*; *b*) the *hard* sound of the aspirates (Daghesh *lene*).

The root דגשׁ, from which דָּגֵשׁ is derived, in Syriac signifies to *thrust through*, to *bore through* (with a sharp iron). Hence the word Daghesh is commonly supposed to mean, with reference to its figure merely, a *prick*, a *point*. But the names of all similar signs are expressive of their grammatical power; and in this case, the name of the sign refers both to its figure and its use. In grammatical language דגשׁ means, 1) *acuere literam*, to *sharpen* the letter by doubling it; 2) to *harden* the letter, to utter it without aspiration. Accordingly דָּגֵשׁ means *sharp* and *hard*, i. e. sign of sharpening or hardening (like Mappiq, מַפִּיק *proferens*, i. e. *signum prolationis*), and it was expressed in writing by a mere *prick* of the *stylus* (*punctum*). In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*ex-puncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them. The opposite of Daghesh lene is רָפֶה *soft* (§ 14, 2). That דגשׁ, in grammatical language, is applied to a *hard pronunciation* of various kinds, appears from § 22, 4, Rem. 1.

2. Its use as Daghesh *forte*, i. e. for *doubling* a letter, is of chief importance; (compare the *Sicilicus* of the ancient Latins, e. g. *Luculus* for *Lucullus*, and in German the stroke over *m* and *n*.) It is wanting in the unpointed text, like the vowel and other signs.

For further particulars respecting its uses and varieties, see § 20.

§ 13.

DAGHESH LENE.

1. Daghesh *lene*, the sign of *hardening*, belongs only to the aspirates (*literæ aspiratæ*) בְּגַדְכְּפַת (§ 6, 3). It shows that they are not aspirated, but have their original *slender* or *pure* sounds

* *Daghesh* in ו is easily distinguished from *Shureq*, which never admits a vowel or *Sh'va* under or before the ו. The *Vav* with *Daghesh* (וּ) ought to have the point not so high up as the *Vav* with *Shureq* (וּ). But this difference is often neglected in typography.

(*literæ tenues*), e. g. מָלָךְ *mā-lekh*, but מַלְכּוֹ *mal-ko*; תָּפַר *ta-phar* but יִתְפֹּר *yith-por*; שָׂתָה *sha-thā*, but יִשְׁתֶּה *yish-tè*.

2. Daghesh *lene*, as is shown in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from Daghesh *forte*, since in these cases the doubling of a letter is impossible. Thus the Daghesh is *forte* in רַבִּים *rabbim*, but *lene* in יִגְדַּל *yigh-dal*.

3. Daghesh *forte* in an aspirate not only doubles it, but also excludes aspiration, thus serving at once for both *forte* and *lene*, as אַפִּי *ap-pi*; רַכּוֹת *rak-koth*. (Compare in German *stechen* and *stecken*, *wachen* and *wecken*.)

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as בָּפָא *κάππα* (not *κάφφα*), סַפִּיר *σάπφειρος*.

The doubling of a letter does not occur in Syriac, at least in the western dialects. Where it would be required, however, according to etymology and analogy, the aspiration at least is excluded: thus אפּק in Syriac is read *apeq*, for *appeq*.

§ 14.

MAPPIQ AND RAPHE.

1. *Mappiq*, like Daghesh, to which it is analogous, is a point *in* a letter. It belongs only to the vowel-letters ו, י, and the breathings א, ה, and shows that they are to be sounded with their full *consonant* power, instead of serving as vowels. It is at present used only in final ה; e. g. גָּבַהּ *ga-bhah* (the *h* having its full sound), אַרְצָהּ *ar-tsah* (*her land*), in distinction from אַרְצָה *ar-tsā* (*to the earth*).

Without doubt such a ה was uttered with stronger aspiration, like the Arab. *He* at the end of the syllable, or like *h* in the German *Schuh*, which in common life is pronounced *Schuch*. The use of it *in* and *under* א, ו, י, is confined to manuscripts, e. g. גּוֹי (*goy*), קָוּ (*qav*).

The name מַפִּיק signifies *producens*, and indicates that the sound of the letter should be clearly expressed. The same sign was selected for this and for Daghesh, because the design was analogous, viz. to indicate the strong sound of the letter. Hence also *Raphe* is the opposite of both.

2. *Raphe* (רָפֶה), i. e. *soft*, written *over* the letter, is the opposite of both Daghesh and Mappiq, especially of Daghesh *lene*.

In exact manuscripts an aspirate has generally either Daghesh lene or Raphe, e. g. מָלֶךְ *mälekh*, תְּמַר ; but in printed editions of the Bible it is used only when the absence of Daghesh or Mappiq is to be expressly noted, e. g. וַתְּאַלְּצֵהוּ for וַתְּאַלְּצֵהוּ, Judges xvi. 16, and v. 28 (where Daghesh *lene* is absent), *Mappiq* in Job xxxi. 22.

§ 15.

OF THE ACCENTS.

1. The design of the *accents* in general is, to show the rhythmical members of the verses in the Old Testament text. But as such the use is twofold, viz. *a*) to mark the tone-syllable in each word ; *b*) to show the logical relation of each word to the whole sentence. In the former respect they serve as signs of the *tone*, in the latter as signs of *interpunction*.

The Jews, moreover, regard them as signs of declamation, by which they regulate the accentuation in reciting, or rather cantillating the O. T. in the Synagogue. This use of them also is connected with their general rhythmical design.

2. As a *sign of the tone* in single words, the accent, whatever may be its rhythmical value in other respects, stands regularly on the syllable which has the chief tone ; (comp. Rem. 2.) In most words the tone is on the last syllable, more seldom on the penultima. In the first case the word is called *mĭl-ră* (מִלְרַע Chald., *from below*), e. g. קָטַל *qatăl* ; in the second, *mĭl-êl* (מִלְעֵיל Chald., *from above*), e. g. מָלֶךְ *mälekh*. On the third syllable from the end (antepenultima) the chief tone never stands ; but yet we often find there a secondary one, or by-tone, chiefly indicated by the *Methegh* (§ 16, 2).

3. The use of the accents as signs of *interpunction* is somewhat complicated, as they serve not merely to *separate* the members of a sentence, like our period, colon, and comma, but also as marks of *connection*. Hence they form two classes, *Distinctives* (*Domini*) and *Conjunctives* (*Servi*). Some are, moreover, peculiar to the three properly poetical books (Job, Psalms, and Proverbs), which have a stricter rhythm.

The following is a list of them according to their value as signs of *interpunction*.

A. *Distinctives* (Domini).

I. Greatest Distinctives (*Imperatores*), which may be compared with our period and colon. 1. (ֽ) *Sĭllŭk* (end), only at the end of the verse, and always united with (׃) *Sōph-pāsūk*, which terminates each verse, e. g. ׃ הָאָרֶץ. 2. (ֽ) *Athnāch* (*respiration*), generally in the middle of the verse. 3. (ֽ) *Mĕrkā* with *Māhpākh*;* in Job, Ps., Prov., greater than No. 2, marking the chief division of the verse, of which *Athnach* then divides the second half.

II. Great Distinctives (*Regĕs*): 4. (ֽ) *Sĕghōltā*.†† 5. (ֽ) *Zāqĕph-qātōn*. 6. (ֽ) *Zāqĕph-gādhōl*. 7. (ֽ) *Tĭphchā*.

III. Smaller (*Duces*): 8. (ֽ) *Rĕbhīa*. 9. (ֽ) *Zārqā*.†† 10. (ֽ) *Pāshtā*.†† 11. (ֽ) *Yĕthībh*.† 12. (ֽ) *Tĕbhīr*. 13. (ֽ) *Shālshĕlĕth*.* 14. (ֽ) *Tĭphchā initiale*.†

IV. Smallest (*Comites*): 15. (ֽ) *Pāzĕr*. 16. (ֽ) *Qārnê phārā*. 17. (ֽ) Great *Tĕlīshā*.† 18. (ֽ) *Gārĕsh*. 19. (ֽ) Double *Gārĕsh*. 20. (׀) *Pĕsīq*, *between* the words.

B. *Conjunctives* (Servi).

21. (ֽ) *Mĕrkā*. 22. (ֽ) *Mūnāch*. 23. (ֽ) Double *Mĕrkā*. 24. (ֽ) *Māhpākh*. 25. (ֽ) *Qādhmā*. 26. (ֽ) *Dărgā*. 27. (ֽ) *Yărāch*. 28. (ֽ) Little *Tĕlīshā*.†† 29. (ֽ) *Tĭphchā*.* 30. (ֽ) *Mĕrkā* with *Zārqā*.* 31. (ֽ) *Māhpākh* with *Zārqā*.*

REMARKS ON THE ACCENTS.

I. *As Signs of the Tone.*

1. As in Greek (comp. εἰμί and εἶμι), words which are written with the same consonants and vowel-signs are often distinguished by the accent, e. g. בָּנוּ *banú* (*they built*), בָּנוּ *bánu* (*in us*); קָמָה *qāmā* (*she stood up*), קָמָה *qamā* (*standing up*, fem.). [Compare in English *compact* and *cómpact*.]

2. As a rule the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositive*), others only on the last letter (*postpositive*). The former are designated in the table by †, the latter by ††. These do not, therefore, determine the tone-syllable, which must be known in some other way. Those marked with an asterisk are used only in the poetical books.

3. The place of the accent, when it is not on the final syllable, is indicated in this book by the sign (ֽ) e. g. קָטַלְתָּ *qa-tál-ta*.

II. *As Signs of Interpunction.*

4. In respect to this use of the accents, every verse is regarded as a period, which closes with Silluq,* or in the figurative language of the grammarians, as a *realm* (*ditio*), which is governed by the great Distinctive at the end (*Imperator*). According as the verse is long or short, i. e. as the empire is large or small, varies the number of *Domini* of different grades, which form the larger and smaller divisions.

5. Conjunctives (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, &c. For marking the closest connection of two or more words, *Maqqeph* is also used (§ 16, 1).

6. In very short verses few conjunctives are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power (*servit domino majori*). In very long verses, on the contrary, conjunctives are used for the smaller distinctives (*fiunt legati dominorum*).

7. The choice of the conjunctive or distinctive depends on subtile laws of consecution, with which the learner need not trouble himself at present. It is sufficient for him to know the greater distinctives, which answer to our period, colon, and comma, though they often stand where a half comma is scarcely admissible. They are most important in the poetical books for dividing a verse into its members.

§ 16.

MAQQEPH AND METHEGH.

These are both closely connected with the accents.

1. *Maqqeph* (מַקֵּף *binder*) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e. g. כָּל־אָדָם *every man*; אֵת־כָּל־עֵשֶׂב *every herb*, Gen. i. 29; אֵת־כָּל־אֲשֶׁר־לוֹ *all which to him* (was), Gen. xxv. 5.

Certain monosyllabic words like אֶל־ *to*, אֵת־ sign of the *Acc.*, כָּל־ *all*, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. תְּחִתֶּלֶךְ־נֹחַ Gen. vi. 9; or two polysyllables, e. g. שִׁבְעָה־עָשָׂר Gen. vii. 11.

2. *Methegh* (מֶתֶג *a bridle*), a small perpendicular line on the left of a vowel, forms a kind of secondary tone, or a check upon the chief tone indicated by the accents, and shows that the vowel,

* This has the same form with *Methegh* (§ 16, 2); but they are readily distinguished, as *Silluq* always stands on the last tone-syllable of a verse, while *Methegh* never stands on the tone-syllable.

though not accented, should not be hastily passed over in pronunciation. It stands, therefore, regularly *by the vowel of the antepenultima when the last syllable has the tone*, whether that vowel be long, as תֹּרָאָה, חֲזָאֹם, or short, as קָדָשִׁים *qŏdashim*, בֻּתֵּיכֶם *bŏttekhēm*. But here it is to be observed, that the half-vowel also (*simple Sh^eva vocal* and *composite Sh^eva*) is to be regarded as forming a syllable (§ 10, 1 and § 26, 4); accordingly *Methegh* stands *a*) by the vowel which precedes a *vocal Sh^eva* (*simple* or *composite*), קָטְלָה *qā-t^e-lā*, יִירְאוּ *yi-r^e-ū*, שָׁהֲדִי, הָעֲלָה, נַעֲרוֹ, פָּעֳלוֹ *pŏ-^o-lô*, and *b*) even by *vocal Sh^eva*, e. g. קָרְאֳנָא Job v. 1.

When it stands by Sh^eva, many Jewish grammarians call it *Ga'ya* גַּעְיָא, while others use this name in general for every Methegh.

N. B. It is of special service to the beginner, as indicating (according to letter *a* above) the quantity of *Qamets* and *Chireq* before a *Sh^eva*. Thus in זָכְרָה *zā-kh^e-ra* the *Methegh* shows, that the (ָ) stands in the *antepenultima*, and that the *Sh^eva* is here *vocal* and forms a syllable; but the (ָ) in an open syllable before (ְ) must be *long* (§ 26, 3), consequently *Qamets* not *Qamets-chatuph*. On the contrary זָכְרָה without Methegh is a dissyllable [*zōkh-ra*], and (ָ) stands in a closed syllable, and is consequently *short* (*Qamets-chatuph*). Thus also יִירְאוּ (they fear) with *Methegh* is a trisyllable with a long *i*, *yī-r^e-ū*; but יִרְאוּ (they see) without it, a dissyllable with short *i*, *yĭr-ū*. See above, the rules for *Qamets* and *Qamets-chatuph* in § 9 at the end.

§ 17.

Q^eRI AND K^eTHIBH.

The margin of the Bible exhibits a number of various readings of an early date (§ 3, 2) called קְרִי (*to be read*), because in the view of the Jewish critics they are to be preferred to the reading of the text called כְּתִיב (*written*). Those critics have therefore attached the vowel-signs, appropriate to the marginal reading, to the corresponding word in the text. E. g. in Jer. xlii. 6 the text exhibits אֲנַן, the margin קרי אנחנו. Here the vowels in the text belong to the word in the margin, which is to be pronounced אֲנַחְנוּ; but in reading the text אנו, the proper vowels must be supplied, making אָנוּ. A small circle or asterisk over the word in the text always directs to the marginal reading.

Respecting the critical value of the marginal readings, see *Gesenius* Gesch. der hebr. Sprache, S. 50, 75.

CHAPTER II.

PECULIARITIES AND CHANGES OF LETTERS: OF SYLLABLES AND THE TONE.

§ 18.

In order fully to comprehend the changes which words undergo in their various inflections, it is necessary first to survey the general laws on which they depend. These general laws are founded partly on the peculiarities of certain letters and classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to syllables and the tone.

§ 19.

CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflection, euphony, or certain influences connected with the history of the language, are *commutation*, *assimilation*, *rejection* and *addition*, *transposition*.

1. *Commutation* takes place most naturally among letters which are pronounced similarly, and by the use of the same organs, e. g. עָלַץ, עָלַס, עָלַז *to exult;* לָאָה, לָהָה, Aram. לעה *to tire;* ־ים and ־ין (as plural endings); לָחַץ, נָחַץ *to press;* סָגַר, סָכַר *to close;* מָלַט, פָּלַט *to escape.* In process of time, and as the language approximated to the Aramæan, hard and rough sounds were exchanged for softer ones, e. g. גָּאַל for גָּעַל *to reject;* שָׂחַק for צָחַק *to laugh;* for the sibilants were substituted the corresponding flat sounds, as ד for ז, ט for צ, ת for שׁ.

This interchange of consonants affects the original forms of words more than it does their grammatical inflection; the consideration of it, therefore, belongs properly to the lexicon.* Examples occur, however, in the grammatical inflection of words; viz. the interchange *a*) of ת and ט in Hithpaël (§ 54), *b*) of ו and י in verbs *Pe Yodh* (§ 69), as יָלַד for וָלַד.

2. *Assimilation* takes place most frequently, when the closing consonant of a syllable is exchanged for the one with which the

* See the first article on each letter in *Gesenius'* Hebrew Lexicon.

following syllable begins, forming with it a double consonant, as *illustris* for *inlustris*; *diffusus* for *disfusus*; *συλλαμβάνω* for *συνλαμβάνω*. In Hebrew this occurs most frequently,

a) with the feeble, nasal נ before most other consonants, especially the harder ones, e. g. מִקֶּדֶם for מִנְקֶדֶם *from the east*; מִזֶּה for מִנְזֶה *from this*; יִתֵּן for יִנְתֵּן; נָתַתָּ for נָנַתָּ. Before gutturals נ is commonly retained, as יִנְחַל *he will possess*; seldom before other letters, as שָׁכַנְתָּ *thou hast dwelt*;

b) less frequently and only in certain cases, with ל, ר, ת. E. g. יִקַּח for יִלְקַח; הִתְכּוֹנֵן for הִתְכּוֹנֵן; שֶׁ for אֲשֶׁר (§ 36).

In all these cases, the assimilation is expressed by a *Daghesh forte* in the following letter. In a *final* consonant, however, as it cannot be doubled (§ 20, 3, *a*), Daghesh is not written, e. g. אַתְּ for אַנְתְּ or אָנְתְּ; תָּנָח contr. תַּח; בָּנָח contr. בַּח; לָדָח contr. לַח. Comp. *τυψᾶς* for *τυψανς*.

In the last cases the assimilated letter has not Sh°va, but the helping vowel Seghol (§ 28, 4), which, however, does not render the assimilation impracticable.

In the way of assimilation, we occasionally find a second weaker sound swallowed up by the stronger one before it; e. g. חָטָלְחוּ from חָטָלַתְּחוּ (§ 59), מִמֶּנּוּ for מִמֶּנְהוּ *from him* (§ 103, 2). Here we may also refer יִסֹּב for יִסְבֹּב *he surrounds* (§ 67, 5).

3. The *rejection* or *falling away* of a consonant easily happens in the case of the breathings and vowel-letters א, ה, ו, י, and also of the liquids. It takes place,

a) at the beginning of a word (*aphæresis*), when such a feeble consonant has no full vowel, and its sound is easily lost upon the ear, as נַחְנוּ and אֲנַחְנוּ (*we*); שֵׁב *sit* for יְשַׁב; תֵּן (*give*) for נְתֵן; שֶׁ for אֲשֶׁר, *who*, comp. No. 2, *b*;

b) in the midst of a word (*contraction*), when such a feeble consonant is preceded by a Sh°va, e. g. לַמֶּלֶךְ, the prevailing form for לְהַמְלֵךְ; יַקְטִיל for יְהַקְטִיל (§ 23, 4. § 35, R. 2. § 53, 1);

c) at the end of words (*apocopè*), e. g. יִקְטְלוּ for יִקְטְלוּן; בָּנִים *sons*, before the genitive בְּנֵי.

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus from אָבָן was formed אָבָ; from בַּיִת, בָּ; from חַיִל, חָ (see § 99). Here belongs also the weakening of the feminine ending ת— *âth* to ה— *â* (see § 44, 1, and § 80).

4. In other cases a harshness in pronunciation is prevented by the *addition* of א (*Aleph prostheticum*) with its vowel at the

beginning of a word, e. g. זְרוֹעַ and אֶזְרוֹעַ *arm;* (comp. *χθές, ἐχθές, spiritus*, Fr. *esprit.*)

5. *Transposition*, in grammar, seldom occurs. An example of it is הִתְשַׁתַּמֵּר for הִתְחַשַּׁמֵּר (§ 54, 2), because *st* is easier to sound than *ths*. Cases are more frequent in the province of the lexicon, as כֶּבֶשׂ and כֶּשֶׂב *lamb;* שִׂמְלָה and שַׂלְמָה *garment;* they are chiefly confined, however, to the sibilants and liquids.

Consonants may also, especially the weaker, at the end of a syllable be softened to vowels, like *εἰς* from *ἐνς, chevaux* from *cheval* (compare, below, § 30, 2, *e*); e. g. כּוֹכָב *star* from כַּכְבָּב, עֵבֶד, עַבְדָּ; אִישׁ *man* from אִינְשׁ or אֱנָשׁ (where the *Seghol* is merely a helping vowel, see above, No. 2).*

§ 20.

DOUBLING OF CONSONANTS.

1. The doubling of a letter by *Daghesh forte* takes place, and is essential, i. e. necessary to the form of the word (*Daghesh essential*),

a) when the same letter is to be written twice in succession, without an intermediate vowel; thus for נָתַנּוּ we have נָתָנוּ *we have given;* for שַׂתִּי, שַׂתְתִּי *I have set;*

b) in cases of assimilation (§ 19, 2), as יִתֵּן for יִנְתֵּן. In both these instances it is called *Daghesh compensative;*

c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. לָמַד *he has learned*, but לִמֵּד *he has taught* (*Daghesh characteristic*).

The double consonant is actually and necessarily written twice, when ever a vowel-sound, even the shortest (a vocal Sh^{e}va), comes between. Hence this is done *a*) when a long vowel precedes, הוֹלְלִים which is read *hō-l^{e}lim* (§ 26, Rem.), and even after a merely *tone-long* vowel, שָׁמְמוּ, where compensation is more usual; *b*) when a Daghesh has already been omitted, as הֲלָלוּ *hă-l^{e}lu* for הַלְלוּ *hăl-l^{e}lu;* *c*) when by composition the two consonants have come to stand together, but properly belong to two words, as יְבָרֶכְךָ (*he blesses thee*), יִקְרְאוּנְנִי (*they call me*), where ךָ and נִי are suffixes; *d*) when the form has come from another which has a full vowel, as כֻּלָּת construct of כָּלָה. Sometimes the same word is found in both the full form and the contracted, e. g. יְשַׁדְּדֵם Jer. v. 6, and יְשָׁדֵם Prov. xi. 3, *Q^{e}ri;* חָנֵנִי Ps. ix. 14, and חָנֵּנִי Ps. iv. 2.

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* In the Punic, מלך *malkh* (king) is in this way contracted to *mŏkh*, see Mon. Phœnicia, p. 431.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of Daghesh in such cases (*Daghesh euphonic*) is only occasional, as being not essential to the forms of words. It is employed,

a) when two words, of which the first ends in a vowel, are more closely united in pronunciation by doubling the initial consonant of the second (*Daghesh forte conjunctive*), as מַה־זֶּה *what is this?* for מָה זֶה; קוּמִי צְאִי *qû-mûts-tsᵉî* (*arise! depart!*) Gen. xix. 14; וְאֶבְלֻתְּ שָׁם Deut. xxvii. 7.*

In some instances words thus united are contracted into one, as מַזֶּה for מַה־זֶּה, מַלָּכֶם for מַה־לָּכֶם, מַה לָּכֶם *what* (is) *to you?* Is. iii. 15.

Analogous to the above usage is the Neapolitan *le llagrime* for *le lagrime*, and (including the union of the two words in one) the Latin *reddo* for *re-do*, and the Italian *alla* for *a la*, *della* for *de la*.

b) when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more, e. g. עִנְּבִי for עִנְבִי *grapes*, Deut. xxxii. 32. Compare Gen. xlix. 10, Ex. ii. 3, Is. lvii. 6, lviii. 3, Job xvii. 2, 1 Sam. xxviii. 10, Ps. xlv. 10. Examples of this, however, are comparatively rare, and without any regard to uniformity.

Compare the following forms as found in very ancient Greek inscriptions, viz. ἀρισστος, τελεσσται, Ἀσσκληπιος (*Böckh*, Corpus Inscr. Gr. I. p. 42), and in German *anndere*, *unnsere* (for *andere*, *unsere*) as written in the time of Luther.

c) when it is inserted in the final tone-syllable of a sentence (§ 29, 4), in order that it may furnish a more firm support for the tone, e. g. נָתְנוּ for נָתְנוּ *they give*, Ez. xxvii. 19, יְחַלּוּ for יְחַלּוּ *they waited*, Job xxix. 21, Is. xxxiii. 12.

3. The Hebrews omitted, however, the doubling of a letter by Daghesh forte, in many cases where the analogy of the forms required it; viz.

a) always at the end of a word; because there, at least in the pronunciation which has come down to us, the syllable did not admit of sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone, but

* Here belong such cases as גְּאֹת גָּאָה, Ex. xv. 1, 21; so that the assertion is not correct, that the first of the two words must be a monosyllable, or accented on the penultima.

like the English *all, call, small.* Instead, therefore, of doubling* the consonant, they often lengthened the preceding vowel (§ 27, 2). E. g. עָם (*people*), with a *distinctive accent* (§ 15, 3), for עַם from עַמְּם. The exceptions are very rare, as אַתְּ *thou, f.*, נָתַתְּ *thou hast given*, Ez. xvi. 33;

b) *often* at the end of a syllable, in the body of a word (where the doubling of a letter is less audible, as in Greek ἄλτο Homeric for ἄλλετο); e. g. חַמְבַקְּשִׁים for חַמְבַקְשִׁים;

c) in the gutturals (§ 22, 1).

In the case *b*, it may be assumed as a rule, that the *Daghesh* remains in the letter with *Sh'va* (which is then *vocal*, § 10, 1), and is *never* left out of the *aspirates*, because it materially affects their sound, e. g. אַכַּפְּרֵת *'khăpp'ra* (not אַכַפְרֵת *'khăphrā*) Gen. xxxii. 21, פְּחֲזוּ Is. ii. 4, וַתְּדַבֵּר, וְתִּחְזִי. On the contrary, it is usually omitted in the preformatives י and מ in *Piël*, as וַיְרַבֵּר, חַמְרַבְּרִים; לַמְנַצֵּחַ for לַמְנַצֵּחַ; so also in וַיְחִי, and in cases like חַלְלוּ for חַלְלוּ, חַנְנִי for חָנְנִי.

In some cases a vowel or half-vowel was inserted to render the doubling of the letter more audible, e. g. עִמָּכֶם *with you* for עִמְּכֶם; סַבּוֹתַ for סַבְּתָּ (§ 67, 4), יְשַׁבֵּנוּ Is. lxii. 2.

Rem. In the later books, instead of the sharpening of the syllable by *Daghesh forte*, the preceding vowel is sometimes lengthened (comp. *mīle* for *mille*), as יְחִירֵתַן *he terrifies them* for יְחִתֵּן (Hab. ii. 17), מוֹרְגִים *threshing-sledges* for מֹרְגִים, 1 Chron. xxi. 23.

§ 21.

ASPIRATION, AND THE REMOVAL OF IT BY DAGHESH LENE.

The *pure hard* sound of the six *aspirates* (ת, פ, כ, ד, ג, ב), with *Daghesh lene* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 3 and § 13). The original hard pronunciation maintained itself in greatest purity, when it was the initial sound, and after a consonant; but when it followed a vowel-sound, or stood between two vowels, it was softened by partaking of the aspiration with which a vowel is uttered. Hence the *aspirates* take Daghesh lene:

* So in Latin, *fel* (for *fell*) gen. *fellis; mel, mellis; os, ossis.* In mid. high-German a consonant is doubled only at the beginning of a syllable, as was the case in the old high-German. E. g. *val* (Fall) *valles; swam* (Schwamm), &c. *Grimm*, d. Gramm. 2. Ausg. I. 383.

1. At the beginning of words, when the preceding word ends with a vowelless consonant, as עַל־כֵּן *ăl-kēn* (*therefore*), עֵץ פְּרִי *ēts p'rî* (*fruit-tree*); or at the beginning of a chapter or verse, or even of a minor division of a verse (consequently after a distinctive accent, § 15, 3), e. g. בְּרֵאשִׁית *in the beginning*, Gen. i. 1; וַיְהִי כַּאֲשֶׁר *and it happened, when*, Judg. xi. 5; on the contrary וַיְהִי־כֵן *and it was so*, Gen. i. 7.

Also a diphthong (§ 8, 5) so called, is here treated as ending in a consonant, e. g. שָׂרֵי בְּ Judges v. 15.*

2. In the middle and at the end of words after *silent Sh'va*, i. e. at the beginning of a syllable, and in immediate connection with a preceding vowelless consonant, e. g. קְטַלְתֶּם *ye have killed*, יִכְבַּד *he is heavy*, יַשְׁתְּ *bibat*. On the contrary, after *vocal Sh'va* they take the soft pronunciation, e. g. זְבוּל *dwelling*, כָּבְדָה *she is heavy*.

Exceptions to No. 2 are:

a) Forms which are made, by the addition or omission of letters, immediately from other forms in which the aspirates had their soft sound. E. g. רְדִפוּ (not רְדָפוּ) from רְדֹף; מַלְכֵי (not מַלְאֵי) formed immediately from מְלָכִים (on the contrary מַלְאֵי *măl-kî*, because it is formed directly from מֶלֶךְ *mălk*); גִּבְחָת (not גִּבְכָּת) from גַּבָּת. In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained; hence, *rĭdh'-phû*, *măl'-khê*, *bĭkh'-thâbh*.†

b) The כ in the *suffixes* ־ךָ, ־כֶם, ־כֶן, has always its feeble sound, because *vocal Sh'va* is before it. See § 57, 3, *b*.

c) Finally, certain classes of forms are to be noticed, e. g. מַלְכוּת (*mal'khûth*), יִלְדוּת.

Rem. 1. In שָׁלַחְתְּ, we might expect the feeble pronunciation of ת on account of the preceding vowel. But the original form was שָׁלַחְתָּ, and the relation of ת, notwithstanding the slight vowel-sound thrown in before it, remained unchanged. Comp. § 28, 4.

2. The tone sometimes affects the division of a word into syllables, and consequently the sound of the aspirates; thus לְסַפֹּת Num. xxxii. 14, but לִסְפֹּתָה Ps. xl. 15; קָרְבָּן (*qŏrbân*), but קָרְבָּן (in pause) Ez. xl. 43.

That the hard or soft pronunciation of these letters did not affect the *signification* of words, affords no reason to doubt that such a distinction was made. Compare in Greek *θρίξ*, *τριχός*.

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* Hence the use of *Daghesh lene* after יהוה, because instead of it אֲדֹנַי was read.

† A particularly instructive case occurs in § 45, 3.

§ 22.

PECULIARITIES OF THE GUTTURALS.

The four gutturals, א, ה, ח, ע, have certain properties in common, which result from their peculiar pronunciation; yet א and ע, having a softer sound than ה and ח, differ from them in several respects.

1. The gutturals cannot be doubled in pronunciation, and therefore exclude *Daghesh forte*. To our organs also there is difficulty in doubling an aspiration. But the syllable preceding the letter which omits Daghesh naturally loses its sharpness by the omission;* hence its vowel is commonly lengthened, especially before the feebler letters א and ע, e. g. הָעַיִן *the eye* for הַעַיִן; יֹאמַר for יְאַמַּר, &c. The harder gutturals ה and ח allowed a sharpening of the syllable, though orthography excluded *Daghesh forte* (as in German the *ch* in *sicher*, *machen*, has the sharp pronunciation without being written double), and hence these letters almost universally retain before them the short vowel, e. g. הַחֹדֶשׁ *the month*, הַהוּא *that*.

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *Daghesh forte implicitum*, *occultum*, or *delitescens*; e. g. אַחִים for אַחִּים *brothers*; פַּחִים *snares*; חָחִים *thorns*. See more in § 27, Rem. 2.

2. They are accustomed to take a short *A* sound before them, because this vowel stands organically in close affinity to the gutturals. Hence,

a) before a guttural, *Pattach* is used instead of any other short vowel, as *ĭ*, *ĕ* (*Chireq parvum*, *Seghol*), and even for the rhythmically long *ē* and *ō* (*Tsere* and *Cholem*); as, זָבַח *sacrifice* for זֶבָח, שָׁמַע *report* for שֶׁמַע. This preference was yet more decisive when the form with Pattach was the original one, or was used in common with another. Thus in the *Imp.* and *Impf. Kal* of verbs; שְׁלַח *send*, יִשְׁלַח (not יִשְׁלֹח); *Perf. Piël*, שִׁלַּח (not שִׁלֵּח); נַעַר *a youth*, where Pattach in the first syllable is the original vowel; יִחְמַד for יַחְמֹד;

* Comp. *terra* and the French *terre*; the Germ. *Rolle* and the French *rôle*, *drollig*, Fr. *drôle*. The Hebrew here betrays its decline; while the Arabic, where the pronunciation retains more of its original freshness, allows the doubling of the gutturals.

b) but a strong and unchangeable vowel, as וֹ, וּ, ִי (§ 25, 1), and in many cases *Tsere*, was retained. Between it and the guttural, however, there was involuntarily uttered a hasty *ă* (*Pattach furtive*), which was written under the guttural. This is found only in final syllables, and never under א. E. g. רוּחַ *rû^{a}ch*, שָׁלֹחַ *shā-lô^{a}ch*, רֵיחַ *rê^{a}ch*, רֵעַ *rê^a*, גָּבוֹהַּ *gā-bhô^{a}h*, הִשְׁלִיחַ *hĭsh-lî^{a}ch*, &c.*

For the same reason the Swiss pronounces *ich* as *i^{a}ch*, and the Arabian מְשִׁיחַ *mesi^{a}h*, though neither *writes* the supplied vowel.

The *Pattach furtive* falls away when the word receives an accession at the end, e. g. רוּחַ, רוּחִי, where the ח is made the beginning of the new syllable.

The LXX write ε instead of Pattach furtive, as נֹחַ *Νῶε*.

Rem. 1. The guttural sometimes exerts an influence on the *following* vowel. But the examples of this usage are few, and are rather to be regarded as exceptions than as establishing a general rule, e. g. נַעַר for נָעַר; שַׂטָּן for שָׂטָן. The *A* sound is preferred wherever it would be admissible without the influence of the guttural, as in the Imp. and Impf. of verbs, e. g. זְנַח, יִזְנַח. If, however, another vowel serves at all to *characterize* the form, it is retained, as יִגְאַל, יִגָּחַל not יִגְחַל.

2. Seghol is used instead of Pattach both *before* and *under* the guttural, but only in an initial syllable, as יֶחְבַּשׁ, חֶבְלַי. Without the guttural these forms would have Chireq in place of Seghol.

When the syllable is sharpened by Daghesh, the more slender and sharp Chireq is retained even under gutturals, as חִלַּל, חִנָּה, חִטָּה; but when the character of the syllable is changed by the falling away of Daghesh, the Seghol, which is required by the guttural, returns, e. g. חֶנְיוֹן, *const. state* חָנְיוֹן; חֶזְיוֹן, חָזְיוֹן.

3. Instead of *simple Sh^{e}va vocal*, the gutturals take a *composite Sh^{e}va* (§ 10, 2), e. g. אֲקַשֵּׁל, עֲמֹד; זְעָקוּ, יִזְעָקוּ. This is the most common use of the composite Sh^{e}vas.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, and has under it the syllable-divider (*silent Sh^{e}va*, § 10, 3), then the division of syllables often takes place as usual, especially when that syllable has the tone, e. g. שָׁלַחְתָּ (*thou hast sent*). But when the syllable stands *before* the tone, there is usually a softening of the sound by giving to the guttural a slight vowel (one of the *composite Sh^{e}vas*), which has the same sound as the full vowel preceding, as יַחְשֹׁב (also יַחֲשֹׁב), יַחְשִׁיךְ (also יַחֲשִׁיךְ), יַחְזֵק (also יַחֲזֵק); this composite Sh^{e}va is

* The accent is on the proper final vowel, and *Pattach furtive* is sounded like *a* in *real, denial*.—Tr.

changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g. יַעַבְדוּ, יַעַבְדוּהוּ *yŏ-ŏbh^{e}-dhû* (from יַעַבֹד), יַהַכְּתוּ *yă-hă-ph^{e}-khû* (from יַהַכֶּה).

Rem. 1. *Simple Sh^{e}va* under the gutturals, the grammarians call *hard* (דָּגֵשׁ), and the *composite Sh^{e}vas* in the same situation *soft* (רָפֶה). See observations on verbs with gutturals (§§ 62–65).

2. Respecting the choice between the three composite Sh^{e}vas it may be remarked, that

a) ח, ה, ע, at the beginning of words prefer (ֲ), but א (ֱ), e. g. חֲרֹג, הֲמוֹר, אֱמוֹר. But when a word receives an accession at the end, or loses the tone, א also takes (ֱ), as אֲלֵי *to*, אֲלֵיכֶם *to you*; אֶבֶל *to eat*, but אֱכָל Gen. iii. 11. Comp. § 27, Rem. 5.

b) In the middle of a word, the choice of a composite Sh^{e}va is regulated by the vowel (and its class) which another word of the same form, *but without a guttural*, would take before the Sh^{e}va; as *Perf. Hiph.* הֶעֱמִיד (according to the form הִקְטִיל), *Inf.* הַעֲמִיד (conformed to הַקְטִיל), *Perf. Hoph.* הָעֳמַד (conformed to הָקְטַל).

For some further vowel-changes in connection with gutturals, see § 27, Rem. 2.

5. The ר, which the Hebrew uttered also as a guttural (§ 6, 2, 1), shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz.

a) the exclusion of Daghesh forte; in which case the vowel before it is always lengthened, as בָּרֵךְ for בָּרֵךְ, בָּרֵךְ for בָּרֵךְ;

b) the use of *Pattach* before it in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. וַיַּרְא *and he saw* from רָאָה; וַיָּסַר for וַיָּסָר *and he turned back*, and for וַיָּסָר *and he caused to turn back.*

Unfrequent exceptions to the principle given under letter *a* are מָרָה *mōr-rā*, Prov. xiv. 10; שָׁחַךְ *shōr-rēkh*, Ezek. xvi. 4, where ר is doubled; in Arabic also it admits of doubling, and the LXX write שָׂרַח *Σάῤῥα*. In a few other cases, there is neither the doubling of the Resh nor the lengthening of the vowel; as מָרַד (for מָרַד) 2 Sam. xviii. 16.

§ 23.

OF THE FEEBLENESS OF THE BREATHINGS א AND ה.

1. The א, a light and scarcely audible breathing in the throat, regularly loses its feeble power as a consonant (it *quiesces*), whenever it stands without a vowel at the end of a syllable.

It then serves merely to prolong the preceding vowel (like the German *h* in *sah*), as מָצָא *he has found*, מָלֵא *he has filled*, הִיא *she*, מְצֹא *to find*, הוּא *he*; מָצָאתָ, תִּמְצָאנָה. This takes place after all vowels; but in this situation short vowels with few exceptions become long, as מָצָא for מָצָא, יִמְצָא for יִמְצָא.

2. On the contrary, א generally retains its power as a consonant and guttural, in all cases where it begins a word or syllable, as אָמַר *he has said*, מָאֲסוּ *they have rejected*, לֶאֱכֹל *for to eat*. Yet even in this position it sometimes loses its consonant-sound, when it follows a short vowel or a half-vowel (*vocal Sh°va*) in the middle of a word: for then the vowel *under* א is either shifted back so as to be united with the vowel *before* it into a long sound, as לַאמֹר for לֶאֱמֹר, יֵאצֵל for יֵאָצֵל, also יֹאכַל (*â* obscured to *ô*) for יֵאָכַל; or it wholly absorbs it, as in בֹּרָאם for בֹּרְאָם Neh. vi. 8, חֹטְאִים (*chôtim*) for חֹטְאִים (*sinning*) 1 Sam. xiv. 33, מָאתַיִם (*two hundreds*) for מְאָתַיִם, רָאשִׁים (*heads*) for רְאָשִׁים.* Sometimes there is a still greater change in the word, as יִשְׂמָעֵאל for יִשְׁמָעְאֵל, מְלָאכָה (*business*) for מַלְאָכָה. Sometimes also the vowel before א remains short when it is *ă*, e. g. וַאדֹנִי for וַאֲדֹנִי, לַאדֹנִי for לַאֲדֹנִי, לִקְרַאת for לִקְרְאַת.

Instead of the א thus quiescing in *Cholem*, *Tsere*, and *Chireq*, we often find written, according to the nature of the sound, one of the vowel letters ו and י, e. g. בּוֹר for בְּאֵר (*cistern*), רֵים (*buffalo*) for רְאֵם, רִישׁוֹן (*the first*) for רִאשׁוֹן Job viii. 8, comp. לוֹ for לֹא (*not*) 1 Sam. ii. 16 *K°thibh*; at the end of a word ה also is written for א, as יְמַלֵּה (*he fills*) for יְמַלֵּא Job viii. 21.

3. Such a quiescent א sometimes falls altogether away, e. g. יָצָתִי (*I went forth*) for יָצָאתִי, מָלֵתִי (*I am full*), Job xxxii. 18, for מָלֵאתִי, אֹמַר (*I say*) constantly for אֹאמַר, לַהְשׁוֹת (*to lay waste*) 2 Kings xix. 25, for לְהַשְׁאוֹת Is. xxxvii. 26, מָלוּ for מָלְאוּ Ezek. xxviii. 16.

Rem. 1. In Aramæan the א becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography, א serves also to indicate the lengthened *â*; but in Hebrew the examples are very rare, in which it is strictly a vowel-letter for the long *A* sound, as קָאם Hos. x. 14, for the usual קָם, רָאשׁ Prov. x. 4, xiii. 23, for רֹשׁ. Hebrew orthography generally omits, in this case, the prolonging letter (§ 8, 3).

* The feeble א being lost to the ear, the previous vowel is naturally prolonged (*lĕ-mōr*, then *lē-mōr*); and its vowel, when its own sound is lost, is heard with the previous vowelless consonant, first *bō-th°ām*, then *bō-thām*.—Tr.

2. In Syriac, א even at the beginning of words cannot be spoken with a half-vowel (*vocal Sh^eva*), but always receives a full vowel, usually *E*, as e. g. the Chald. אֶכָל is in Syr. *ekhal*. So also in the Hebrew, instead of a *composite Sh^eva*, it takes, at the beginning of many words, the corresponding long vowel, as אֵזוֹר *girdle* for אֲזוֹר, אֹהָלִים *tents* for אֲהָלִים, אֲרִיוֹת *stalls* for אֲרָיוֹת.

3. We may call it an *Arabism*, or a mode of writing common in Arabic, when at the end of a word an א (without any sound) is added to a ו (not being part of the root), as חָלְכוּא for חָלְכוּ (*they went*), Josh. x. 24, אָבוּא (*they were willing*), Is. xxviii. 12. Similar are נָקְיָא for נָקִי *pure*, לוּא for לוּ *if*, אַסְוָא for אַסְוֵ. The case is different in חָוָא and חִוָּא, see § 32, Rem. 6.

4. The ה is stronger and firmer than א, and scarcely ever loses its aspiration (or *quiesces*) in the middle of a word;* also at the end it may remain a consonant, and then it takes *Mappiq* (§ 14, 1). Yet at times the consonant-sound of the ה at the end of a word is given up, and ה (without Mappiq, or with Raphe הֿ) then remains only as representative of the final vowel, e. g. לָהּ (*to her*), Num. xxxii. 42, for לָהּ; Job xxxi. 22; Ex. ix. 18. At the beginning of a syllable ה is often not heard, and is omitted in writing, as לַבֹּקֶר (*in the morning*) for לְהַבֹּקֶר, בָּאָרֶץ (*in the land*) for בְּהָאָרֶץ, יְהוֹנָתָן contracted יוֹנָתָן. In these cases of contraction, the half-vowel ^e (ְ) *before* ה, is absorbed by the full vowel *under* it. In other cases, however, the vowel *under* ה is displaced by the one *before* it, as בָּם (*in them*), from בָּהֶם; or both are blended into a diphthong, as סוּסוֹ (also סִיסֹה) from סִיסָהּ, קָטָלוּ from קָטָלְהוּ (*ahu, a-u, ô*).

Accordingly, the so-called *quiescent* ה at the end of a word stands, sometimes, in the place of the consonant ה. But usually it serves quite another purpose, namely, as an orthographic expression, in the consonant text, of final *â*, as also *ô*, *ê*, and *â* (Seghol), e. g. אִשָּׁה, גָּלָה, גָּלוֹ, גָּלַח, גִּלָּח, § 7, 2 and § 8, 3.

Rem. In connection with *ô* and *ê* it is occasionally changed for ו and י (רָאוֹ = רָאֹה, חַבֵּי = חַבֵּה Hos. vi. 9), and in all cases for א according to later and Aramæan orthography, particularly in connection with *â*, e. g. שָׁנָא (*sleep*), Ps. cxxvii, 2, for שָׁנָה, נָשָׁא (*to forget*), Jer. xxiii. 39, for נָשׂוֹ, &c.

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* A very few examples are found in *proper names*, as עֶזְרִיאֵל, עֶזְרִיחצוּר, which are compounded of two words, and in many MSS. are also written in two separate words. One other case, יַמּוּ־מָיָה Jer. xlvi. 20, is also in the printed text divided by *Maqqeph*, in order to bring the *quiescent* ה at the end of a word.

§ 24.

CHANGES OF THE FEEBLE LETTERS ו AND י.

The ו (*w*) and the י (*y*) are as consonants so feeble and soft, approaching nearly to the corresponding vowel-sounds *u* and *i*, that they easily flow into these vowels in certain conditions. On this depend, according to the relations of sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflections of words. This is especially important for the form and inflection of the feeble stems, in which a radical ו or י occurs (§ 69, &c. § 85, III–VI).

1. The cases where ו and י lose their power as consonants and flow into vowel-sounds, occur only in the middle and at the end of words, their consonant-sound being always heard at the beginning.* These cases are chiefly the following:

a) when ו or י stands at the end of a syllable, immediately after a vowel. The feeble letter has not strength enough, in this position, to maintain its consonant-sound. Thus הוֹשַׁב for הָוְשַׁב or הָוֹשַׁב; יִרְקָן for יִרְקַן; בִּירוּשָׁלַיִם for בִּירוּשָׁלַיְם; so also at the end of the word, e. g. יִשְׂרָאֵלִי *yĭsrāēlî* (properly, *-liy*, hence *fem. -liyya*), עָשׂוּי (*made*, Job xli. 25), for עָשְׂוִי (comp. עֲשׂוּיוֹת 1 Sam. xxv. 18, *K'thibh*). After homogeneous vowels, particularly pure *u* and *i*, ו and י constantly quiesce in these cases. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as שָׁלְוָ *quiet*, זִו *May month*, גּוֹי *nation*, גָּלוּי *disclosed*. But with short *a*, ו and י mostly form a diphthongal *ô* and *ê* (see below, No. 2, *b*);

b) after a vocal *Sh'va*, when such syllables would be formed as *q'vom*, *b'vo*. Hence בּוֹא for בְּוֹא, קוֹם for קְוֹם. So, especially, when they stand at the end of a word and are preceded by a Sh'va; as יְהִי for יִהְיִי (from יִהְיֶה), פְּרִי *fruit* for פִּרְיִ;

c) when the feeble letter has a full vowel both before and after it; as קוֹם for קָוֹם, קוּם for קָוּם. Comp. *mihi* contr. *mî*, *quum* contr. *cum*.

In Syriac, where these letters flow still more readily into vowel-sounds, י is sounded, even at the beginning of words, merely as *i*, not as יְ or יִ (as for אֶ, *e*); and so in the LXX יְחוּדָה is written *Ἰουδά*, יִצְחָק, *Ἰσαάκ*. Hence may be explained the Syriac usage, examples of which

* Except וְ for וָ, *and*, § 26, 1, and § 104, 2, *b*.

occur also in Hebrew, which transfers the vowel *i*, belonging to the feeble letter, to the preceding consonant, which should properly have simple Sh°va, e. g. בִּיתְרוֹן for בְּיִתְרוֹן Eccles. ii. 13, וַיִּחַלּוּ (in some editions) for וַיְחַלּוּ Job xxix. 21.

2. When such a contraction has taken place, the vowel-letter quiesces regularly in a *long* vowel. Respecting the choice of this vowel, the following rules may be laid down:

a) when the vowel, which an analogous form *without the feeble letter* would take, is homogeneous with the vowel-letter, it is retained and lengthened, as יִימַב for יְיַטַב (analogous form יִקְטַל); חוּשַׁב (*habitare factus est*) for חְוַשַׁב;

b) when a short *a* stands before י and ו, it forms with them a diphthongal *ê* and *ô* (according to § 7, 1); thus חַיְטִיב becomes חַיטִיב; חַוְשִׁיב, חַוּשִׁיב; עַוְלָה, עַוֹלָה;*

c) but when the vowel-sign is heterogeneous, and at the same time is an essential characteristic of the form, it controls the feeble letter, and changes it into one which is homogeneous with itself. Thus יִוְרַשׁ becomes יִירַשׁ; קָוַם becomes קָם *qâm;* גָּלַי and שָׁלַו become גָּלָה and שָׁלָה.†

An original ־ֵי at the end of words becomes:

a) ־ֶה (for ־ֵי is never written at the end of a word), when the impure sound *ă* is to be used; e. g. יִגְלֶה for יִגְלֵי (§ 75, 1); מַרְאֶה *form*, for מַרְאֵי; שָׂדֶי *field* (poet.), common form שָׂדֶה;‡

b) ־ָה, when the *Â* sound prevails, as being characteristic of the form; as גָּלָה, גֹּלָה, גִּלָּה for גָּלֵי, גֹּלֵי, גִּלֵּי.

§ 25.

UNCHANGEABLE VOWELS.

What vowels in Hebrew are firm and unchangeable, can be known, with certainty and in all cases, only from the nature of the grammatical forms and from a comparison with the Arabic, where the system appears in a purer and more original form

* Instances in which no contraction takes place after a short *a* are חַיְמָרִים 1 Chron. xii. 2; אַיְסוּרִים Hos. vii. 12; שָׁלַוְתִּי Job iii. 26. Sometimes both forms are found, as עַוְלָה and עַוֹלָה *evil;* חַי (*living*), construct state חֵי. Analogous is the contraction of מָוֶת *death*, constr. מוֹת, עַיִן *eye*, constr. עֵין.

† In Arabic is often written, etymologically, גַּלַי, but spoken *gala*. So the LXX write סִינַי, *Σινᾶ*. But for שָׁלַו is *written* in Arabic שׁלא.

‡ When an addition is made to the ending ־ָה, it is written ־ָי; and sometimes the original ־ֵי reappears (§ 93, 9, Rem.).

than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically*, i. e. through the influence of the tone and of syllabication, and which having arisen out of short vowels readily become short again by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications:

1. The essentially long and therefore unchangeable vowels of the *second* and *third* class, namely, *î*, *û*, *ê*, *ô*, are regularly expressed among the consonants [or in the line] by their vowel-letters, *î* and *ê* by י, *û* and *ô* by ו, with their appropriate vowel-signs, thus ִי, ֵי, וּ, וֹ, as in מָשִׁיחַ *anointed*, הֵיכָל *palace*, גִּבּוֹל *a bound*, קוֹל *voice*. The *defective* mode of writing these vowels (§ 8, 4) is indeed pretty frequent, e. g. מָשַׁח for מָשִׁיחַ, קֹלוֹת *voices* for קוֹלוֹת, גְּבָל for גְּבוּל; but the difference is merely one of orthography, not affecting the nature of the vowel, which still retains its character as essentially long. Comp. § 8, 4.

Occasionally, a merely tone-long vowel of these two classes is written *fully*, but only as an exception; e. g. the *o* in יִקְטוֹל, for יִקְטֹל.

2. The unchangeable *â* has in Hebrew, as a rule, no representative in the consonant-text, though in Arabic it has, namely the א, which occurs here but very seldom (§ 9, 1, § 23, 3, Rem. 1). For ascertaining this case, therefore, there is no guide but a knowledge of the forms; see § 84, Nos. 6, 13, 28.

Such cases as מָצָא (§ 23, 1) do not belong here.

3. Unchangeable is also a short vowel in a sharpened syllable, followed by *Daghesh forte*, e. g. גַּנָּב *thief*; likewise in every closed syllable, when another of the same kind follows, e. g. מַלְבּוּשׁ *garment*, אֶבְיוֹן *poor*, מִדְבָּר *wilderness*.

4. So are also the vowels after which a *Daghesh forte* has been omitted on account of a guttural, according to § 22, 1 (*forma dagessanda*), e. g. הָרֵי־אֵל for הֲרֵי־אֵל *mountains of God*; בֹּרְךְ for בָּרְךְ *he has been blessed*.*

* A convenient division is: 1) vowels unchangeable *by nature* (Nos. 1, 2, 4); 2) vowels unchangeable *by position* (No. 3). In the first class, the vowels of No. 1 and 2, being representatives of original and essential elements of the word, are unchangeable; as for a like reason are those in No. 4, the omission of a letter being indicated by the consequent lengthening of a vowel in the open syllable. In the second class (No. 3), the *position* requires a vowel, and it is already short. —Tr.

§ 26.

OF SYLLABLES, AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

A survey of the laws which regulate the choice of a long or a short vowel and the exchange of one for the other, requires a previous knowledge of the *theory of the syllable*, on which those laws are founded. The syllable must be viewed with reference to its initial sound (No. 1); and also to its close, or final sound (Nos. 2–7), which is the more important of the two.

1. With regard to the *commencement* of the syllable it is to be observed, that every syllable must begin with a *consonant;* and there are no syllables in the language which begin with a vowel. The single exception is וְ (*and*), in certain cases for וָ, e. g. in וַיַּמְלֵךְ.* The word אֱמֹר is no exception, because the א has here the force of a light breathing.

2. With regard to the *close* of the syllable, it may end:

a) with a vowel, and is then called an *open* or *simple* syllable, e. g. in קָטַלְתָּ the first and last are open. See No. 3.

b) with a half-vowel or vocal Sh^{e}va, as *p^e* in פְּרִי *p^e-rī* (*fruit*), *ch^a* in חֲצִי *ch^a-tsī* (*half*), *t^e* in קָטְלוּ *qā-t^e-lû*. Such we call *half-syllables*, or *prefix-syllables*. See No. 4.

c) with one consonant; a *closed* or *mixed* syllable, as the second in קָטַל, לֵבָב. See No. 5.

Here belongs also the *sharpened* syllable, as the first in קַטָּל *qăt-tēl*. See No. 6.

d) with two consonants, as קִשְׁטְ, קָטַלְתְּ (§ 10, 3). We shall now (in Nos. 3–7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long* vowel,† whether they have the tone, as בְּךָ *in thee*, סֵפֶר *book*,

* See § 104, 2, *b*. The word *wmälekh*, in pronunciation, readily becomes *wmälekh*, as the sound *oo* precedes the formation of the feeble consonant *w*. Comp. Note *, p. 22.—Tr.

† This is certainly a fundamental law in Hebrew, as its pronunciation is now indicated by the vowel-signs, but not a matter of absolute necessity, for other languages very often have short vowels in open syllables, as ἐγένετο, Arab. *qătălă*. At an earlier period the Hebrew, like the Arabic, most probably had short vowels in those open syllables in which the vowel was not *essentially* long; and the present pronunciation is derived in part from the solemn, slow, and chanting way of reading the Old Testament in the synagogues.

קֹדֶשׁ *sanctuary*, or not, as לֵבָב, לֵבָב *heart*, יִרְאוּ *they will fear*. Usually there is a long vowel (*Qamets*, less frequently *Tsere*) in an open syllable before the tone (pretonic vowel), e. g. לָהֶם, יָקוּם, לֵבָב, לֵבָב.*

Short vowels in *open* syllables occur only in the following cases:

a) In dissyllabic words formed by means of a helping-vowel (§ 28, 4) from monosyllables (*Segholates*), as נַעַר *youth*, בַּיִת *house*, לֵבָב, from מֶלֶךְ, נַעַר, בַּיִת, יֶרֶךְ. The reason is that the final helping-vowel is very short, and the word sounds almost as one syllable. Yet the first vowel is also lengthened, as in לֵבָב another form for לֵבָב (§ 75, Rem. 3, *b*).

b) In certain forms of the *suffixes*, as קָטְלֵנִי, דִּבְרֵךְ (from דֶּרֶךְ).

c) Before the so-called *He local*, which has not the tone (§ 90, 2), e. g. בַּרְמֶלָה *towards Carmel*, מִדְבָּרָה *towards the wilderness*.

In all these cases the short vowel is supported by the chief tone of the word. Elsewhere it at least the support of *Methegh*, viz.

d) In these connections ־ֵ־ה, ־ֶ־ה, ־ַ־ה, as טַעְמוֹ *his taste*, יֶאְסֹר *he will bind*, פָּעֳלוֹ *his deed*, וַחֲרָרְךָ *and thy ornament*.

e) In forms like יֶחֱזְקוּ *yĕ-chĕ-zᵉqû* (*they are strong*), פָּעֳלֶךָ *pō-ŏˡᵉkhā* (*thy deed*); also in שָׁרָשִׁים *shŏ-rā-shim* (*roots*), comp. page 32, and § 28, 3.

The first syllable in חֲרָשִׁים, חֲרוֹשׁ, and similar forms, does not belong here, but to No. 6, below.

4. There is also a slighter sort of open syllables, consisting of one consonant and a *half-vowel* (or *vocal Sh^eva*, § 10, 1, 2). They may be called *half-syllables*, or *prefix-syllables*, as being so slight and unsubstantial that they always attach themselves to the following stronger syllable; e. g. לְחִי (*cheek*) *lᵉ-chî*, יִלְמְדוּ *yĭl-mᵉ-dhū*, חֳלִי (*sickness*) *chᵒ-lî*, פֹּעֳלוֹ *pō-ᵃ-lō*.

Modern grammarians do not regard these as actual syllables, but always reckon them as part of that which immediately follows. The half-vowel is certainly not such as to serve for the final sound of a full syllable; and according to the pronunciation handed down to us, this syllable with Sh^eva is obviously of a different kind from the open syllable with a full vowel (No. 3). But that half-vowel is in general a shortening of an original full vowel, which is commonly still retained in Arabic; and the Jewish grammarians, from whom came the vowels and accents,

* For this, the Arabic has always a short vowel. The Chaldee has only *vocal Sh^eva*, לְחוֹן *to them*, יְקוּם, קְטַל, לְבַב; into which, in Hebrew also, this vowel passes over so soon as the tone is thrown forward (§ 27, 3, *a*). Not that this pretonic vowel was adopted (perhaps in place of a Sh^eva) on account of the accentuation of the following syllable. It is the original vowel of the syllable, retained on account of its position immediately before the tone, on the removal of which it is reduced to a vocal Sh^eva.

have assigned to the union of a consonant with a half-vowel the value of a syllable, as appears especially from the use of *Methegh* (see § 16 2, *b*).

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,* as מַלְכָּה *queen*, חָכְמָה *wisdom*; חָכְמָה *understanding*, וַיָּסָר *and he turned back*, וַיָּקָם *and he set up*, וַיָּקָם *and he stood up*.

When *with* the tone, they may have a long vowel as well as short, e. g. חָכַם *he was wise*, חָכָם *wise*; yet of the short vowels only *Pattach* and *Seghol* have strength enough to stand in such a syllable having the tone.† Examples of long vowels, in the final syllable, are דָּבָר, קָטַל, יִקְטֹל; in the last but one, קָטַלְנָה, קָטֹלְנָה. Examples of short vowels, קָטַל, אַתֶּם, שָׁתָם; in the penultima, קָטַלְתָּ, יִקְטְלֶנּוּ.

6. A peculiar sort of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins, as אִמִּי *im-mî*, כֻּלִּי *kŭl-lî*. Like the other closed syllables, these have, when *without* the tone, short vowels, as in the examples just given; when *with* the tone, either short, as סַבִּי, חַנֻּנִי, or long, as שָׁמֻּה, הַמֻּה.

Sharpened syllables are wholly avoided at the end of words, see § 20, 3, letter *a*.

7. Closed syllables, ending with two consonants, occur only at the end of words, and have most naturally short vowels, as קָטַלְתְּ, וַיִּשְׁבְּ, yet also *Tsere* and *Cholem*, as נֵרְדְּ, וַיִּבְךְּ, קִשְׁטְ. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping-vowel (§ 28, 4).

Rem. In the division into syllables, accordingly, a simple *Sh^eva* after a short vowel belongs to the foregoing syllable and is *quiescent*, as מִרְמָה *mir-mā*; but after a long vowel, to the following, and is *vocal* (§ 10, 1), as קוֹטְלָה *qô-t^e-lā*, חוֹלְלִים *hô-l^elim*. The *composite Sh^eva* belongs always to the following syllable, as פֹּעֲלוֹ *po-^elô*, even after a short vowel, as תַּעֲמוֹ *tă-^emô*, אָחֲלוֹ *ŏ-h^olô*.

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* There are some exceptions, when a word loses the tone through *Maqqeph*, as כְּתָב־תְּדִירִת (*k^ethābh*), Esth. iv. 8.

† See § 9, 2. Short *Chireq* (ִ) occurs only in the particles אִם and עִם, which, however, are mostly toneless because followed by *Maqqeph*.

§ 27.

CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO THEIR QUANTITY.

As to the changes which the vowels undergo by the inflection of words, we may lay down these *fundamental principles:*

a) that they generally occur only in the last syllable and the last but one, very seldom in the antepenultima, e. g. דָּבָר, דְּבַר ; זָכְרוֹן, זִכְרוֹן ; חָזְיוֹן, חִזְיוֹן ;

b) that they are usually made within the limits of one and the same vowel-class (§ 8). Thus *ā* may be shortened into *ă* and *ă̈*, *ē* into *ĭ* and *ĕ*, *ō* into *ŏ* and *ŭ ;* and with the same limitation the short vowels may become long. But such a change as *a* into *u* never takes place.

The most material exception is the approximation of the first class to the second, when *Pattach* is attenuated to *Chireq* or blunted to *Seghol;* see below, Rem. 2 and 3. So also in the origin of obtuse *Seghol* out of vowels belonging to all three classes, see Rem. 4.

The vowels with the changes of which we are here chiefly concerned, are the whole of the short ones and as many of the long as owe their length simply to the tone and rhythm, viz.:

Long vowels (sustained by the tone).	Corresponding short vowels.
ָ *ā*	ַ *ă*
ֵ *ē*	ֲ *ă̈*, ֶ *ĕ*
	ִ *ĭ*
ֹ *ō*	ָ *ŏ* (*Qamets-chatuph*)
	ֻ *ŭ*

To these add the half-vowels or Sh^{e}vas ְ, ֱ, ֲ, ֳ, as extreme shortenings.

Let the student compare here again what was said in § 9 on the character and value of the several vowels, and in § 25 on the unchangeable vowels.

According to the principles laid down in § 26, the following changes occur:

1. A tone-long vowel is changed into a kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus when the tone is moved forwards, יָד *hand* becomes יַד, as יַד־יְהוָה *hand-of-Jehovah ;* בֵּן *son,* בֶּן־הָאָדָם *son-of-man ;* כֹּל *whole,* כָּל־הָעָם *the*

whole-of-the-people; also when the tone is moved backwards, e. g. יָקֻם, וַיָּקָם; יַלְדָּה, וַתֵּלֶד. Farther, when an open syllable with a long vowel becomes by inflection a closed one, e. g. סֵפֶר *book*, סִפְרִי *my book;* קֹדֶשׁ *sanctuary*, קָדְשִׁי *my sanctuary*. In these cases, *Tsere* (ē) passes over into *Seghol* (ĕ) or *Chireq* (ĭ), *Cholem* (ō) into *Qamets-chatuph* (ŏ). But when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Tsere* is attenuated into *Chireq*, and *Cholem* into *Qibbuts;* as אֵם *mother*, אִמִּי *my mother*, חֹק *statute*, *plur.* חֻקִּים.

The short vowels ĭ and ŭ are more pure, and hence are accounted shorter than ĕ and ŏ.

2. On the contrary, a short vowel is changed into a corresponding long one—

a) when a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession, beginning with a vowel, to which the final consonant of the closed syllable is attached, as קָטַל, קָטָ|לוֹ *he has killed him;* רַב, *plur.* רַ|בּוּ *give ye;* סוּסָתִי, directly from סוּסָה;

b) when a syllable, which should be sharpened by *Daghesh forte*, has a guttural for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, *a*);

c) when it meets with a feeble letter (§ 23, 1, 2; § 24, 2); as מָצָא for מָצַא *he has found;*

d) when the syllable is in *pause*, i. e. is the tone-syllable of the last word in the clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, all vowels (long and short) may, according to the effect on the division of the syllables, either pass over into a half-vowel (*vocal* Sh°va), or wholly fall away, and give place to the mere syllable-divider (*silent* Sh°va). An example of the former is שֵׁם (*name*), שְׁמִי (*my name*); *plur.* שֵׁמוֹת (*names*), שְׁמוֹתָם (*their names*): of the latter, בְּרָכָה (*blessing*), *constr.* בִּרְכַת. Whether the full vowel remains, or becomes a half-vowel (דָּמִי, דָּמְי; שֵׁם, שְׁמִי), and which of the two vowels in two successive syllables disappears, depends on the nature of the word. In general it may be said, that in the inflection of nouns, the first vowel is usually shortened, while the second, if immediately before the tone (pretonic vowel), remains; as יָקָר, *pre-*

cious, fem. יְקָרָה *y°qā-rā:* but in verbs, the second is commonly shortened, as יָקַר *was precious, fem.* יְקָרָה *yā-q°rā.* Thus a half-vowel comes in place of—

a) *Qamets* and *Tsere* in the first syllable (principally in the inflection of nouns), as דָּבָר *word, plur.* דְּבָרִים; גָּדוֹל *great, fem.* גְּדוֹלָה; לֵב *heart,* לִבִּי *my heart;* תָּשׁוּב *she will return,* תְּשׁוּבֶינָה* *they* (fem.) *will return;*

b) the short or merely tone-long vowels, *a, e, o,* in the last syllable, especially in the inflection of verbs, e. g. קָטַל, *fem.* קָטְלָה *qāt°lā;* קוֹטֵל, *plur.* קֹטְלִים *qôt°lîm;* יִקְטֹל, יִקְטְלוּ *yiqt°lû.* The helping-vowel, *Seghol*, wholly falls away (becomes silent Sh°va), e. g. מָלְךְ (for מַלֶךְ), מַלְכִּי. If there is no shifting of the tone, the vowel remains notwithstanding the lengthening of the word, as יָשׁוּב, יְשׁוּבוּ; כַּרְמֶל, כַּרְמָלִי.

Where the tone is advanced two places, both the vowels of a dissyllabic word may be so much shortened, that the first becomes *i* and the second a Sh°va. From דָּבָר, *a word*, we have in the *plur.* דְּבָרִים; and with a grave *suffix* this becomes דִּבְרֵיהֶם *their words* (comp. § 28, 1). On the shortening of *ā* into *i*, see especially in Rem. 3, below.

Some other vowel changes, mostly with respect to quantity, are exhibited in the following remarks:

Rem. 1. The diphthongal וֹ *ô* (from *au*), as also the *ô* sprung from the firm *ō* (§ 9, 10, 2), is longer than וּ *û;* and hence, when the tone is moved forward, the former is often shortened into the latter. E. g. נָקוֹם, נְקוֹמוֹתָיו (see Paradigm *M*, *Niph.*); נָנוֹס *flight, fem.* מְנוּסָה, with *suff.* מְנוּסִי; מָתוֹק *sweet, fem.* מְתוּקָה. The וּ stands sometimes even in a sharpened syllable, חוּצָה Ps. cii. 5, חוּצֵי Ez. xx. 18, יוּבַל Judg. xviii. 29. About the same relation exists between ◌ֵ *ê* and ◌ִ *î* (see § 75, 2).

On the contrary וּ *û* is shortened into *ŏ*, which appears in the tone-syllable as a tone-long *ō* (*Cholem*), but on the removal of the tone becomes again *ŏ* (*Qamets-chatuph*), as יָקוּם (*he will rise*), יָקֹם (jussive: *let him rise*), וַיָּקָם (*and he rose up*), see Parad. *M*, *Kal.* So also from ◌ִי comes the (less lengthened) tone-long *Tsere* (*ē*), and without the support of the tone, *Seghol* (*ĕ*), as יָקִים (*he will set up*), יָקֶם (*let him set up*) וַיָּקֶם (*and he set up*), see Parad. *M*, *Hiphil.*

2. From a *Pattach* (*ă*) in a closed syllable there arises a *Seghol* (*ĕ*), through a farther shortening, or rather weakening and blunting, of the sound. This happens,

* The vowel, which here passes into a half-vowel (vocal Sh°va) when the tone is thrown forward, is the so-called *pretonic vowel* in an open syllable; see § 9, 1, 2, and § 26, 3.

a) Sometimes when the tone hastens on to th
יָדְכֶם *your hand* for יַדְכֶם, אֲבִיחַי, (*prop. n.*)
when a syllable loses something of its sharpne
Daghesh forte, as אֶבְלָהּ Ex. xxxiii. 3 for אֶ
Ezekiel for יְחִזְקֵאל (*whom God strengthens*).

b) More regularly when *Daghesh forte* is omitted i
has a *Qamets* under it. Thus, חָ֫ for חַ֫ (חָ֫
brothers for אַחִים, from אָחִי; חָזוֹן *the vision*; עָ֫
and so always with ח. With ח and ע the *Seghol* is u , where
a greater shortening is required on account of the distance of the tone;
hence חָרְרִים for חֹרְרִים *the mountains*, but חֹר *the mountain*; חָטָּאת
the misdeed, but חַטָּאת *the people*. Before א and ר, where a short
sharpened vowel cannot so easily stand (§ 22, 1), *Qamets* always
remains, as חָאָבוֹת *the fathers*, חָרָקִיעַ *the firmament*. Comp. further,
on the interrogative חַ (חַ, חָ) § 100, 4.

c) In syllables properly ending with two consonants, e. g. כַּלְבְּ (also in
Arabic pronounced *kâlb*) from which comes first כֶּלֶבְ, and then with a
helping Seghol (§ 28, 4) כֶּ֫לֶב *dog*; יִגְלֶ֫ה (passive in *Hiphil* from גָּלָה),
then יִגְלֶה, and finally יִגֶּל.*

3. In a closed (and sharpened) syllable, which loses the tone, *ă* is at
times attenuated into *ĭ*, e. g. דִּמְכֶם *your blood* for דַּמְכֶם, מִדּוֹ *his measure*
for מַדּוֹ; יְלִדְתִּיךָ *I have begotten*, יְלַדְתִּיךָ *I have begotten thee*.† Comp.
above, הִבְרִיחָם.

4. The *Seghol* arises, besides the cases given above in Rem. 2, also
a) From the weakening of *a* (*Qamets*) at the end of a word (comp. *Roma*,
French *Rome*; Arab. خليفة read *khalîfè*), as מָה and מֶ֫ה *what?* § 37,
1, *c*; see similar examples in Ps. xx. 4; Is. lix. 5; Zech. ix. 5.
b) Even from the weakening of *u*, as אַתֶּם (*you*) from the original *attum*
(Arab. *antum*), § 32, Rems. 5, 7; לָהֶם (*to them*) from the original
lahum. Comp. page 24.

5. Among the half-vowels, (ֲ) is shorter and lighter than (ֳ) and
the group (ֳֶ) than (ֲֶ), e. g. אֱדוֹם *Edom*, אֲדֳמִי *Edomite*; אֱמֶת
truth, אֲמִתּוֹ *his truth*; נֶעֱלָם *hidden*, *plur.* נֶעֱלָמִים; חֲצֵבְרְתִּי; וְחִבְרְתִּי.

§ 28.

RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a half-syllable (§ 26, 4), i. e. with a consonant which has a half-vowel (vocal Sh°va), and there comes another half-syllable before it, then this latter receives instead of the Sh°va an ordinary short vowel, which is

* So the LXX also say *Melχισεδέκ* for מַלְכִּי־צֶדֶק.

† Analogous to this attenuating of *ă* into *ĭ* is the Latin *tango, attingo; laxus, prolixus*; and to that of *ă* into *ŭ* (in Rem. 2) the Latin *carpo, decerpo; spargo, conspergo.*

regularly *ĭ* (Chireq), but with gutturals *ă* (Pattach). E. g. נָפַל (to fall) *n°phŏl*, with the preposition בְּ not בִּנְפֹל *b°n°phŏl*, but בִּנְפֹל *bĭn°phŏl*; so also כִּנְפֹל *kĭn°phŏl* for כְּנָפֹל; לִפְרִי for לְפָרִי; בִּירוּדָה (whence בִּירוּדָה according to § 24, 1) for בְּיָרוּדָה; הֲמָעַט (*num parum* est?) *hăm°at* for חָמְעַט *h°m°at*. At times another division of syllables takes place, so that the second consonant gives up its half-vowel and forms a closed syllable with the first, as לִנְוֹל *lĭn-vōl* Num. xiv. 3, כִּזְכֹּר Jer. xvii. 2.

A similar process occurs in the body of a word, as רִשְׁעִי *rĭsh°phî* and רִשְׁפִּי *rĭshpî*, אֲנָשִׁי from אֲנָשִׁים; but here the initial vowel comes immediately from a full vowel, and is more like ĭ in הִבְרִיחָם (§ 27, 3).

In Syriac, the usual vowel here is *ă* (*ĕ*), even in the absence of gutturals; in Chaldee it is the same as in Hebrew; the Arabic has retained every where, in place of vocal Sh°va, the usual short vowel.

2. When the second of the two consonants is a guttural with *composite Sh°va*, then the first takes, instead of simple Sh°va, the short vowel with which the other is compounded; whence proceed the groups ־ֲ־, ־ֱ־, ־ֳ־, e. g. כַּאֲשֶׁר *so as*, לֶעֱבֹד *to serve*, לֶאֱכֹל *to eat*, בַּחֳלִי *in sickness*, for כְּאֲשֶׁר, לְעֲבֹד, לְאֱכֹל, בְּחֳלִי. The new vowel in such cases has *Methegh* according to § 16, 2, *a*.

3. When the first *Sh°va* is composite and stands after an open syllable with a short vowel, then it is changed into the short vowel with which it is compounded, e. g. יַעֲמְדוּ *yăăm°dhû* for יַעַמְדוּ *they will stand*, נֶחֱפְכוּ *nĕhĕph°kû* for נֶהְפְּכוּ *they have turned themselves*, פָּעֳלֶךָ *pŏŏl°kha*, *thy work* (§ 26, 3, *e*).

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet this takes place only when the last of these is a consonant of strong sound, מ, ק, or an aspirate with its hard sound (*tenuis*), namely, ב, ד, ך, ת,* e. g. יַשְׁקְ *let him turn aside*, וַיַּשְׁקְ *and he watered*, קָטַלְתְּ *thou* (f.) *hast killed*, וַיִּבְךְ *and he wept*, יִרְדְ *let him rule*, וַיִּשְׁבְ *and he took captive*. This harsh combination of letters is, however, avoided in general by supplying between the two consonants a *helping-vowel*, which is mostly *Seghol*, but *Pattach* under gutturals,† and *Chi-*

* An instance of ת and ך (which should likewise have Daghesh) scarcely occurs. Alone stands תּוֹסְךְ (shortened from תּוֹסֵךְ) Prov. xxx. 6; in several MSS. ף (with Daghesh).

† With the exception, however, of א, as פֶּרֶא *wild ass*, דֶּשֶׁא *fresh grass*. On account of the feeble sound of the א the helping-vowel may also be omitted, as חַטָּא *sin*, גַּיְא *valley*.

req after י, e. g. וַיִּגֶל for וַיִּגְל ; קֹדֶשׁ for קָדְשׁ ; נַעַר for נַעְר ; שָׁלַחְתִּ* for שָׁלַחְתְּ ; בַּיִת for בַּיְתִ. These helping-vowels have not the tone, and they fall away whenever the word increases at the end.

These helping-vowels have inappropriately been called *furtive*, a term which should be restricted to the *Pattach* sounded before a final guttural, according to § 22, 2, *b*.

5. Full vowels arise from half-vowels also, by the influence of the *Pause;* see § 29, 4.

§ 29.

OF THE TONE; CHANGES OF THE TONE; AND OF THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָטַל, דָּבָר ; קְטַלְתֶּם, דִּבְּרוֹ (as these two examples show, even on additions to the root); less frequently on the penultima, as in מָלְךְ, לַיְלָה *night*, קָטַלְתְּ.

Connected with the principal tone is *Methegh*, a kind of secondary accent (§ 16, 2). Small words which are united by *Maqqeph* with the following one, are destitute of the tone (§ 16, 1).

It is not necessary here to single out the words accented on the penultima (*voces penacutæ*); for the sake, however, of calling attention to these words, they are generally marked in this book with ֗, as a sign of the tone.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Syriac accents mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. בְּרֵאשִׁית בָּרָא *bréshis bóro.*

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other

* In this and the analogous examples (§ 65, 2) *Daghesh lene* remains in the final Tav, just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Pattach* has a very short sound, and at the same time to suggest שָׁלַחְתְּ as the original form. (Accordingly לָקַחְתְּ *thou hast taken* is distinguished also in pronunciation from לָקַחַת *ad sumendum.*) The false epithet *furtive* given to this helping-vowel, in connection with the notion that such a vowel must be sounded *before* the consonant, caused the decided mistake which long had its defenders, namely, that שָׁלַחְתְּ should be read *shaldacht;* although such words as נַחַל, שַׁחַת were always correctly sounded *shachăth*, *năchăl* not *naachl.* Strictly analogous is יִחַד *yĭ-hăd* (from יָחַד, § 75, Rem. 3, *d*).

words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as דָּבָר, דִּבְרֵיכֶם ; קֹדֶשׁ, קָדָשִׁים ; קָטַלְתָּ, קָטַלְתָּהּ. For the consequent shortening of the vowels, see § 27, 1, 3.

In one case the tone is thrown forward in consequence of accession at the beginning of the word. See § 44, Rem. 5, *b*.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*),

a) when the syllable (וַ), § 49, 2, is prefixed, as יֹאמַר *he will say*, וַיֹּאמֶר *and he said* ; יֵלֵךְ *he will go*, וַיֵּלֶךְ *and he went* ; יָקָם *let him rise*, וַיָּקָם *and he rose up* ;

b) when a monosyllabic word, or one with the tone on the penultima follows (in order to avoid the meeting of two tone-syllables).* E. g. אִוָּלַד בּוֹ Job iii. 3, for אִוָּלַד בּוֹ ; הָעוֹלָם פָּעַם Is. xli. 7, for הָעוֹלָם פָּעַם ; Gen. i. 5, iii. 19, iv. 17 ; Job xxii. 28 ; Ps. xxi. 2 ;

c) in *Pause*. See No. 4.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz. by writing the words with *Maqqeph* between them, in which case the first wholly loses the tone, as וַיִּכְתָּב־שָׁם. The above method is adopted whenever the penultima is an open syllable with a long vowel. Compare § 47, Rem. 1, § 51, Rem. 3, § 52, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-syllable of the word which closes a period or member of a period, and on which the tone of the whole rests. This syllable is marked with one of the great *distinctive accents*, as הָאָרֶץ, הַמַּיִם. The changes are as follows :

a) when the syllable has a short vowel, in *pause* it becomes long ; as קָטַל, קָטָל ; מַיִם, מָיִם ; קָטַלְתָּ, קָטָלְתָּ ; אֶרֶץ, אָרֶץ, Jer. xxii. 29 ; קֶשֶׁר (*conspiracy*), קָשָׁר 2 K. xi. 14 ;

b) when a final tone-syllable has a prefix half-syllable (as קָטְלָה, § 26, 4), the half-vowel of the latter gives place to a full vowel, which takes the tone. A more fitting cadence is thus produced, than by the accentuation of the final syllable. E. g. קָטַלְתָּ, קָטָלְתָּ ; מָלְאָה, מָלֵאתָ ; יִקְטְלוּ, יִקְטָלוּ. The vowel select-

* Even the prose of the Hebrews proceeds, according to the accentuation, in a kind of Iambic rhythm. That the authors of the system intended to secure this object is evident, particularly, from the application of Methegh.

ed is always that which had been shortened, in the same syllable, to vocal Sh°va.* Moreover, *vocal Sh°va* in pause becomes *Seghol*, as לְחִי, לֶחִי; and a *Chateph* gives place to the analogous long vowel, as אֲנִי, אֶנִי; חֲלִי, חֶלִי;

c) this tendency to place the tone on the *penultima* in *pause*, shows itself moreover in several words which then regularly retract the tone, as אָנֹכִי, אָנֹךְי; אַתָּה, אַתֶּה; עַתָּה, עַתֶּה; and in single cases, like כֶּלוּ Ps. xxxvii. 20, for כָּלוּ, and also לֶעִי Job vi. 3, for לָעִי from לָעָה.

The rule given under letter *a* respects principally *Pattach* and *Seghol*. Seghol is however strong enough to be retained in *pause* (מֶלֶךְ, צֶדֶק) especially when the syllable is sharpened by *Daghesh forte*, as וַיַּמְטֵרֵנוּ.

Pattach is sometimes adopted in place of Seghol, as וַיֶּלֶךְ, in *pause* וַיֵּלֶךְ; אַל־תֶּלֶן, in *pause* אַל־תָּלֶן Jud. xix. 20. Pattach even takes the place of Tsere in *pause*. E. g. רָשָׁב for רָשֵׁב Is. xlii. 22; טָבְאֵל, in *pause* טָבְאָל Is. vii. 6. But more commonly, Tsere is retained; and on the contrary, Pattach sometimes takes its place out of *pause*, as תֵּרֵד for תֵּרַד Lam. iii. 48.

Some other changes, occasioned by the *Pause*, will be noticed as they occur, in the next division.

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* Such a Pause-syllable is sometimes strengthened by the doubling of the following consonant; § 20, 2, c.

PART SECOND.

OF FORMS AND INFLECTIONS, OR OF THE PARTS OF SPEECH.

§ 30.

OF THE STEM-WORDS AND ROOTS (BILITERALS, TRILITERALS, QUADRILITERALS).

1. The stem-words of the Hebrew and of the other Semitic languages have this peculiarity, that by far the most of them consist of *three consonants*, to which the essential meaning is attached, while its various modifications are expressed by changes in the vowels, e. g. אָדַם *he was red*, אָדֹם *red*, אָדָם *man* (prop. *red* one). Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as מָלַךְ *he has reigned*, מֶלֶךְ *king*. But it is customary, and of practical utility for the beginner, to consider the *third person singular of the Perfect*, i. e. one of the most simple forms of the verb, as the stem-word, and the other forms of both the verb and the noun, together with most of the particles, as derived from it; e. g. צָדַק *he was righteous*, צֶדֶק *righteousness*, צַדִּיק *righteous*, &c. Sometimes the language, as handed down to us, exhibits only the verbal stem without a corresponding form for the noun, as סָקַל *to stone*, נָהַק *to bray;* and occasionally the noun is found without the corresponding verb, e. g. נֶגֶב *south*, תֵּשַׁע *nine*. Yet it must be supposed that the language, as spoken, often had the forms now wanting.

Rem. 1. The Jewish grammarians call the stem-word, i. e. the third person singular of the Perfect, the *root*, שֹׁרֶשׁ, for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile letters*, namely א, ב, ח, ו, י, כ, ל, מ, נ, ש, ת, which are added in the derivation and inflection of words. We however employ the term *root* in a different sense, as explained in No. 2.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems

for both the verbs and the nouns are developed, as in the vegetable kingdom (from which the figurative expression is taken) the stems grow out of the concealed root. Thus for example—

Root: מלך (to reign).

Verb-stem: מָלַךְ he has reigned. Noun-stem: מֶלֶךְ king.

This supposition of an unpronounceable root is, however, an abstraction too remote from the actual state of the language; and it is better, at least for the historical mode of treatment, to consider the concrete verb [3 pers. sing. Perf.] as the stem-word.

3. These triliteral stems are generally of two syllables. But among them are reckoned also such as have for their middle letter a ו, which is uttered as a vowel (§ 24, 2, *c*), and thus reduces the form to one syllable, e. g. קָם for קָוַם.

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Semitic languages, that we must look upon it as a characteristic peculiarity of this family. Even such monosyllabic nouns as might be deemed originally monosyllables (*biliteral roots*), since they express the first, simplest, and most common ideas, as אָב *father*, אֵם *mother*, אָח *brother*, come under this law; thus we have אִמִּי *my mother*, as if derived from אִמַּם. But, on the other hand, stems with three consonants (*triliteral roots*) may be reduced to two consonants, which with a vowel uttered between form a sort of *root-syllable*, from which spring several triliteral stems with the same fundamental meaning. Such root-syllables are called *primary* or *biliteral* roots. They are very easily made out when the stem has a feeble consonant or the same consonant in the second and third place. Thus, the stems דָּכַךְ, דּוּךְ, דָּכָא, דָּכָה, have all the meaning *to beat* and *to beat in pieces*, and the two stronger letters דך *dakh* constitute in each of them the monosyllabic root. The third stem-consonant also may be strong. To such a monosyllabic root there often belongs a whole series of triliteral stems, which have two radical letters and the fundamental idea in common.

Only a few examples can be presented here:—

From the root קץ, which imitates the sound of *hewing*, are derived immediately קָצַץ, קָצָה *to cut off;* then, קָצַב, קָצַע, קָצַר, with the kindred significations *to shear, to mow*, and metaph. *to decide, to judge* (hence קָצִין, *Kadi, a judge*). Related to this is the syllable קש, קס from which is derived קָסַס *to cut into;* קָשַׁב *to sharpen;* קָשָׂה *to pare.* With a lingual instead of the sibilant, קט, קד; hence קָטַב *to cut down,*

to destroy; קָטַל *to cut down, to kill*; קָטַן *to cut off, to shorten*; קָטַף *to tear off, to pluck off*; קָרַר *to cut asunder, to split.* A softer form of this radical syllable is כס; hence עָסַם *to cut off, to shear off*; נכס Syr. *to sacrifice, to slay for sacrifice.* Still softer are גז and גר; hence גָּזַז *to mow, to shear*; גָּזַח *to hew stones*; גָּזַם, גָּזַע, גָּזַל, גָּזַר *to hew off, to cut off, to eat off, to graze*; and so גָּרַר *to cut*, גָּרַע *to cut off*; compare also גָּרַח, גָּרַם. With the change of the palatal for the guttural sound, חָצַב, חָסַב *to hew stones and wood*, חָאַץ, חָצָה *to split, divide*, חֵץ *arrow* (σχίζα), חָדַד *to sharpen*, חִזְיז *arrow, lightning*, also חָזָה *to see* (Lat. *cernere*, Germ. *scheiden*), and many others.

The syllable הם expresses the *humming* sound made with the mouth closed (*μύω*); hence הָמָה, נָהַם (נָאַם), Arab. همهم *to hum, to buzz.* To these add בהם *to be dumb*; דהם *to become mute, to be astonished.*

The radical syllable רע, of which both letters have a tremulous sound, means *to tremble*, in the stem-words רָעַד, רָעַל, רָעַם, רָעַשׁ: then it is expressive of what causes tremulous motion or agitation, as thunder (רעם), the act of *shattering*, of *breaking in pieces* (רעע, רעץ).

Compare further, on the radical syllable גב with the idea of *elevation, curving upward* (*gibbous*), and on פר *to break*, לע, לח, *to lick, to sup*, the articles גָּבַב, גָּרַר, לוּעַ in *Gesenius'* Hebrew Lexicon.

From a further consideration of this subject we may draw the following observations:—

a) These roots are *merely deduced* from stems in actual use, and are themselves *not* in use. They merely represent the hidden germs (*semina*) of the stems which appear in the language. Yet the latter have, now and then, so short a form that they exhibit only the elements of the root itself, as תַּם *perfectus fuit*, קַל *light.*

b) Most of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with the roots of the Indo-Germanic stock. E. g. תָּמַם [comp. Eng. *tap*], *τύπτω* (*τύπω*), רָפָא *ῥάπτω* (*ῥάφω*), כָּלַם, *κολάπτω*, לוּם *λάθω*, *λανθάνω*.

c) The stems with hard, strong consonants are to be regarded, according to the general progress of language (§ 6, 4), as the *oldest*, while the feebler and softer consonants distinguish forms of a later period, which consequently are more frequently used for the derivative and metaphorical significations. E. g. קָרַח and גָּלַח *to be smooth, to be shorn, to be bald*; and even גָּלָה *to be bare.* Sometimes, however, the harder or softer sound is essential to the imitative character of the word, as גָּלַל *to roll* (spoken of a ball, of the rolling of waves), but גָּרַר rather of the rough sound made in the act of *scraping* = *σαίρω*, *σύρω*, *verro*; חָצַב *to cut stones* or *wood*, requires a stronger sound than גָּזַז *to cut grass, to mow.*

d) It appears also that those consonants which *resemble* each other in strength or feebleness, are commonly associated in the formation of root-syllables, as קץ, כס, גז, גר (never כץ, גץ, גס, קז); בז, פץ (seldom פז); קם, גר (not גם). Scarcely ever are the first two radi-

cals the same (הָדָה) or very similar (אָחַל). On the contrary the last two are very often the same (§ 67).*

e) The tendency to substitute smooth for harsh sounds (see letter *c*) is sometimes so great that *l*, *n*, *r*, especially when used as middle stem-letters, are even softened to vowels, as דָּרַשׁ, דּוּשׁ *to tread down, to thresh*; אָצַל, אוּץ (comp. אנכ), *to press*, and many others. Comp. *salvare*, French *sauver*; *calidus*, Ital. *caldo*, in Naples *caudo*, French *chaud*; *falsus*, *falso*, in Calabria *fauzu*, French *faux*; and the pronunciation of the English words *talk*, *walk*. Comp. § 19, 5, Rem.

f) Often, however, the three stem-letters must all be regarded as original, since all are necessary to make the sound of the word expressive of the sense, e. g. חָנַק, חָנַק, עָנַק *to be narrow, to afflict*; ἄγχω, *ango*; דָּרַךְ *to tread*; בָּרַם, *βρέμω*, *fremo*, *to make a humming sound* (*to buzz*, hence *to spin*), &c.

A full development of this action of the living elements of the language, may be found in the later editions of *Gesenius'* Hebrew Lexicon. It is important that even the learner should be taught to regard the roots and their significations, not as the arbitrary creation of a people secluded from all the rest of the ancient world, but as *imitations of nature*, and as intimately connected with the well-known treasures of other languages, spoken by nations more nearly related to ourselves.

3. To a secondary process, or later epoch of the language, belong stem-words of *four* and, in the case of nouns, even of *five* consonants. These are, however, comparatively far less frequent in Hebrew than in its sister dialects.† This lengthening of the form is effected in two ways: *a*) by adding a fourth stem-letter; *b*) by combining into one word two triliteral stems, so that then even *quinqueliterals* are formed. Such lengthened forms as arise from the mere repetition of some of the three stem-letters, as קָטַל, קָטַלְטַל; סָבַב, סָבְסַב, are not regarded as quadriliterals, but as variations in conjugation (§ 55). So likewise the few words which are formed by prefixing שׁ, as שַׁלְהֶבֶת *flame* from לָהַב, Aram. conj. *Shafel* שַׁלְהַב.

Rem. on *a*). Some forms are made by the *insertion* particularly of *l* and *r* between the first and second radicals; as בָּסַם, בָּרְסֵם *to shear off, to eat off*; שַׁרְבִיט = שָׁבָט *sceptre*; זָנַח *to glow*; זְלָעָפָה *hot wind* (the

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* Letters which are not found associated as radicals are called *incompatible*. They are chiefly such as too strongly resemble each other, as קג, גק, בפ, פב. Some letters, however, have been falsely considered *incompatible*, as רל, which are sometimes associated, e. g. in גָּרַל and חָרַל, from the harsher forms גָּרַר, חָרַר. Comp. *γραπτός*, together with *γράβδην*, *ὀκτώ*, along with *ὄγδοος*, and much that is analogous in Sanskrit.

† Especially in Æthiopic, where these forms are very frequent.

first form with י frequent in Syr.). This mode of formation is analogous with *Piël*, and in Aramæan the two forms exist together, as עֲגַל, עֲרְגַל. In Latin there is a correspondent lengthening of the stem; as *findo*, *scindo*, *tundo*, *jungo* (in Sanscr. Class VII), from *fid*, *scid* (σκιδάω), *tud*, *jug*. Additions are also made at the end, principally of *l* and *n*; as גַּרְזֶן *an axe*, from the stem גָּרַז *to cut*; פַּרְמֶל *an orchard*, from פֶּרֶם; גַּבְעֹל *flower-cup*, from גָּבִיעַ *cup*; from חָרַג *to tremble*, חַרְגֹּל *to hop*. The termination *-l* has perhaps a diminutive force, as it has in many languages.

Rem. on *b*). In the combination of *triliterals*, it generally happens that letters common to them both are written but once in the compound form, as צְפַרְדֵּעַ *a frog*, perhaps prop. *marsh-hopper*, from צָפַר *to hop*, and Arab. ضفدع *a marsh*; שַׁלְוָן *tranquil*, from שָׁלַח *to be quiet*, and שָׁאַנַן *to be at rest*; or a feeble letter is cast away, as עֲטַלֵּף *a bat*, from עָטַל *dark* and נָף *flying*. Still bolder changes are sometimes made in the amalgamation of words, as עֻלְמִי (ὁ δεῖνα) Dan. viii. 13 from פְּלֹנִי אַלְמֹנִי.

It should be remarked that *quadriliterals* may be shortened again into *triliterals*. E. g. from חַרְגֹּל (*hop*, see above), חגל with the same signification; hence חֲגָלָה *a partridge* (from its hopping, limping gait); שַׁרְשָׁרָה *a chain* for שַׁלְשֶׁלֶת, from שָׁרַר, שָׁרַשׁ.

4. To an earlier stage of the language, on the contrary, belong the *pronouns* (§ 32 foll.), and some particles, especially *interjections* (§ 105, 1), which as an ancient and crude formation have not attained to the model of the triliteral stems, and follow peculiar and freer laws of inflection.* Most of the particles, however, are either derived from nouns or resemble them in inflection, although their form is often very much shortened on account of their enclitic nature, and their origin can no longer be known. (See § 99, &c.)

§ 31.

OF GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the roots, and their inflection, are effected in two ways: 1) by changes in the stem itself, particularly in its vowels; 2) by the addition of formative syllables. A third method, viz. the use of several separate words in place of inflection (as in expressing the comparative

* Comp. *Hupfeld's* System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal- und Partikelnbildung, in the Zeitschrift für die Kunde des Morgenlandes, Bd. II., S. 124 ff. 427 ff.

degree and several relations of case), belongs rather to the syntax than to that part of grammar which treats of *forms*.

The second mode of forming words, namely, by agglutination, which is exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, as the Semitic stock, had early recourse also to the first mode, namely, internal modification of the stem, and in the period of their youthful vigor this formative tendency was actively developed; but in later periods its force continually diminished, and it became necessary to resort to the constructions of syntax. This is exemplified in the Greek (including the modern) and in the Latin with its corrupt branches, the *Romanic languages*.—The formation of words by agglutination is prevalent in ancient and modern Egyptian; that by internal modification in Sanskrit and Greek; the Chinese is almost entirely destitute of any grammatical structure, and supplies its place by the relations of syntax.

2. Both methods of formation and inflection are found in Hebrew. That which is effected by vowel-changes exhibits considerable variety (קָטַל, קָטֵל, קָטֹל, קָטַל, קְטַל). We have an example of the other method in הִתְקַטֵּל, and of both in the same word in הָתְקַטֵּל. Inflection by the addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see §§ 44, 47); moreover it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only imperfect remains (§ 90).

CHAPTER I.

OF THE PRONOUN.

§ 32.

OF THE PERSONAL OR SEPARATE PRONOUN.

1. THE personal pronoun (as well as the pronouns generally) is among the oldest and simplest elements of the language (§ 30, 4). For this reason, and as forming the basis of verbal inflection (§§ 44, 47), it properly claims our first attention.

2. The pronouns in their separate and full forms, or as expressing the nominative, are the following:

	Singular.			*Plural.*	
1	*comm.* אָנֹכִי, in pause אָנֹכִי; אָנִי, in pause אָנִי	*I.*	1	*comm.* אֲנַחְנוּ, (נָחְנוּ), (אָנוּ)	*we.*
2	*m.* אַתָּה (אַתְּ), in pause אָתָּה	*thou.*	2	*m.* אַתֶּם	*ye.*
	f. אַתְּ (אַתִּי pr. אַתְי)			*f.* אַתֶּן, אַתֵּנָה	
3	*m.* הוּא	*he.*	3	*m.* הֵם, הֵמָּה	*they.*
	f. הִיא	*she.*		*f.* הֵן, הֵנָּה	

The forms included in parentheses seldom occur. A complete view of these pronouns with their abbreviated forms (*suffixes*) is given at the end of the grammar in Parad. A.

Remarks.

I. *First Person.*

1. The form אָנֹכִי is nearly as frequent in the Old Testament as אָנִי. The former exists in the Phœnician, but in no other of the kindred dialects;* from the latter are formed the *suffixes* (§ 33). In the Talmud אָנִי is constantly used, and אָנֹכִי very seldom.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits (as also in the pronoun of other languages) much that is irregular and arbitrary. אֲנַחְנוּ is made from אָנֹכִי (with the exchange of כ for ח) by the addition, as it seems, of אָנוּ. The form אָנוּ, from which the suffixes are derived, occurs only in Jer. xlii. 6 (*K^ethibh*). The form נָחְנוּ is found only six times; e. g. Gen. xlii. 11, Numb. xxxii. 32. (In the Talmud אָנוּ alone appears.)

3. The first person alone is of the *common gender*, because one that is present speaking needs not the distinction of gender as does the second person addressed (in Greek, Latin, and German the distinction is omitted here also), and the third person spoken of.

II. *Second Person.*

4. The forms אַתָּה, אַתְּ, אַתֶּם, אַתֶּן, are contracted from אַנְתָּה, &c.; the kindred dialects yet have *n* before the ת, Arab. *anta* f. *anti* thou, plur. *antum* f. *antunna* ye. The essential syllable is תָּה *ta*, to which the meaning *thou* belongs (see § 44, 1); the *an* prefixed is demonstrative, and gives more support to the form. אַתְּ without ה occurs only five times, e. g. Ps. vi. 4, and each time as *K^ethibh* with the *Q^eri* אַתָּה. As the vowels of the text belong to the *Q^eri* (§ 17), the reading of the *K^ethibh* may have been אַתְּ as an abbreviation from אַתָּה.

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* In Phœnician it is written אנך, without the ending ־י, and spoken somewhat like *anekh* (*Plauti* Pœnulus, V. 2, 35., *Gesenii* Mon. Phœnicia, pp. 376, 437). A trace of this form is found in the Æthiopic *qatalku* (*I* have killed). In ancient Egyptian ANK (pronounced *anok*).

The feminine form was originally pronounced אַתִּי (with the feminine designation ־ִי, probably from הִיא she, properly *thou she*, compare תִּקְטְלִי, § 47, 2), as in Syriac, Arabic, and Æthiopic. This form is still found in a few instances (Judg. xvii. 2, 1 Kings xiv. 2). Some forms in the inflection of the verb are derived from it (§ 44, Rem. 4, § 59, 1). The final ־ִי being gradually lost to the ear (in Syriac it was at length only written, not pronounced), its *Yodh* was omitted, so that the Jewish critics, even in the above-mentioned passages, place in the *Q'ri* אָתְּ, whose Sh'va stands in the punctuation of the text (§ 17). The same final ־ִי appears, moreover, in the unfrequent forms of the suffix ־כִי, ־רְכִי (§ 58).

5. The plurals אַתֶּם, אַתֶּן are blunted forms (comp. § 27, Rem. 4, *b*) of אַתֻּם (Arab. *antum*, Chal. אַתּוּן, a form which lies at the foundation of some verbal inflections, § 59, 1), and אַתֵּן or אַתֵּין, the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person. אַתֵּן is found only once (Ezek. xxxiv. 31, where another reading is אַתֶּן), and אַתֵּנָה (for which MSS. have also אַתֶּנָה (occurs only four times, viz. in Gen. xxxi. 6; Ez. xiii. 11, 20; xxxiv. 17. For the ending ־ָה see No. 7.

III. *Third Person.*

6. The א indicates a kind of half-vowel heard at the end of הוּא and הִיא, *húa*, *hía*, like *e* in the German *die* (old Germ. *thiu*, *thia*), *sie*, *wie*. A trace of this appears in the Arabic; as *huwa*, *hiya*, in the common dialect *húa*, *hía*.

The masculine הוּא is of common gender in the Pentateuch, in which it is used also for *she*. (See § 2, 3.) The punctators, however, whenever it stands for הִיא, give it the appropriate pointing of this form (הִוא), and require it to be read הִיא (comp. § 17). It is, however, to be sounded rather according to the old form הוּא.

7. The plural forms הֵם and הֵן come from הוּא and הִיא in the same manner as אַתֶּם from אַתְּ. In Arab. where they are pronounced *hum*, *hunna*, the obscure vowel-sound is retained; for which the suffixes הֶם, הֶן still have Seghol (§ 27, Rem. 4, *b*). The ־ָה in both forms has a *demonstrative* force. (See § 90, 2.) In Chald. (הִמּוֹן, הִמּוֹ), Arab. and Æthiop. (*hŭmû*, *hŏmû*) there is an appended *ô*, *û*, which occurs in Hebrew in the poetical forms מוֹ, ־ֹמוֹ, ־ָמוֹ § 58, 3, Rem. 1).

8. The pronouns of the third person הוּא, הִיא, הֵם, הֵן, are also *demonstrative* pronouns (see § 122, 1).

§ 33.

SUFFIX PRONOUN.

1. The full and separate forms of the pronoun, as given in the foregoing section, express only the nominative:* the accusa-

* See an exception in § 121, 2.

tive and genitive, on the contrary, are expressed by shortened forms or fragments which are joined to the end of verbs, nouns, and particles (*suffix pronouns*, usually *suffixes*), e. g. הוּ *him* and וֹ *his* (from הוּא *he*), thus קְטַלְתִּיהוּ *I have killed him*, סוּסוֹ *his horse*.

Instances of the like contraction occur in Greek, Latin, and German, as *πατήϱ μου* for *πατὴϱ ἐμοῦ*, Lat. *eccum* in Plautus for *ecce eum*, Germ. *du hast's* for *du hast es*. In Hebrew this is done systematically, as in Egyptian, Hungarian, and some other languages.

2. Concerning the *cases* which these suffixes denote, let it be remarked:

a) when joined to verbs, they denote the accusative (but comp. § 121, 4), קְטַלְתִּיהוּ *I have killed him*;

b) when joined to substantives, they denote the genitive (like *ματήϱ μου*, *pater ejus*), and then serve as *possessive pronouns*, as אָבִי (*abh-i*) *my father*; סוּסוֹ, *equus ejus*, and *equus suus* (§ 124, 1, *b*);

c) when joined to particles, they denote either the genitive or the accusative, according as the particle has the meaning of a noun or a verb; e. g. אִתִּי (prop. *my vicinity*) *with me*, like *mea caussa*, on the contrary הִנֵּנִי *behold me*, *ecce me*;

d) the dative and ablative of the pronoun are expressed by combining the prepositions that are signs of these cases (לְ sign of the dative, בְּ *in*, מִן *from*, § 102) with the suffixes, as לוֹ *to him*, בּוֹ *in him*, מִנִּי *from me*.

3. Some of these suffixes are probably derived from forms of the separate pronoun of which no trace now remains, as ךָ— *thee* from a form like אַתָּה = אַתָּה *thou*. This applies also to the afformatives of the verb (§ 44, 1).

4. The suffix of the verb (the accusative) and the suffix of the noun (the genitive) are mostly the same in form, but sometimes they are different, e. g. נִי *me*, ־י *my*.

A tabular view of all the forms, both of the *separate pronouns* and of the *suffixes*, is exhibited in Paradigm *A*. In §§ 58–61 are given more full explanations of the forms of *verbal* suffixes and of the modes of attaching them to the verb, and in § 91 of the forms and attachment of *nominal* suffixes. On the prepositions with suffixes, see § 103.

§ 34.

THE DEMONSTRATIVE PRONOUN.

Sing. m.	זֶה*	*this.*
f.	זֹאת (זוֹ, זֶה)	
Plur. comm.	אֵלֶּה (rarely אֵל)	*these.*

The feminine form זֹאת is for זָאת (from זָא = זֶה and the feminine ending ת, see § 80, 2); and the forms זוֹ, זֶה, which are both of rare occurrence, come from זֹאת by dropping ת. The forms אֵל and אֵלֶּה (related to the Arabic article אַל, § 35, Rem. 1) are plural by usage, and not by grammatical inflection. The form אֵל occurs only in the Pentateuch and 1 Chr. xx. 8, and always with the article הָאֵל (Rem. 1). The ending הֶ֫ in אֵלֶּה (same as ה֫) is a demonstrative appendage, as in חֲמֶ֫ה (§ 32, Rem. 7).

Another form of the demonstrative is זוּ, used only in poetry. It stands mostly for the relative, like *that* for *who*, and is used for all numbers and genders, like אֲשֶׁר (§ 36).

Rem. 1. This pronoun receives the article (הַזֶּה, הָאֵלֶּה, הָאֵל) according to the same rules as the adjectives, § 111, 2. There are, besides, some peculiar forms in which ל is inserted after the article, הַלָּזֶה Gen. xxiv. 65; xxxvii. 19; הַלָּזוּ *fem.* Ez. xxxvi. 35, and shortened הָלָזוּ usually *masc.* Judges vi. 20; 1 Sam. xiv. 1; xvii. 26; but *fem.* in 2 Kings iv. 25. In Arabic there is a corresponding form *alladhī* as relative pronoun.

2. Some other pronominal stems occur among the particles, § 99, &c.

§ 35.

THE ARTICLE.

Originally the article was a demonstrative pronoun, akin to the pronoun of the third person, but of so feeble import that it was never used except in connection with the noun. Its usual form is הַ·, with a short sharp-spoken *a* and a doubling of the

* In most languages the demonstratives begin with *d*, hence called the *demonstrative sound*, which is, however, interchanged with a *sibilant* [as in Heb. זֶה] or a rough breathing. Thus in Aram. דָּא, דֵּן, דָּךְ *this*, Arab. *dhu, dhi, dha*; Sanak. *sa, sā, tat*, [Gr. ὁ, ἡ, τό], Goth. *sa, sō, thata*; Germ. *da*; *der, die, das* [our *the, this, that*], &c.

following consonant (by *Daghesh forte*), e. g. הַשֶּׁמֶשׁ *the sun*, הַיְאֹר *the river* for הַיְאֹר (according to § 20, 3, *b*).

When the article הַ stands before a word beginning with a guttural, then the *Daghesh forte* cannot (according to § 22, 1) be used, and hence the short and sharp *ă* (Pattach) is lengthened into *ā* (Qamets) or *ē* (Seghol).

But to be more minute:

1. Before the weakest guttural א and before ר (§ 22, 5) the vowel of the article is always lengthened to Qamets, as הָאָב *the father*, הָאַחֵר *the other*, הָאֵם *the mother*, הָאִישׁ *the man*, הָרֶגֶל *the foot*, הָרֹאשׁ *the head*, הָרָשָׁע *the evil-doer*.

2. For the other gutturals it is in general the rule, that the stronger the guttural, the more firmly does the sharpness of the syllable, and consequently the short *ă*, maintain itself. But there are then two cases to be distinguished:

A) When the guttural is followed by some other vowel than *ā* (ָ) or *ᵉ* (ֱ), then *a*) before the stronger ח and ה, the article regularly remains הַ, as הַהוּא *that*, הַחֹדֶשׁ *the month*, הַחַיִל *the strength*; with rare exceptions, as חָהֵן Gen. vi. 19, and always הָהֵם *those*; *b*) before ע the Pattach is generally lengthened, as הָעַיִן *the eye*, הָעִיר *the city*, הָעֶבֶד *the servant*, *plur.* הָעֲבָדִים. (Exceptions in Jer. xii. 9, Prov. ii. 17.)

B) But when the guttural is followed by *ă* (ַ), then *a*) before ה and ע the article is always הָ, provided it stands immediately before the tone-syllable, else it is הַ, e. g. הָעָם *the people*, הָהָר *the mountain*, הָעַיִן (in pause), הָהָרָה *towards the mountain*, on the contrary הֶהָרִים *the mountains*, הֶעָוֹן *the guilt*; *b*) before ח the article is always הָ, without regard to the place of the tone, as הֶחָכָם *the wise*, הֶחָג *the feast*; so also *c*) before ח, as הֶחֳלִי *the sickness*, הֶחֳדָשִׁים *the months*. (On the contrary הַחָכְמָה according to A, *a*.)

Gender and number have no influence on the form of the article.

Rem. 1. The form of the Hebrew article הַ appears to have come from הַל, the ל being always assimilated to the following letter (as in יִתֵּן, from יִנְתַּן, § 19, 2). The uniform assimilation is explained by the enclitic nature of the article. In Arabic, its form is אַל (spoken *hal* among the Bedouins*), in which also the ל is assimilated, at least before all *s* and *t* sounds, as well as before *l*, *n*, and *r*. E. g. *al-Koran*; but

* See *Wallin* in d. Zeitschr. der D. Morgenl. Ges. Bd. VI., S. 195. 217.

as-sana (Bedouin, *has-sana*), the same as הַשָּׁנָה *the year*.—The Arabic article itself occurs in the Old Testament, in the Arabic name אַלְמוֹדָד Gen. x. 26, and perhaps in אֶלְגָּבִישׁ *ice, hail* = גָּבִישׁ Ez. xiii. 11, 13; according to others, in אַלְקוֹם (the people), Prov. xxx. 31.

2. When the prepositions בְּ, לְ, and the מִ of comparison (§ 102) come before the article, the ה falls away (by contraction) and the preposition takes its pointing (§ 19, 3, *b*, and § 23, 5), as בַּשָּׁמַיִם *in the heaven* for בְּהַשָּׁמַיִם; לָעָם *to the people* for לְהָעָם, בָּהָרִים *on the mountains*. With מִ, however (which is less closely connected with the word), the ה very often remains, as מֵהַיּוֹם Gen. xxxix. 11, but also מַיּוֹם Gen. xxv. 31, 33; seldom with other prefixes, except in the later books, as לְהָעָם 2 Chron. x. 7. (But see 1 Sam. xiii. 21; Ps. xxxvi. 6.) With וְ, which in conception is still less closely connected with the word, the ה always remains, as וְהָעָם *and the people*.

§ 36.

THE RELATIVE PRONOUN.

The relative pronoun for both genders and numbers is אֲשֶׁר *who, which*. In the later books, and even in some of the earlier, as in Canticles throughout, and occasionally in Judges, it takes the form שֶׁ by the elision of א and assimilation of ר, according to § 19, 2, 3; more rarely the form שֲׁ Judges v. 7, Cant. i. 7, and before א in a single instance שָׁ Judges vi. 17, though elsewhere שֶׁ before the gutturals. The still more abbreviated form שְׁ* occurs Eccles. ii. 22 [in some copies]; iii. 18. For the manner in which the cases of the relative are expressed, see § 123. 1.

אֲשֶׁר is used also as a conjunction, like *quod*, ὅτι, *that*. Closely connected with it in meaning is זִי, which also belongs to the pronominal stems, § 104.

§ 37.

THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun is מִי *who?* (of persons), and מָה *what?* (of things).

The pointing of מָה with *Qamets* is seldom found out of pause, except before א and ר, as מָה אַתֶּם *what are ye?* מָה רְאִיתֶם *what do ye see?* rarely before ה as in Josh. iv. 6, 21. It is commonly written in close

* In the Phœnician it never occurs in the full form, but as ש, and אש, spoken *sa, se, si*, and *ya, ea*. *Gesenius* Mon. Phœn. p. 438; *Movers* Phœnic. Texte I., S. 81, ff. II., S. 44. Comp. above § 2, 5. In modern Hebrew also, שֶׁ has become the prevailing form.

connection with the following word: *a*) מַה־ with *Maqqeph* and *Daghesh forte conjunctive* (§ 20, 2), as מַה־לָּךְ *quid tibi?* and even in one word, as מַלָּכֶם *quid vobis?* Is. iii. 15, מַזֶּה *what is that?* Ex. iv. 2; *b*) before the harder gutturals ה, ח, ע, it also takes *Pattach* with the *Daghesh* implied in the following guttural (§ 22, 1), מַה־חוּא Num. xiii. 18; *c*) before a guttural with *Qamets*, it takes *Seghol* (according to § 27, Rem. 2), as מֶה־עָשִׂיתָ *what hast thou done?* This Seghol stands also occasionally before letters that are not guttural, as מֶה קוֹל וגו׳ *what voice*, &c.? 1 Sam. iv. 6; 2 Kings i. 7, but only when the tone of the clause is far removed from the word; moreover in the form בַּמֶּה, לַמֶּה (see more in the Lexicon under מָה in the note).

2. Both מִי and מָה occur also as an indefinite pronoun, in the sense of *whoever*, *whatever*.

CHAPTER II.

OF THE VERB.

§ 38.

GENERAL VIEW.

1. Of the Hebrew parts of speech, the verb exhibits the greatest completeness and variety of development. It is also, in several respects, the most important; especially, as it generally contains the *word-stem* (§ 30), and as its various modifications furnish, mainly, the forms of the other parts of speech.

2. All verbs, however, are not stem-words. They may be divided, in respect to their origin, into three classes:

a) *Primitives*, e. g. מָלַךְ *to reign*; יָשַׁב *to sit*.

b) *Verbal Derivatives*, derived from other verbs, e. g. צִדֵּק *to justify*, הִצְטַדֵּק *to justify one's self*, from צָדַק *to be just*; commonly called *conjugations* (§ 39).

c) *Denominatives*, or those derived from nouns; e. g. אָהַל and אִהֵל *to pitch a tent*, from אֹהֶל *a tent*; שֵׁרַשׁ *to root out* and הִשְׁרִישׁ *to take root*, from שֹׁרֶשׁ *a root*.

These appear to be of later origin than the two preceding classes, which they imitate in their forms.

The noun from which the denominative verb comes, is in most cases itself derivative; e. g. לָבַן *to be white*, hence לְבֵנָה *a brick* (from the color), and hence again לָבַן *to make bricks*; from דָּגָה *to increase greatly*, דָּג *a fish*, and hence again הוּג *to fish*.

A peculiar kind of secondary verbs, and at least of rather late formation in the language (hence frequent in the later dialects), are those denominatives, one of whose consonants, originally a servile, has become a radical. E. g. נוּחַ *to rest, to set one's self down;* hence the noun נַחַת *a setting down;* hence again נָחַת *to descend;* in like manner שַׁחַת, *a pit, destruction* (from שׁוּחַ), hence שָׁחַת *to destroy.*

§ 39.

1. The third person of the Perfect, in the simple, primitive form of the verb (i. e. Kal, see No. 4), is regarded as the stem, or ground-form; as קָטַל *he has killed*, כָּבַד *he was heavy.** From this come the other persons of the Perfect, and with this the Participle connects itself. There is still another, of the same form as the Infinitive (קָטָל, also קָטֹל), with which are connected the Imperative and the Imperfect.

The first ground-form, of two syllables (Arab. *qatala*, *qatila*, *qatula*), may be called the concrete; and the second, which is generally monosyllabic (Arab. *qatl*, *qitl*, *qutl*), the abstract. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is ו, the full stem appears only in the second form; e. g. שׁוּב, of which the third person Perf. is שָׁב.

2. From this stem are formed, according to *an unvarying analogy* in all verbs, the *verba derivata*, each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification (intensive, frequentative, causative; passive, reflexive, reciprocal). E. g. לָמַד *to learn*, לִמֵּד *to cause to learn, to teach;* שָׁכַב *to lie*, הִשְׁכִּיב *to cause to lie, to lay;* שָׁפַט *to judge;* נִשְׁפַּט *to contend before a judge, to go to law.* In other languages such words are regarded as new derivative verbs; e. g. *to fall, to fell; jacĕre to throw, jacēre to lie; γίνομαι to be born, γεννάω to bear.* But in Hebrew, where these formations are far more regular than e. g. in German, Greek, or Latin they are called, since the time of Reuchlin, *conjugations*† (Hebr. בִּנְיָנִים, more correctly *species, modifications*) of the ground-form, and both in the grammar and the lexicon are always treated of in connection, as parts of the same verb.

* The infinitive is here used for the sake of brevity in most grammars and lexicons, thus לָמַד *to learn*, prop. *he has learned.*

† Not in the sense in which this term is used in Greek and Latin grammars.

3. The changes of the ground-form consist partly in varying its vowels, or doubling one or more of its letters (קָטַל, קִטֵּל ; קוֹטַל ; קָטְלַטַל, קָטַלְטַל ; comp. *to lie, to lay ; to fall, to fell*) ; partly in the addition of formative letters or syllables (נִקְטַל, הִקְטִיל ; comp. *to speak, to bespeak ; to count, to recount ; bid, forbid*) ; sometimes in both united, as הִתְקַטֵּל. (Comp. § 31, 2.)

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables ; the variations by vowels having almost gone out of use ; so that, for instance, all the passives are supplied by the reflexives, with the prefix syllable אִתְ, אֶתְ. The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 6).

4. Grammarians differ as to the *number* and *arrangement* of these conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error. The ground-form is called *Kal* (קַל *light*, because it has no formative additions) ; the others (כְּבֵדִים *heavy*, because burdened with formative additions) derive their names from the Paradigm used by the old Jewish grammarians, פָּעַל *he has done*.* Several of them have passives which distinguish themselves from their actives by the obscure vowels. The most common conjugations (including Kal) are the *five* following ; but few verbs, however, exhibit them all.

	Active.		*Passive.*	
1. Kal,	קָטַל	*to kill.*	(wanting.)	
2. Niphal,	נִקְטַל	*to kill one's self.*	(very rare.)	
3. Piël,	קִטֵּל	*to kill many, to massacre.*	Pual,	קֻטַּל
4. Hiphil,	הִקְטִיל	*to cause to kill.*	Hophal,	הָקְטַל
5. Hithpaël,	הִתְקַטֵּל	*to kill one's self.*	Hothpaal,	הָתְקַטַּל

* This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and was accordingly exchanged for פָּקַד, which has this advantage, that all its conjugations are actually in use. There is, however, some indistinctness in the pronunciation of some of its forms, as פָּקְדָה, פָּקְדָם. The Paradigm קָטַל, in common use since the time of Danz, obviates this inconvenience, and is especially adapted to a comparative treatment of the Semitic languages, inasmuch as it is found with a slight change (Arab. and Æthiop. קתל) in all of them. In Hebrew, it is true, it has only the forms of Kal, which are not frequent, and occur only in poetry ; yet it may be retained as a type or model sanctioned by usage.

There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages, and in the irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 55).

In Arabic there is a greater variety of forms, and a more perfect arrangement, than in Hebrew. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Kal.* 2. *Piēl* and *Pual.* 3. *Poēl* and *Poal* (§ 55, 1). 4. *Hiphil* and *Hophal.* 5. *Hithpaēl* and *Hothpaal.* 6. *Hithpoēl* (§ 55). 7. *Niphal.* 8. Wanting in Hebrew. 9. *Pilel.* The most appropriate division is into *three* classes; 1) The intensive *Piēl*, with the analogous forms derived from it; 2) The causative *Hiphil*, and its analogous forms (*Shaphel*, *Tiphel*); 3) The reflexive and passive *Niphal.*

§ 40.

1. The Hebrew verb is indebted, for whatever copiousness it exhibits, chiefly to these *conjugations* or derivative verbs. In *moods* and *tenses* it is very poor, having only two tenses (*Perfect* and *Imperfect**), an *Imperative*, an *Infinitive* (with two forms), and a *Participle.* All other relations of time, absolute and relative, must be expressed by these, either alone (hence the multiplicity in the uses of the same form, § 125, &c.) or in syntactic connection with other words. The *jussive* and *optative* are sometimes indicated by peculiar forms of the *Impf.* (see § 48).

In the Germanic languages also there are distinct forms for only two tenses (the *present* and *imperfect*). In the formation of all the others, auxiliary verbs are employed. Comp. *Grimm's* d. Gram. 2. A. I. 835.

2. In the inflection of the *Perf.* and *Impf.* by persons, the Hebrew differs from the Western languages, having in most cases distinct forms for both *genders*, as in the personal pronoun, which is incorporated in the forms of these tenses.

The following table exhibits the formative syllables (*afformatives* and *preformatives*) of the two tenses. The stem-letters are indicated by dots. For the details, see § 44 ff.

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* See § 47, note *, where the relation of these two terms to each other, and their general import, are explained. The learner will observe, that the corresponding terms in the Hebrew lexicon of *Gesenius* (translated by Dr. *Robinson*, fifth edition, 1854) are *Prater* for Perfect, and *Futurs* for Imperfect.—Tr.

PERFECT.

	Sing.		*Plur.*
3 *m.*	. . .	3 *c.*	וּ . . .
3 *f.*	ָה . .		
2 *m.*	תָּ . . .	2 *m.*	תֶּם . . .
2 *f.*	תְּ . . .	2 *f.*	תֶּן . . .
1 *c.*	תִּי . . .	1 *c.*	נוּ . . .

IMPERFECT.

3 *m.*	. . . יִ	3 *m.*	וּ . . . יִ
3 *f.*	. . . תִּ	3 *f.*	נָה . . . תִּ
2 *m.*	. . . תִּ	2 *m.*	וּ . . . תִּ
2 *f.*	. . . תִּ ִי	2 *f.*	נָה . . . תִּ
1 *c.*	. . . אֶ	1 *c.*	. . . נִ

§ 41.

In the formation of all the verbs there is the same general analogy; and the Hebrew has properly no anomalous verbs, like those, for instance, in Greek, which end in *μι*. The deviations which occur from the general model of the regular verb are owing—

a) to the presence of a guttural as one of the stem-letters or radicals, which occasions various vowel changes according to § 22 (*guttural verb*, §§ 62–65);

b) to the falling away of a strong stem-letter by assimilation or contraction (*contracted* verb*, §§ 66, 67), as נָגַשׁ, סָבַב;

c) to the presence of a feeble letter as one of the radicals (§§ 23, 24), so that many changes occur through its commutation, omission, or quiescence (*quiescent* or *feeble verb*, §§ 68–75), as קוּם, יָשַׁב.

The letters of the old Paradigm פָּעַל are used in naming the letters of the stem, פ designating the first, ע the second, and ל the third. Hence the expressions, *verb* פ״א for a verb whose first radical is א (*primæ radicalis* א); *verb* ל״ה for one whose third radical is ה (*tertiæ radicalis* ה); *verb* ע״ע (ע *doubled*) for one whose second and third radicals are the same (*mediæ radicalis geminatæ*).

* The term *defective*, by which some designate this class, we apply to those whose forms are not all in use (§ 78).

I. OF THE REGULAR VERB.

§ 42.

As the rules for the formation of the regular verb apply, with only occasional modifications, to all the irregular verbs, it will be most convenient (and will also exhibit the subject in the most clear light to the learner) to present, while treating of the former, whatever belongs to the general analogy of the verb.

In Parad. *B*, and the above table § 40, 2, are given the usual and normal forms, with full explanations in the following sections (43–55). In these, each subject is explained where it first comes under notice; e. g. the inflection of the *Perfect* and *Imperfect*, with the modifications of the latter, in treating of *Kal*—as also the forms and significations of the several conjugations in treating of the *regular* verb, though the same things are applicable to *irregular* verbs, &c.

A. OF THE GROUND-FORM, OR KAL.

§ 43.

ITS FORM AND SIGNIFICATION.

1. The common form of the 3d person *Perf.* in Kal is קָטַל (*middle A*),* especially in *transitive* verbs. There is also a form with *E* (*Tsere*), and another with *O* (*Cholem*), in the second syllable; the two latter usually employed in an *intransitive* sense, and for expressing states and qualities, e. g. כָּבֵד *to be heavy*, קָטֹן *to be small*. Sometimes both forms, the transitive and the intransitive, exist together, as מָלְאוּ *to fill* (Esther vii. 5), מָלֵאוּ *to be full* (comp. § 47, Rem. 2), yet also with the same sense for both forms, as קָרַב and קָרֵב *to approach*.

A verb *middle E* will be found in the Paradigm by the side of a verb *middle A*. The example selected shows, at the same time, the effect of inflection on *Daghesh lene* in the middle stem-letter.

Rem. 1. The vowel of the second syllable is the principal vowel, and hence it distinguishes between the transitive and intransitive. The pretonic Qamets in the first syllable has little strength, and becomes vocal Sh°va on the shifting of the tone, as קְטָלָתָם. In Aramœan it wholly falls away in the root itself, as קְטַל, קְטַל.

Rem. 2. Examples of *denominatives* in Kal: חָמַר *to cover with pitch*, from חֵמָר *pitch*; מָלַח *to salt*, from מֶלַח *salt*.

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* A verb *middle A* is one that has *Pattach* (short *a*) under the *middle radical* or in the second syllable; a verb *middle E*, one that has *Tsere*; and a verb *middle O*, one that has *Cholem*.—Tr.

§ 44.

PERFECT OF KAL AND ITS INFLECTION.

1. The inflection of the Perfect in respect to person, number, and gender, is effected by appending fragments of the personal pronouns, plural and feminine endings, (as *affformatives*,) to the end of the ground-form. In explaining this connection, we may treat the ground-form as a *participle*, or a *verbal adjective*,* expressing by itself the 3*d sing. Perf.*; as קָטַל *he has killed*, קָטַלְתָּ *thou hast killed* (= *killing-thou*, or *killer-thou*, a *killer* wast *thou*, קטל אַתָּה), יָרֵא *he was fearing*, יְרֵאתֶם *fearing* were *ye*, for ירא אַתֶּם. In the *second* person this is readily seen, as well as in קָטַלְתִּי for קָטַל אָנֹכִי. In the first person sing. קָטַלְתִּי we have ־ִי, the simple germ of the pronoun, united with the demonstrative sound ת, by which the affformative is at the same time distinguished from the suffix forms נִי and ־ִי (as if one would form אַתִּי, אַתִּי *I*, after the analogy of אַתָּה). In the *third* person, ־ָה (originally ־ַת, comp. Rem. 4) is a designation of the feminine (as in the noun § 80, 2), and וּ (originally וּן) is a sign of the plural.

In the Indo-Germanic tongues the inflection by persons originated in the same manner, namely, by appending pronominal forms; as, e. g. in the Sanscrit and Greek, from the stem *as* (*to be*) Sanscr. *asmi*, *εἰμί*, Dor. *ἐμμί* for *ἐσμί* (*I am*), where the ending *μι* belongs to *μοί* and *μέ*; Sanscr. *asi*, Dor. *ἐσσί* (*thou art*), where *σι* is about = *σύ*; Sanscr. *asti*, *ἐστί* (*he is*), where *τι* corresponds to the pronoun *τό*, and so forth. For the most part, indeed, the etymology is more obliterated here, as it sometimes is in the Semitic languages; e. g. 1st pers. sing., Arab. *katáltu*, Syr. *ketlet*, where the characteristic *i* is wholly lost.

2. In respect to vowel changes, the analogy of the 3*d fem. sing.* קָטְלָה is followed by the 3*d masc. plur.* קָטְלוּ, and that of the 2*d masc. sing.* קָטַלְתָּ by all the forms of the first and second persons.†

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* On the intimate connection between the Perfect and the verbal adjective, see what has already been said § 39, 1. In intransitives they often have the same form, as מָלֵא *full*, or *he was full*; קָטֹן *small*, or *he was small*. In transitives the *participle* has, indeed, a different form (קֹטֵל); but the adjective-form, קָטֵל, may be compared with קָטֵל, although it generally denotes properties, as חָכָם *wise*, שָׂטָן (inimical) *adversary*, § 84, 1.

† In the Paradigms the forms קָטְלָה and קָטַלְתָּ are, therefore, designated with an asterisk as model-forms, for the notice of the beginner.

Only קְטַלְתֶּם, קְטַלְתֶּן have the tone on the last syllable, and, in consequence, Sh°va under the first radical (§ 27, 3).

N. B. *Rem.* 1. Verbs *middle E*, falling back in their inflection to the type of verbs *middle A*, generally lose the *E sound*, which passes over into (-), as the Paradigm shows. The original *E* remains, however, regularly in the feeble stems לֹא (§ 74, Rem. 1); in strong stems only in *pause*, i. e. when the stress of voice falls upon it, as דָּבָקָה, Job xxix. 10; comp. 2 Sam. i. 23; Job xli. 15.

2. In some feeble stems *middle A*, the *a* under the second radical, sometimes passes over into ֶ or ֵ, when the syllable is closed and toneless, and the first radical has not a full vowel (§ 27, Rem. 2, 3). Thus שְׁאַלְתֶּם *ye have asked* 1 Sam. xii. 13, יְרַשְׁתֶּם *ye possess* Deut. iv. 1, 22; so also before *suffixes* שְׁאֵלְתִּיו *I have asked him* 1 Sam. i. 20, יְלַדְתִּיךָ *I have begotten thee* Ps. ii. 7. Such forms must not be considered verbs *middle E*: the weakening of the vowel is owing simply to the general weakness of the form, and the 3d person Perf. is שָׁאַל, יָרַשׁ, יָלַד, not שָׁאֵל, יָרֵשׁ, יָלֵד. See § 64, Rem. 1, and § 69, Rem. 4.

3. In verbs *middle O*, the Cholem is retained in inflection where it has the tone, as יָכֹלְתָּ. But when the tone is thrown forward, Cholem becomes Qamets-chatuph, as יָכָלְתִּיו *I have overcome him*, וְיָכְלָה (see § 49, 3) *and thou will be able*, Ex. xviii. 23.

4. Unfrequent forms.* *Sing.* 3*d fem.* in ת־ (as in Arab. Æthiop. Aram.), e. g. אֻזְלַת, Deut. xxxii. 36. Before suffixes this is the prevailing form (§ 59, 1); more frequent in stems לֹא and לֹה, § 74, Rem. 1, § 75, Rem. 1.—2*d masc.* תָּ for תָ (differing only in orthography), as בָּנִיתָּ, Mal. ii. 14, comp. Gen. iii. 12.—2*d fem.* sometimes has still a *Yodh* at the end; as חָלַכְתִּי, Jer. xxxi. 21 (according to one form of the pronoun אַתִּי, § 32, Rem. 4), especially in Jeremiah and Ezekiel. It is properly pronounced חָלַכְתִּי, and the vowels of the text belong to the marginal reading (without י) as in the corresponding pronoun. With this is connected the form קְטַלְתִּי before suffixes (§ 59, 1, *c*).—1*st com.* sometimes without *Yodh*, as קָטַלְתִּ, Ps. cxl. 13; Job xlii. 2; 1 Kings viii. 48. This however is found only in K°thibh; the Q°ri substitutes the full form.—*Plur.* 2*d fem.* תָּנָה (or תָּנָּה) Amos iv. 3.—3*d com.* seldom with the full plural ending וּן (often in Chald. and Syr.), as יָרְשׁוּן, Deut. viii. 3, 16, or with a superfluous א (after Arabic orthography), as חָלְכוּא, Jos. x. 24. In the Imperfect the form with וּן is more frequent, see § 47, Rem. 4.

N. B. 5. In connection with the afformatives תָּ, תִּי, נוּ, the tone is on the penultima, and the word is *Milêl*; with the others it is *Milra* (§ 15, 2). The place of the tone is shifted, *a*) in several persons by the *Pause* (§ 29, 4), where it is moved backwards and at the same time the vowel of the second syllable, if it had become (ְ), is restored, as

* Almost all these forms, which in Hebrew are unfrequent, are the usual ones in the kindred dialects, and may, with a proper understanding of the terms, be called Chaldaisms, Syriasms, and Arabisms.

קָטְלָה, קָטְלוּ, קָטְלָאּה; *b*) by *Vav consecutive of the Perfect*, where it is moved forward one syllable (§ 49, 3).

§ 45.

OF THE INFINITIVE.

† 1. The Infinitive, originally a verbal-substantive, has two forms. The shorter, in Kal קְטֹל, is the prevailing form (*Infin. construct*). In this form it is united with suffix pronouns, and with prepositions (לִקְטֹל *to kill*, § 132, 2), and takes after it a nominative of the subject or an accusative of the object (§ 133). The longer form (*Infin. absolute*, or *emphatic*), in Kal קָטוֹל, is used when the action of the verb is presented by itself, without direct connection with other words; and most frequently, when the Infinitive, as an *adverbial accusative*, is added to the finite verb for the sake of emphasis. The first is the more original form, and has more of the nature and mobility of the verbal-substantive; the second is somewhat rigid and immovable, expressing the verbal idea more in the abstract. For the details, see Syntax, § 131–133.*

† 2. In form, קְטֹל and קָטוֹל are distinguished, by a firm immutable *ô* in the latter, and a mutable *ō* in the former (hence with *suff.* קָטְלִי). In the derived conjugations, except *Hiph.* and *Hoph.* the *Inf. absol.* has generally an immutable *ô*, although the *Inf. constr.* has other vowels; e. g. *Piël*, קַטֵּל, with קַטֵּל.

Besides קְטֹל the Infin. constr. has the following unusual forms in Kal:

a) קָטַל, e. g. שָׁכַב *to lie* Gen. xxxiv. 7.

b) קִטְלָה and קָטְלָה, קָטַלְתָּ (feminine forms from קָטַל and קְטֹל); as שִׂנְאָה *to hate*, קָרְבָה *to approach* Ex. xxxvi. 2, חָמְלָה *to pity* Ezek. xvi. 5. (As a verbal noun, the Infin. may also take the feminine ending.)

c) מִקְטָל (as in Chaldee); e. g. מִקְרָא *to call* Numb. x. 2.

These unfrequent forms are in more common use as *verbal nouns* (§ 84, Nos. 10, 11, 14).

3. A sort of *Gerund* is formed in Hebrew by the *Inf. constr.* with the preposition לְ, as לִקְטֹל *interficiendo, ad interficiendum*, לִנְפֹּל *ad cadendum* (for to fall).

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* In the Paradigms the *Inf. constr.*, as the predominant form, is put before the other under the name of Infinitive, *κατ' ἐξοχήν*.

The לְ is here closely combined with the *Inf.* into a grammatical form as is shown by the division of syllables and the use of *Daghesh lene*, namely לִנְפֹּל *lin-pol* (§ 28, 1), so also *liq-tol*, just as in the Impf. יִכְבַּד, יִקְטֹל. On the contrary בִּנְפֹל Job iv. 13, מִנְפֹל 2 Sam. iii. 34, where the prepositions בְּ and מִ are conceived to be less closely connected with the Infinitive: so also כְּ, as an exception; לְנָתוֹשׁ וְלִנְתוֹץ, Jer. i. 10.

§ 46.

OF THE IMPERATIVE.

1. The chief form of the Imperative קְטֹל (קְטָל) is the same that lies also at the basis of the Imperfect (§ 47), and which in another view, as Infinitive (§ 45), connects itself with the noun.* It expresses only the *second* person, but has inflections for the feminine and the plural. For the *third* person it has no form (see § 130, Rem. 2), and supplies its place by the *jussive Imperfect;* and even the second must be so expressed when a negative precedes, as אַל תִּקְטֹל *ne occidas* (not אַל קְטֹל). The proper passive conjugations have no Imperative ;† but the reflexives, as Niphal and Hithpaël, have it.

2. The inflection is analogous to that of the Imperfect, and will be understood from the explanations given below in § 47, 2. Like the Imperfect, the Imperative also has a lengthened and a shortened form, the first in the manner of the cohortative, the second after the analogy of the jussive (see § 48, 5).

Rem. 1. Besides the form קְטָל there is also one with *Pattach*, as שְׁכַב (as in the *Inf.* and *Impf.*) 2 Sam. xiii. 5. The Pattach is regular in גְּבַר from גָּבַר; see the Paradigm.

2. Less frequently there is found in the first syllable of the feminine and plural form an *ŏ* (Qamets-chatuph) instead of the *ĕ*, as מָשְׁכוּ *draw ye* Ez. xxxii. 20; מָלְכִי *reign thou* f. Judges ix. 10.

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* Also the *Inf. absol.* is occasionally used, like the Greek Infinitive, for the Imperative (§ 131, 4, *b*). But this is no ground for taking the Imperative to be properly an Infinitive; for the *Inf. absol.* stands also for a Present, Perfect and Imperfect. It might rather be supposed, that the Imper. is a shortening of the 2d person of the Impf. (קְטָל from תִּקְטֹל); but in reality these three forms are each independent, and have not arisen one from another, but all alike have been formed on the basis of the abstract verb (§ 39, 1). The *inflection* of the Imper. may certainly have been borrowed from the Impf.

† An Imper. is found twice (Ex. xxxii. 19, Jer. xlix. 8) in *Hophal*, but with a reflexive meaning.

3. In the form מָטְלְנָה the ה— at times falls away, and then a helping vowel is introduced, as in שִׁמְעִן *hear ye* f. for שִׁמַּעְנָה Gen. iv. 23; comp קִרְאָן *call ye* f. for קְרָאנָה Ex. ii. 20. The shortening is probably owing to the guttural.

§ 47.

OF THE IMPERFECT AND ITS INFLECTION.*

1. Fragments of the personal pronoun are employed in the inflection of the Imperfect as well as of the Perfect; but in the Imperfect these fragments are *pre*fixed (*preformatives*) to the root in the abstract form, viz. the *Inf. constr.* (קְטֹל). These formative particles, inasmuch as they stand *before* the verbal form, towards the end of which the tone continually tends, are much more abbreviated than the afformatives of the Perfect, so that in every case, only one consonant remains (י, ת, א, נ), mostly with a very short vowel, viz. vocal Sh°va. But as this is not always sufficient to mark at the same time the distinction of gender and of number, the defect is supplied by additions at the end. Comp. the table, § 40, 2.

2. The derivation and signification, both of the preformatives and afformatives, are still in most cases clear.

In the 1*st pers.* אֶקְטֹל, plur. נִקְטֹל, אְ is an abbreviation of אֲנִי, נְ of אֲנוּ. This person required no addition at the end.

In the 2*d pers. sing.* the ת in תִּקְטֹל is from אַתָּה, the י— in תִּקְטְלִי is the sign of the feminine, as in אַתְּי *thou* (feminine, see § 32, Rem. 4). In the 2*d pers. plur.* the ו (more fully ון, see Rem. 4) in תִּקְטְלוּ, is the sign of the plural as in the 3d person,

* The name *Imperfect* is here used in direct contrast with *Perfect;* in a wider sense, therefore, than in the Latin and Greek grammar. The Hebrew *Perfect* denotes, in general, the finished and past, what is come to pass or is gone into effect; but at the same time, that which is *represented* as perfected, whether extending still into the present, or in reality yet future. The *Imperfect*, on the contrary, denotes the *unfinished* and *continuing*, that which is being done, or coming to pass, and is future (hence called also *Future*); but also that which is in progress and in connected succession, in past time (the Latin Imperfect). This distinction shows itself in the mode of their formation. Thus, in the more objective Perfect, the verbal-stem precedes, and the designation of the person follows as something subordinate; but in the Imperfect, the subject, from which the action proceeds, is expressed by a prefixed pronoun.——A like twofold division of the tense-forms occurs in the older branches of the Aric family, and as revived again in the Parsi and Modern Persian.—See farther, in the Syntax, § 125, ff.

and as in the Perfect also (§ 44, 1), and is here appropriated to the masculine ;* מָ in תִּקְטֹלְנָה is the sign of the plural *feminine* (in Chaldee ן־), or borrowed from הֵנָּה *eæ*.

In the 3d person יִקְטֹל, the י is less easily explained, there being no clearly corresponding pronominal form in Hebrew. It stands, perhaps, as a stronger consonant for ו (from הוּא), properly וִקְטֹל (comp. יָשַׁב for וָשַׁב § 69). The plur. (fully יִקְטְלוּן) is formed by the plural ending וּן, shortened וּ. The ת in the *feminines* תִּקְטֹל, תִּקְטֹלְנָה, which are precisely the same as the second person, may be connected with the feminine ending ־ת.

3. In the course of inflection the final vowel is dropped in some forms, while in others it is retained. In this respect the analogy of יִקְטֹל is followed by all the other forms which receive no addition at the end, and that of תִּקְטְלִי by the forms יִקְטְלוּ, תִּקְטֹלְנָה ; analogous to תִּקְטֹלְנָה is קְטֹלְנָה in the Imperative.

Rem. 1. The final *o* (*Cholem*) is only tone-long (§ 9, No. 10, 3), as in the *Infin.* and *Imper.* Hence, *a*) The examples in which it is written *fully* are very rare, and are to be regarded as exceptions. *b*) Before Maqqeph it becomes Qamets-chatuph ; e. g. וַיִּכְתֹּב־שָׁם *and he wrote there*, Josh. viii. 32. *c*) It becomes vocal Sh°va before the afformatives ־נָה and וּ. In the few instances in which it remains before such afformatives, the pointing becomes וּ, because it stands close before the pause, e. g. יִשְׁפּוּטוּ *yish-pūtū* (*they will judge*), Ex. xviii. 26 ; Ruth ii. 8 ; comp. Prov. xiv. 3.

N. B. 2. This *Cholem* is confined, almost exclusively, to verbs *middle A*, like קָטַל. *Intransitive* verbs (*middle E* and *O*) take *ā* (*Pattach*) in the Imperf., as גָּדַל *to be great*, *Impf.* יִגְדַּל ; קָטַן *to be small*, *Impf.* יִקְטַן. Sometimes both forms exist together ; the *Impf.* with *o* is then transitive, and that with *ā* intransitive. E. g. יִקְצֹר *he will cut off, will reap ;* יִקְצַר *he will be cut off*, i. e. will be short. So also חָלַשׁ, *Impf. o, to subdue ; Impf. ā, to be subdued.* Ex. xvii. 13 ; Job xiv. 10. More seldom both occur without any difference in signification ; e. g. יִשֹּׁךְ and יִשַּׁךְ *he will bite.* In the irregular verbs, the feeble *ē* (*Tsere*) is also found in the final syllable, as יִתֵּן for יִנְתַּן. These three forms of the Imperfect are called *Impf. O, Impf. A, Impf. E.*

3. For the *3d plur. fem.* תִּקְטֹלְנָה occurs in three instances (as if to distinguish it from the *2d pers.*), the form יִקְטֹלְנָה, as in Chaldee and Arabic. E. g. יַעֲמֹדְנָה *they will arise*, Dan. viii. 22 ; comp. Gen. xxx. 38 ; 1 Sam. vi. 12. In several instances תִּקְטֹלְנָה seems to have been used improperly for the *3d pers. singular*, Ex. i. 10 ; Judg. v. 26 (and accord-

* This is also the proper gender of the plural-syllable *ūn*, *ū*. It is true that in the Perf. the Hebrew employs it for both genders, but in the kindred tongues, it stands even in the Perf. for the masculine alone ; as in Syriac, *masc.*, *qĕtalūn*, *fem qĕtalēn*, so in Arabic, *masc.*, *qătalū*, *fem. qatălna.*

ing to some Job xvii. 16; Is. xxviii. 3). (In the vulgar Arabic, *necul*, properly *we eat*, is the common form for *I eat;* and in the French patois, *j'avons* for *j'ai*.)—In the Pentateuch נָה (*nâ*) occurs in place of נָא, especially after *Vav consecutive* (§ 49, 2); e. g. Ex. i. 18, 19, xv. 20, as in Arabic, and in a still more abbreviated form in the *Imp.* (§ 46, Rem. 3). —Once occurs (Ezek. xvi. 50) the anomalous form תִּוְּבְּדִינָה with ־ִי— inserted, after the manner of verbs ע״ע and ל״ה (§ 67, 4, § 72, 5).

N. B. 4. The plural forms ending in וּ appear also not unfrequently with the fuller ending וּן, most commonly with obvious stress on the word at the end of a clause, where the vowel of the second syllable is then retained, as יִרְגָּזוּן *they tremble*, Ex. xv. 14, תִּשְׁמָעוּן *ye shall hear*, Deut. i. 17.† But it is not confined to this position; see e. g. Ps. xi. 2, יִרְרְכוּן קָשָׁת; comp. iv. 3, Gen. xviii. 28, 29, 30, 31, 32; Is. viii. 12; 1 Sam. ix. 13. But the preference for this form at the end of a clause is clearly seen in Is. xxvi. 11, בַּל יֶחֱזוּן יֶחֱזוּ וְיֵבוֹשׁוּ *they see not; let them see and be ashamed.** This original ending וּן is common in Aramæan and Arabic; but in the vulgar Arabic it is shortened. Of the Impf with א (the Arab. orthography, § 44, Rem. 4), יְמָצוּא Jer. x. 5 is the only example.

5. In like manner תִּקְטְלִי has a longer form with final ן, namely תִּקְטְלִין, which is also common in Aram. and Arabic. The ־ִין— here is scarcely original; perhaps it arose from imitation of the plural ending וּן. See examples in 1 Sam. i. 14; Ruth ii. 8, 21; iii. 4, 18.

6. In *Pause*, the vowel of the second syllable, if it had become Sh°va, is restored and takes the tone, as תִּקְטָלִי, יִקְטָלוּ. Comp. § 29, 4.

§ 48.

LENGTHENING AND SHORTENING OF THE IMPERFECT AND IMPERATIVE.

(*Jussive and Cohortative Forms.*)

1. The want of definite forms for expressing the *relative tenses* and the *moods*, in Hebrew and the kindred dialects, is partially supplied by changes in the form of the Imperfect, to which a certain signification is either exclusively or principally appropriated.

2. Thus, the language distinguishes between the common form of the Imperfect and two others, viz. a *lengthened* form (with a *cohortative* force) and a *shortened* form (with a *jussive* force). The lengthened Imperfect, however, occurs only in the

* It is worthy of remark, that the Chronicles often omit the *Nun* where it stands in the books of Kings; see 1 Kings viii. 38, 43; comp. 2 Chron. vi. 29, 33. —1 Kings xii. 24; 2 Kings xi. 5; comp. 2 Chron. xi. 4; xxiii. 4.

first person (with unimportant exceptions), while its shortened form is confined to the second and third. In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common form of the Imperfect.

In Arabic the distinction is always clear. Besides the common Indicative Imperf. *yâqtulu*, it has, *a*) a Subjunctive, *yâqtula*; *b*) a Jussive, *yâqtul*; and *c*) a so-called *Imperf. energic*, *yaqtulan*, which is nearly related to the Heb. Cohortative.

3. The characteristic of the *Cohortative* is a long *ā* (ָה) appended to the first person; e. g. אֶקְטְלָה for אֶקְטֹל. It is found in all the conjugations and in all classes of regular and irregular verbs (except in the *Passives*), and has the tone wherever it is taken by the afformatives וּ and ִי, and hence it affects the final vowel in precisely the same manner as these do. E. g. in *Kal*, אֶשְׁמְרָה; in *Piël*, נְנַהֲקָה Ps. ii. 3; but in *Hiphil*, אַזְקִירָה.

Very rarely, the duller sound ֶה takes the place of ָה (§ 27, Rem. 4), e. g. 1 Sam. xxviii. 15; Ps. xx. 4. As rarely is it attached to the third person (Is. v. 19; Ez. xxiii. 20; Ps. xx. 4). The second person, however, receives it in the Imperative. See No. 5.

ָה denotes, as accusative ending to a noun, *motion* or *tendency towards a place* (§ 90, 2); and after the same analogy, the *Cohortative* with this ending expresses *effort* and the *direction of the will to an action*. Accordingly it is used especially to express *excitement of one's self*, *determination*, *wish* (as Optative), &c. (see § 128).

4. The *Jussive* occurs only in the second and third persons. Its form is often orthographically the same as that of the Indicative; e. g. יִקְטֹל, as Indic. *he will kill*, as Jussive *let him kill*. It is sometimes, however, plainly distinguished by the orthographic shortening of the form, as will be shown in every instance in the appropriate place. In the regular verb, it is externally distinguished from the Indicative only in Hiphil; *Indic.* יַקְטִיל, *Jussive* יַקְטֵל. It is found in Kal and Hiphil of verbs עֹ, as יָמֹת and יָמֵת for יָמוּת and יָמִית; and in all the conjugations of verbs לֹ, where it consists in the removal (*apocopè*) of the ending ָה; e. g. יִגֶל for יִגְלֶה. (The name *Future apocopated*, derived from the mode of forming it in verbs לֹ, is applied generally to this form of the Imperfect.) But in all cases the plural forms of the *Jussive* coincide with the common, except that the ending וּן is

excluded. So also the 2d sing. fem., as תַּקְטִילִי, תָּמוּתִי, תָּגְלִי, &c.; and all forms, sing. and plur., with pronominal suffixes, as תְּמִירֵנִי *Indicative* Jer. xxxviii. 15, *Jussive* xli. 8.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it is used where a *command*, *wish*, or *condition* is expressed.

5. The persons of the Imperative, as it is allied in form and meaning to the Imperfect, are also lengthened (by ־ָה) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperativus energicus*. In most conjugations only one of these forms is found, in others both are employed. The lengthened *Imp.* occurs, e. g. in Kal of the regular verb, as שָׁמְרָה, שָׁמְרָה, שָׁכְבָה, שָׁכְבָה; the shortened *Imp.* in verbs לה, as גְּלֵה for גַּלָּה; both together in Hiphil, as הַקְטֵל and הַקְטִילָה for הַקְטִיל. The signification of these forms is not always so strongly marked as in the Imperfect. The longer form, however, is often emphatic, as קוּם *stand up*, קוּמָה *up!* תֵּן *give*, תְּנָה *give up*.

§ 49.

PERFECT AND IMPERFECT WITH ו CONSECUTIVE.

1. The use of the two tenses, as will more clearly appear in the Syntax (§§ 126, 127), is by no means confined to the expression of the past and the future. One of the most striking peculiarities in their use, and, indeed, in the Hebrew diction generally, is this: that in continued narrations of the past, only the first verb stands in the Perfect, the narrative commencing with the *Perf.* and proceeding with the *Impf.*; and, on the contrary, continuous description of the future is commenced with the *Impf.* and proceeds with the *Perf.* Gen. i. 1: *In the beginning God created* (Perf.) *the heavens and the earth.* Ver. 3: *And God said* (Impf.), *Let there be light, and there was* (Impf.) *light.* Ver. 4: *And God saw* (Impf.), &c. Just the reverse in Is. vii. 17: *Jehovah will bring* (Impf.) *upon thee, and upon thy people, and upon thy father's house, days, such as have not come since,* &c. Ver. 18: *And it will happen* (Perf. וְהָיָה) *on that day . . . .* Ver. 19: *and they will come* (Perf.). This progress of time, this succession of thought, is usually indicated by the *Vav copulative;* with a change, however, partly affecting the form of the

Vav, and partly that of the Perfect and Imperfect to which it is prefixed.*

2. The *Vav consecutive* of the *Imperfect* is the most important. This *a*) is regularly prefixed with *Pattach* and a *Daghesh forte* in the next letter, as וַיִּקְטֹל *and he killed*, but to the 1st pers. sing. with *Qamets* (according to § 22, 1), as וָאֶקְטֹל *and I killed* [see another exception with *Daghesh forte* omitted, as וַיְדַבֵּר and וַיִּדֹּד, in § 20, 3, *b*]; *b*) it takes a shortened form of the Imperfect, when that exists (comp. § 48, 4), e. g. in *Hiphil* וַיַּקְטֵל (§ 53, Rem. 4), and often at the same time draws the tone back to the penultima, as יָמוּת, shortened יָמֹת, with *Vav consecutive* וַיָּמָת (*and he died*), § 67, Rem. 2, 7; § 68, 1; § 69, Rem. 3; § 71; § 72, Rem. 4, 7; § 73, Rem. 2.† To the 1st pers. on the contrary, especially in the sing., the ending ־ָה is often appended, but chiefly in the *later* books; e. g. וָאֲמֹרָה *and I plucked out*, Ezra ix. 3. See more in § 129.

This וַ is a strengthened form of *Vav copulative* (comp. בָּאָה, בָּא, לָמָּה, where the prepositions בְּ, בַּ, לְ are strengthened in a similar way), in the sense of *and then, and so.*

The drawing back of the tone is found also in similar connections, like לָמָּה; and the shortening of the verb at the end (*apocopè*) is merely an accidental coincidence with the form of the *Jussive*, though it seems to have favored the increasing use of the *Cohortative* form in the first person.‡

3. As the opposite of the above, we have *Vav consecutive of the Perfect*, by which it is joined to a preceding Imperfect. In form it is the usual *Vav copulative* (וְ), e. g. וְהָיָה (after Impf.)

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* Since it affects in some measure the use of the tenses, it is called by grammarians *Vav conversive* (i. e. converting the *Impf.* into the *Perf.*, and the *Perf.* into the *Impf.*). The name *Vav consecutive* is more appropriate, since it essentially denotes sequence or progress.

† Also the forms in ־וּן and ־ֵן occur very seldom after *Vav cons.*, וַיְרִיבוּן Judg. viii. 1; Ez. xliv. 8.

‡ The opinion of earlier grammarians, that וַיִּקְטֹל is a contraction of וַיְהִי יִקְטֹל (which was explained, *it happened* that *he killed*), is in every respect erroneous, and is now antiquated. The וַ is always an emphatic *and*; and when it begins entire divisions and books of the Old Testament, it indicates, that they were either originally connected with what goes before, or have been brought into connection with it (e. g. Levit., Num., Josh., Jud., 1 and 2 Sam., Esth., Ruth); just as some other books, for a like reason, begin with the simple copula וְ (Ex., 1 K., Ezra).—Equally false is its derivation, according to some, from וְהָיָה יִקְטֹל.

and it will be; but it has generally the effect of shifting the tone to the last syllable, in those verbal forms which would otherwise have it on the penultima,* e. g. וְהָלַכְתִּי *I went*, וְאֵלְכָה־ (with preceding Impf.) *and I will go*, Judges i. 3; וְתִבְהִילָהּ Perf., וְתִבְהִילָהּ *and it shall divide*, Ex. xxvi. 33. See more on the use of the Perfect, in § 126.

This shifting forward of the tone does not always take place, and the exceptions are sometimes strange. It is omitted, specially, *a*) in the *1st pers. pl.* וַיַּשְׁבֻנִי Gen. xxxiv. 16; *b*) in verbs לא and לה; e. g. וְעָשִׂיתָ Ex. xxvi. 4, 6, 7, 10 ff. (on the contrary, וְחִבַּרְתָּ the 9th and other verses).

§ 50.

OF THE PARTICIPLE.

1. Kal has two forms of the Participle, viz. an *active*, called also *Poël*, and a *passive* or *Pa-ul* (פָּעוּל).†

The latter is to be regarded, without doubt, as a remnant of a lost passive form of קָטַל. In the Aramæan the passives of Piel and Hiphil are in like manner lost, except in the participles.

2. In intransitive verbs *mid. E* and *mid. O*, the active Participle of Kal coincides in form with the Perf. 3d sing.; as יָשֵׁן *sleeping* from יָשַׁן, יָגֹר *fearing* from יָגֹר. Comp. the formation of the Participle in *Niphal*, § 51, 1. But in verbs *mid. A*, it has the form קֹטֵל; in which the *ô* is a corruption of the original *â* (*qôtēl* from *qâtēl*, § 9, 10, 2), and is immutable. (The form קָטֹל is in common use only as a verbal noun, § 84, 1.) In *Piël*, *Hiphil*, and *Hithpaël*, the Participle is formed after a different manner.

3. Participles form their feminine and plural like other nouns (§§ 87, 94).

Rem. 1. An unfrequent form is תּוֹמְכִיהָ *prehendens* Ps. xvi. 5 (for תֹּמְכָהּ from תָּמַךְ), comp. סֹבִיב 2 Kings viii. 21, and the *prop. n.* אוֹבִיל 1 Chron. xxvii. 30. Many reckon here also יוֹסֵף Is. xxix. 14, xxxviii. 5; but this is rather the *3d sing. impf.* Hiphil of יָסַף. Comp. a quite similar construction Is. xxviii. 16. The Cholem in קוֹטֵל is unchangeable, though

* Whether the hastening of the tone *forward* expresses the reference to the *future*, and, on the contrary, the shifting of it *backward*, a close connection with what is *past*, is left undecided.

† The Jewish grammarians call the participle also בֵּינוֹנִי (*middle word*); yet not in the sense of the Latin name, but as used for a present tense, and accordingly holding the *middle* place between the Perfect and the Imperfect (§ 134, 2).

it is generally written *defectively*. The form חוֹלָם, Is. xli. 7. for חוּלָם is explained by § 29, 3, *b*.

2. The participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English *risen*, *flown*. Thus אָחוּז means *holding* (not *held*), Cant. iii. 8. בָּטוּחַ *confisus* for *confidens*, Ps. cxii. 7. Comp. the *deponent* verbs in Latin

B. DERIVED CONJUGATIONS

§ 51.

NIPHAL.

1. The full characteristic of this conjugation is the syllable הִנ (in the corresponding seventh conjugation in Arabic אִנ) prefixed to the ground-form. It appears only in the *Inf. constr.* הִקָּטֵל, contracted from הִנָּקְטֵל. With the *Inf.* are connected, in form, the *Imp.* הִקָּטֵל and the *Impf.* יִקָּטֵל, contracted from יִהָקְטֵל. In the *Perf.* the (less essential) *He* has been suffered to fall away, and only Nun remains as the characteristic, hence נִקְטַל. This applies also to the Participle, which is distinguished from the Perfect only by the long (ָ), as נִקְטָל, *fem.* נִקְטָלָה or נִקְטָלֶת. The inflection of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the Perf. and Part. by the *Nun* prefixed; in the Imp., Inf., and Impf. by the *Daghesh* in the first stem-letter. The same marks are found in the irregular verbs; except that where the first stem-letter is a guttural, *Daghesh forte* must be omitted (§ 63, 4). In consequence of this omission, the preceding vowel is made long (§ 22, 1).

2. In *signification*, it bears a resemblance to the Greek *middle voice;* and hence *a*) It is primarily *reflexive* of Kal, e. g. נִשְׁמַר *to look to one's self, to beware*, φυλάσσεσθαι, נִסְתַּר *to hide one's self;* often of emotions which act upon the subject, e. g. נִחַם *to trouble one's self, to grieve*, נֶאֱנַח *to bemoan one's self, to bewail*, comp. ὀδύρεσθαι, *lamentari, contristari*. *b*) Then it frequently expresses reciprocal action, as נִשְׁפַּט *to contend with another at law;* יָעַץ *to counsel*, Niph. *to consult together;* comp. the *middle* and *deponent* verbs βουλεύεσθαι, μάχεσθαι (נִלְחַם), *altercari, luctari, prœliari*. *c*) It has also, like Hithpaël (§ 54, 3, *c*) and the Greek *middle*, the signification of the active with the addition of *self, for one's self*, e. g. נִשְׁאַל *to ask for one's self* (1 Sam. xx. 6, 28), precisely like αἰτοῦμαί σε τοῦτο,

ἐνδύσασθαι χιτῶνα *to put on* (*one's self*) *a coat*. Here, instead of the accusative (*se*), the remote object (expressed by the dative, *sibi*) lies in the idea of the conjugation. *d*) It is often also *passive* of Kal, e. g. יָלַד *to bear*, Niph. *to be born*; likewise of Piël and Hiphil, when Kal is intransitive or not in use, e. g (from כָּבַד *to be in honor*) Piël *to honor*; כָּחַד in Piël *to conceal*, Hiph. *to make disappear*, *to destroy*; Niph. passive of each: and in this case its meaning may again coincide with Kal (חָלָה Kal and Niph. *to be sick*) and even take an accusative (§ 138, 2, Rem. 1).

Examples of *denominatives* are; נִזְכַּר *to be born a male*, Ex. xxxiv. 19, from זָכָר *a male*; נִלְבַּב *cordatum fieri*, Job xi. 12, from לֵבָב *cor*.

The older grammarians have represented Niphal as the proper *Passive* of Kal. This representation, however, is decidedly incorrect. Niphal has not the characteristics of the other passives. There are still found in Kal traces of another passive form (§ 50, 1); and the Arabic has an independent conjugation, corresponding with Niphal (*inqatala*), which has its own Passive; nay, in Hebrew itself there is probably a trace of the Passive of Niphal in the form נְגֹאַל, Is. lix. 3; Lam. iv. 14. According to the *usage* of the language, the *passive* signification is certainly a very common one; but it was first derived from the reflexive. The נ prefixed has the force of a reflexive pronoun, like תִּ in Hithpaël.*

Rem. 1. The *Inf. absol.* נִקְטֹל connects itself, in form, with the Perfect, to which it bears the same relation as קָטוֹל to קָטַל. Examples of this form, נִשְׁאוֹל *rogando* 1 Sam. xx. 6, נִכְסוֹף *desiderando* Gen. xxxi. 30; of the other, חִנּוֹן Jer. xxxii. 4; once אֶזְרֹשׁ *exaudiendo* Ez. xiv. 3. The ו in the final syllable (which is essentially long), the Infinitive form has also in Piël and Pual, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding *â*. Not unfrequent is the form חָקְטֹל as *Inf. absol.*; e. g. Num. xv. 31; Deut. iv. 26; 1 K. xx. 19.

2. In *Pause*, *Pattach* often takes the place of *Tsere* in the final syllable, e. g. וַיִּגְמַל *and he was weaned*, Gen. xxi. 8; as also in other cases (see p. 65). In the second and third persons plural feminine, the form with Pattach is more common than that given in the Paradigm, e. g. תִּזָּכַרְנָה *they shall be remembered*, Is. lxv. 17; but these forms are unfrequent.

3. When the Impf., or the Inf., or the Imp. is immediately followed

* In other languages, also, may be observed the transition of the reflexive into the passive. So in Sanscrit and in Greek, it is still clear, how the formation of the middle precedes that of the passive. The *r*, in the termination of the Latin passive, is the reflexive pronoun *se*. In the old-Slavic and Bohemian, *amat-se* stands for *amatur*; in the Dacoromanic, *io me laudu* =I am praised. See *Pott's* Etymologische Forschungen, Th. 1, S. 133 ff. Th. 2. S. 92. *Bopp's* Vergleichende Grammatik, S. 686 ff.

by a word of one syllable, the tone is commonly drawn back upon the penultima, and consequently the final syllable, losing the tone, takes *Seghol* instead of *Tsere*. E. g. יִכָּשֶׁל גַּם *he stumbled at it*, Ez. xxxiii. 12; וַיִּשְׁמַע לוֹ *and he heard him*, Gen. xxv. 21, comp. וַיִּשְׁמַע אֱלֹהִים *and God heard*, 2 Sam. xxi. 14; xxiv. 25. In a few words, this form with the retracted tone has become the usual one; as חִשָּׁמְרוּ *take heed*, Ex. xxiii. 21; וַיִּלָּחֶם *and he fought*, Num. xxi. 1.

4. A frequent form of the 1st pers. is אֶקָּטֵל, as אִדָּרֵשׁ *I will be found*, Ez. xiv. 3, אִשָּׁבַע *I swear*, Gen. xxi. 24. Comp. § 69, Rem. 5.

§ 52.

PIËL AND PUAL.

1. The characteristic of this conjugation (Arab. *Conj.* II. *qattala*, Aram. קַטֵּל) is the *doubling of the middle stem-letter*. In the active, the Impf. יְקַטֵּל and the Part. מְקַטֵּל (whose preformatives retain their original Sh°va) are formed, according to the general analogy, from the Inf. and Imp. קַטֵּל. The passive (Pual) has a more obscure vowel, of the 3d class, under its first radical, and *ă* under the second. In other respects the active and passive follow the same analogy. In the inflection of the Perfect of Piël, *Pattach* takes the place of *Tsere* in the first and second persons (קִטַּלְתִּי, קִטַּלְתָּ, קִטַּלְתְּ), which, properly, have for their basis the form קַטַּל. See Rem. 1.

The מְ which occurs also in the succeeding conjugations as the characteristic of the Part. is related to מִי *who?* = *whoever*, *one* who.

Piël and Pual are throughout distinguished by the *Daghesh* in the middle stem-letter. It is omitted only in the following cases: *a*) Always when this letter is a guttural (§ 64, 3). *b*) Sometimes, though rarely, when this letter has Sh°va (§ 20, 3, *b*); as יְשָׁרְחוּ Job xxxvii. 3, for יְשַׁרַּחוּ *he directs it*; שְׁלָחוֹ for שִׁלַּחוֹ Ez. xvii. 7; xxxi. 4; then also the omission is at times indicated (§ 10, 2, Rem.) by a Chateph under the *littera dagessanda*; e. g. לָקְחָה for לָקַּחָה *she is taken* Gen. ii. 23; comp. ix. 2; Judges xvi. 16. In the Impf. and Part. the Sh°va under the preformatives may also serve as a mark of these conjugations.

2. *Significations of Piël.* *a*) It denotes *intensity* and *repetition* (comp. the *Nomina intensiva* and *iterativa*, which are also formed by doubling the middle stem-letter, § 84, 6–9);* e. g.

* Analogous examples, in which the doubling of a letter has an *intensive* force, are found in the German words *reichen*, *recken*; *streichen* (*stringo*, Anglo-Saxon *strecan*), *strecken*; comp. *Strich*, *Strecke*; *Wacker*, from *wachen*: others in which it has the *causative* signification, are *stechen*, *stecken*; *wachen*, *wecken*; in Greek,

צָחַק *to laugh*, Piël *to sport, to jest* (to laugh repeatedly); שָׁאַל *to ask*, Piël *to beg;* hence it denotes that the action is *performed upon many*, as קָבַר *to bury* (*one*), Gen. xxiii. 4, Piël *to bury* (*many*), 1 K. xi. 15. (So in Syriac frequently.) This signification of Piël is found with various shades of difference, as פָּתַח *to open*, Piël *to loose;* סָפַר *to count*, Piël *to recount.* With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence, *b*) It has a causative signification (like Hiphil), e. g. לָמַד *to learn*, Piël *to teach.* It often takes the modifications expressed by *to permit, to declare* or *to regard, to help*, as חִיָּה *to let live;* צִדֵּק *to declare innocent;* יִלֵּד *to assist in child-bearing.* *c*) *Denominatives* are frequently found in this conjugation, which in general mean *to make a thing* (sc. that which the noun expresses), or *to be in any way occupied with it;* as from קֵן *nest*, קִנֵּן *to make a nest;* from עָפָר *dust*, עִפַּר *to throw dust, to dust.* It also expresses the *taking away* or *injuring* the thing or part of which the noun is the name (as *to head*, old Engl. for *behead, to skin*), e. g. שִׁרַּשׁ (from שֹׁרֶשׁ *a root*) *to root out, extirpate;* זִנַּב (from זָנָב *tail*) properly *to injure the tail*, hence *to rout the rear-guard* of an army; דִּשֵּׁן *to remove the ashes.* So also in verbs whose origin cannot be traced to a noun, e. g. סִקֵּל *to stone*, and also *to remove the stones*, sc. from a field.*

The significations of the passive will present themselves spontaneously, e. g. גָּנַב *to steal*, Piël *to steal*, Pual *to be stolen.*

In Piël the proper and literal signification of a word is often retained when Kal has adopted a figurative one, the former being the stronger and more prominent idea. E. g. רָפָא in Piël *to sew up*, in Kal *to heal;* בָּרָא Piël *to cut, to hew out*, Kal *to form, to make;* גָּלָה Piël *to uncover*, Kal *to reveal.*

In an intransitive sense, Piël occurs as an intensive form, but only in poetry, as חִתַּת *frangi* Jer. li. 56; פִּתַּח *to be open* Is. xlviii. 8; lx. 11; רִוָּה *to be drunken*, Is. xxxiv. 5, 7.

τέλλω to bring to an end, from the stem *τέλω to end*, *γεννάω to beget*, and *to bear*, from *γένω to come into being.* The above examples from the German show also that *ch* when doubled takes the form of *kk, ck*, in accordance with the laws relating to the Daghesh in Hebrew (§ 18, 3).

* In Arabic, *Denominatives* of Conj. II. often express injury done to a member, the removal of vermin or of any injurious thing. This force is not wholly wanting, also, in the simplest Conj. I. Comp. Hebrew Kal שָׁבַר (from שֶׁבֶר) *to buy* and *sell grain;* Lat. *causari, prædari*, &c.

N. B. *Rem.* 1. The Perf. Piēl has frequently (ֶ) in the final syllable instead of (ַ), e. g. אִבֶּד *to destroy*, שִׁבֶּר *to break in pieces*. This occurs especially before *Maqqeph* (Eccles. ix. 15; xii. 9) and in the middle of a period, when other words immediately follow; but at the end of a period, *There* is the more common vowel. Compare גִּדֵּל Is. xlix. 21 with גִּדַּל Josh. iv. 14; Esth. iii. 1. Some verbs have *Seghol*, viz. דִּבֶּר *to speak*, כִּפֶּר *to atone*, כִּבֶּס *to wash clothes*.

A single instance of (ֶ) in the *first* syllable (after the manner of the Chaldee) is found in Gen. xli. 51, נַשֶּׁה *to cause to forget*, occasioned by the play upon the name מְנַשֶּׁה. Compare the quadriliteral בַּרְבֵּשׁ, which is analogous, in form, with Piēl (§ 56).

2. The Impf., Inf., and Imp. when followed by *Maqqeph*, generally take *Seghol* in the final syllable, e. g. יְבַקֶּשׁ־לוֹ *he seeks for himself* Is. xl. 20; קַדֶּשׁ־לִי *sanctify to me* Ex. xiii. 2. So in Hithpaēl. In the 1st pers. sing. Impf. besides אֲקַטֵּל there occurs also (very seldom) the form אֲקַטֶּל Lev. xxvi. 33, and אֲסַפֶּר Zech. vii. 14 (according to § 23, 3, Rem. 2). With *Vav cons.* we have also וְאֲקַטֵּל for וְאֲקַטֶּל Judges vi. 9. Instead of תְּקַטַּלְנָה are found such forms as תְּקַטֶּלְנָה, e. g. Is. iii. 16; xiii. 18.

3. The *Inf. abs. Pual* has sometimes the separate form given in the paradigm, as יַסֹּר *castigando*, Ps. cxviii. 18; but far more frequently. that of the Inf. constr. קַטֵּל.

4. In Pual, instead of Qibbuts is found less frequently Qamets-chatuph, e. g. מְאֻדָּם *dyed red* Nah. ii. 4; comp. iii. 7; Ps. xciv. 20. It is merely an orthographic variation, when Shureq takes the place of Qibbuts, as יוּלַּד Judges xviii. 29.

5. As *Inf. abs. Pual* we find גֻּלֹּב, Gen. xl. 15. An *Inf. constr. Pual* does not occur in the regular verb.

6. The *Part. Pual* sometimes occurs without the prefix מְ; it is then distinguished, like the *Part. Niph.*, only by the *Qamets* in the final syllable, e. g. לָקֻחַ *taken* 2 Kings ii. 10; comp. יוּלָּד for מְיוּלָּד Judg. xiii. 8. also Eccles. ix. 12; Hos. i. 6, 8; Prov. xxv. 9.

§ 53.

HIPHIL AND HOPHAL.

1. The characteristic of the active is הַ, in the Perf. הִ, making a closed syllable with the first radical, and *î* (ִי) inserted after the second. From the Inf. הַקְטִיל are formed the Impf. and the Part. יַקְטִיל, מַקְטִיל, for יְהַקְטִיל, מְהַקְטִיל (§ 23, 4). In the passive, ה is uttered with an obscure vowel, and the second syllable takes *ă* in place of *î*; הָקְטַל or הָקְטַל, *Impf.* יָקְטַל or יָקְטַל, *Inf. absol.* הָקְטָל; in other respects the formation is analogous. Of the inflection it is only to be noted, that in the 1st and 2d pers. Perf. the ִי falls away and Pattach takes its place, as הִקְטַלְתִּ, הִקְטַלְתְּ; which is explained by the analogy of the Ara-

mæan (אֶקְטַל), and of the Arabic (אֶקְטַל), where the ־ִ is not found. It is not an essential characteristic of the form, and undoubtedly arose from an originally shorter vowel.

The *marks* of this conjugation are, therefore, in the Perf., Imp., and Inf., the prefix הִ; in the Impf. and Part., the vowel under the preformatives, which in Hiphil is *Pattach*, in Hophal *Qibbuts* or *Qametschatuph*.

2. *Significations of Hiphil.* It is properly *causative of Kal*, and in this sense is more frequently employed than Piël (§ 52, 2, *b*), e. g. יָצָא *to go forth*, Hiph. *to bring out of, to lead forth;* קָדַשׁ *to be holy*, Hiph. *to sanctify*. When Kal is transitive, Hiph. takes two accusatives (§ 139, 1). Frequently Piël and Hiphil are both in use in the same signification, as אָבַד *to perish*, Piël and Hiph. *to destroy;* but generally only one of them is found, or they have some difference of signification, as in כָּבֵד *to be heavy*, Piël *to honor*, Hiph. *to make heavy*. Intransitive verbs merely become transitive, e. g. נָטָה *to bow* (intrans.), Hiph. *to bow* (trans.).

The causative and transitive signification of Hiphil is employed, in accordance with a mode of conception familiar to the Hebrew, for the expression of ideas, which take in other languages an intransitive form. Especially was any change in one's *habit of body* conceived (and often rightly) by the Hebrew as the result of personal agency, and was represented, in the mode of expression, as produced by the individual himself;* e. g. שָׁמַן Hiph. *to become fat* (properly *to produce fat*); חָזַק and אָמַץ Hiph. *to become strong* (properly *to develop strength*); עָמַם Hiph. *to become feeble*. After the same analogy עָשַׁר, Hiph. *to become rich* (properly *to make, to acquire, riches*); and particularly, words which express *the taking of a new color*, as חָאֲדִים *to become red*, חִלְבִּין *to become white*, &c. Moreover, what is merely *state* or *condition* becomes, in the Hebrew mode of conception, an *act;* e. g. חָחֲרִישׁ not *to be silent*, but properly *to keep silence* (*silentium facere*, Plin.); הִרְגִּיעַ *quietem agere*, הָאֲרִיךְ *to prolong* (one's stay), *to tarry*. In such cases there is often an ellipsis, as הֵיטִיב *to deal well*, הִשְׁחִית *to do wickedly*, properly *to make good, or bad* (sc. דַּרְכּוֹ, דַּרְכָּיו, which are also often expressed).

These remarks apply also to *Denominatives*, i. e. the verb often expresses the idea of *producing* or *putting forth* that of which the original noun is the name; e. g. חִשְׁרִישׁ *to put forth roots*, חִקְרִין *to put forth*

* The verb עָשָׂה *to make*, is employed in the expression of the same ideas, e. g. *to make fat* (*fatness*), for, to produce fat upon his body, Job xv. 27; *to make fruits, to make branches*, for, to produce, to put forth, Hos. viii. 7; Job xiv. 9. Compare in Latin *corpus facere*, Justin. 11, 8; *robur facere*, Hirtius, Bell. Afr. 85; *sobolem, divitias, facere*, Plin., and in Italian *far corpo, far forze, far frutto*.

horns. It also expresses the active use of a member, as הֶאֱזִין *to listen* (properly *to make ears*); הֶחֱלִישִׁין *to chatter, to slander* (after the same analogy, properly *to make tongue, to use the tongue freely*).

3. The signification of *Hophal*, as of Niphal, may sometimes coincide with that of Kal, e. g. יָכֹל *potuit*, Impf. Hoph. *potens fiet*, i. e. *poterit*.

Rem. 1. Only the Perfect of Hiphil retains always the י of the final syllable (in 3d pers. sing. and plur.); the Imp. and Impf. often take ֵ instead of it, in the *2d* and *3d m. sing.* (in Chaldee the usual form), although usage generally makes a distinction between forms with *î* and *ê*. *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal Sh°va, and with gutturals it is changed into *Pattach*. The *Inf. abs.* has a firmer and longer *ê*. More particularly:

2. The *Infin. absol.* has generally *Tsere*, with and without *Yodh*; as הַקְדֵּשׁ Judg. xvii. 3; הַכְבֵּד Ex. viii. 11; הַשְׁמֵיד Amos ix. 8. Strictly Chaldee, with א instead of the ה, is אַשְׁכֵּים *mane surgendo* Jer. xxv. 3. Unfrequent exceptions, in which the form with *Tsere* stands for the Inf. constr., are found in Deut. xxvi. 12; xxxii. 8.

3. The *Imp.* but seldom takes the form הַקְטֵל (Ps. xciv. 1 in pause, perhaps also Is. xliii. 8); instead of it, the shortened and the lengthened forms הַקְטֶל (ֶ tone-long) and הַקְטִילָה, as הַשְׁמֶן, *make fat*, הַקְשִׁיבָה *attend!* The first takes *Seghol* before *Maqqeph*, as הַסְבֶּרנָּא Job xxii. 21. הַקְטִילוּ and הַקְטִילִי are never shortened.

N. B. 4. In the *Impf.* 2*d* and 3*d m. sing.* the form with ֶ is the usual one for the *Jussive*, as אַל־תַּגְדֵּל *make not great* Obad. 12, יִכְרֵת *let him cut off* Ps. xii. 4, and also with ו *consec.*, as וַיַּבְדֵּל *and he divided* Gen. i. 4. Before Maqqeph this Tsere becomes Seghol, as וַיַּחֲזֵק־בּוֹ *and he held him* Judg. xix. 4. In the plural, the full forms are used for the jussive also, and with ו *consec.*; as וַיַּדְבִּיקוּ *and they pursued* Judg. xviii. 22. The single exceptions, where *î* (as in Aramæan) is shortened to vocal Sh°va, are וַיִּדְרְכוּ Jer. ix. 2, וַיִּדְבְּקוּ 1 Sam. xiv. 22; xxxi. 2. The defective mode of writing *Chireq*, e. g. יַשְׁלִם, is not an essential variation.

5. The form of the Part. with (ֹ) in the *sing.* is doubtful (Is. liii. 3); but perhaps the plurals מַחֲלְמִים *dreamers* Jer. xxix. 8, מַצְּרִים *helpers* 2 Chron. xxviii. 23, are derived from this form. The *fem.* is מַקְטֶלֶת, e. g. מַשְׁגֶּלֶת Lev. xiv. 21. Comp. Gen. xxxv. 8.

6. In the Perf. are sometimes found the forms חֲכִלַּמְנוּ *we have reproached* 1 Sam. xxv. 7, and אֲגוֹאַלְתִּי *I have stained* (with א as in Aram.) Is. lxiii. 3, comp. Job xvi. 7.

7. In the Impf. and Part. the characteristic ה regularly gives place to the preformatives, as יַקְטִיל, מַקְטִיל, but not to prepositions in the Inf., לְהַקְטִיל, because their connection with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions, as יְהוֹשִׁיעַ *he will save* Ps. cxvi. 6, for יוֹשִׁיעַ, יְהוֹדֶה *he will praise* for יוֹדֶה (in verbs פ״ו only); on the contrary לַהֲשְׁמִיעַ for לְהַשְׁמִיעַ *to sing* Ps. xxvi. 7, לַאֲרִיב for לְהַאֲרִיב *to cause to faint*, 1 Sam. ii. 33 comp. Is. xxiii. 11; Ps. lxxviii. 17.

N. B. 8. The *tone*, in Hiphil, does not fall on the afformatives הָ—, ח— and ִי—. They take it, however, in the Perf. when *Vav consecutive* is prefixed, as וְהִבְדִּילָהוּ Ex. xxvi. 33.

9. In the Passive (*Hophal*) Perf., Impf., and Part. *ŭ* (ֻ) is found in the first syllable as well as *ŏ* (ָ), הָקְטַל, but not so often in the regular verb, e. g. חָשְׁבַב Ez. xxxii. 32, and חָשְׁכְּבָה xxxii. 19; חָשְׁלַךְ, Part. מָשְׁלַךְ 2 Sam. xx. 21, and חָשְׁלָכָה Is. xiv. 19; but verbs פֵּ֫ have *ŭ* constantly, as הָעַד (according to § 9, 9, 2).

10. The Inf. abs. *Hophal* (as in *Hiphil*) has (ֵ.) in the final syllable; e. g. חָחְתֵּל *fasciando* Ez. xvi. 4; הָעֵד *nuntiando* Jos. ix. 24. Of the Infinitive construct there occurs no example in the regular verb.

11. On the Imp. *Hophal*, see § 46, 1, note (*).

§ 54.

HITHPAËL.

1. This conjugation connects itself with Piël, inasmuch as it prefixes to the form קַטַּל the syllable הִתְ (Chald. אִתְ, Syr. אֶתְ*), which, like הִנְ in Niphal, has undoubtedly the force of a reflexive pronoun (§ 51, 2, Rem.).

2. The ת of the syllable הִתְ suffers the following changes, as also in *Hithpoël* and *Hithpalel* (§ 55):

a) when the first radical of the verb is a sibilant (ס, ץ, ש), it changes places with ת (§ 19, 5), as הִשְׁתַּמֵּר *to take heed*, for הִתְשַׁמֵּר, הִסְתַּבֵּל *to be burdened*, for הִתְסַבֵּל. With צ, moreover, the transposed ת is changed into the more nearly related ט, as הִצְטַדֵּק *to justify one's self*, for הִתְצַדֵּק. (Single exception in Jer. xlix. 3.)

b) before ד, ט, and ת, it is assimilated (§ 19, 2), e. g. הִדַּבֵּר *to converse*, הִטַּהֵר *to cleanse one's self*, הִתַּמֵּם *to conduct one's self uprightly*; sometimes also before נ and כ, as הִנַּבֵּא *to prophesy*, elsewhere הִתְנַבֵּא; הִכּוֹנֵן for הִתְכּוֹנֵן *to make one's self ready*. Once before ז, Is. i. 16; before שׁ, Eccl. vii. 16; before ר, Is. xxxiii. 10.

3. *The significations of Hithpaël.* *a*) Most frequently it is *reflexive*, primarily *of Piël*, as הִתְקַדֵּשׁ *to sanctify one's self*, הִתְנַקֵּם *to avenge one's self*, הִתְאַזֵּר *to gird one's self*. Then farther it means: *to make one's self that* which is expressed by the first conjugation: hence, *to conduct one's self* as such, *to*

* See also, in Hebrew, אִתְחַבַּר 2 Chron. xx. 35.

show one's self, to imagine one's self, to affect, to be such; properly *to make one's self* so and so, *to act* so and so. E. g. הִתְגַּדֵּל *to make one's self great, to act proudly*, הִתְחַכֵּם *to show one's self cunning, crafty*, also, Eccles. vii. 16, *to think one's self wise;* הִתְעַשֵּׁר *to make*, i. e. *to feign one's self rich.* Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning, e. g. אָבַל Kal *to mourn*, is found only in poetry; Hithp. in the same sense, is more common in prose, and even takes an accusative (§ 138, 2, Rem. 1). *b*) It expresses *reciprocal action* (like Niph. § 50, 2, *b*), as הִתְרָאֵה *to look upon one another* Gen. xlii. 1. More frequently *c*) It expresses what one does indirectly *to* or *for himself* (comp. Niph. § 50, 2, *c*). It has then an active signification, and governs an accusative, e. g. הִתְפַּשֵּׁט *exuit sibi* (*vestem*), הִתְפַּתֵּחַ *solvit sibi* (*vincula*). So without the accusative, הִתְהַלֵּךְ *to walk about by one's self* (*ambulare*). Only seldom *d*) It is *passive*, e. g. הִתְפַּקֵּד *to be numbered, mustered*, Judges xx. 15, 17, xxi. 9. Comp. Niphal, § 50, 2, *d*.

The passive *Hothpaal* is found only in the few following examples: הָתְפָּקְדוּ (so always for הָתְפֻּקְדוּ) *they were mustered*, Num. i. 47; ii. 33; הָתְגֹּאַל *to be rendered unclean* Deut. xxiv. 4; הָתְכַּבַּס *to be washed* Lev. xiii. 55, 56; הָתְדֹּשַׁן *it is smeared with fat* Is. xxxiv. 6.

Denominatives with the reflexive signification are: הִתְיַהֵד *to embrace Judaism* (*make one's self a Jew*), from יְהוּדָה, יְהוּד *Jews;* הִתְצַיֵּד *to provide one's self with food for a journey*, from צַיִד.

N. B. *Rem.* The Perfect, as in Piël, has frequently *Pattach* in the final syllable, as הִתְחַזָּק *to be strengthened*, 2 Chr. xiii. 7; xxi. 4. Final *Pattach* occurs also in the Imperf. and Imper., as יִתְחַכַּם *he deems himself wise*, Eccles. vii. 16; הִתְקַדַּשׁ *sanctify thyself*, Jos. iii. 5. In *Pause* these forms take Qamets, and are the usual ones, as יִתְאַבָּל Ez. vii. 27, יִתְחַלָּחוּ Job xxxviii. 30. With the form in Piël תְּקַטַּלְנָה (§ 52, Rem. 2) comp. Hithp. הִתְחַזָּקְנָה Zech. vi. 7.

§ 55.

UNUSUAL CONJUGATIONS.

Of the unusual conjugations (§ 40, 2), some are connected, in form, with Piël, and are made by the doubling or the repetition of one or more stem-letters, or by the lengthening of a vowel, i. e. by changes *within* the stem itself; others are analogous to Hiphil, and are formed by the addition of prefix letters or syllables. To the former class, besides a *passive* distinguished by

the vowel in the final syllable, belongs also a *reflexive* form with the prefix הִתְ, after the analogy of Hithpaël.

Those which are analogous to Piël, and which follow it in their inflection, are:

1. *Poĕl;* as קוֹטַל, *pass.* קוּטַל, *reflex.* הִתְקוֹטַל (corresponding to Conj. III. and VI. in the Arabic, *qâtala, qûtila, taqâtala*), *Impf.* יְקוֹטַל, *Part.* מְקוֹטַל, *Impf. pass.* יְקוּטַל, &c. In the regular verb it but seldom occurs. E. g. *Part.* מְשׂוֹטְטִי *my opposer, he who pleads with me,* Job ix. 15; יוֹעַדְתִּי *I have appointed* 1 Sam. xxi. 3 (unless we should read הוֹרַעְתִּי); שׁוֹרַשׁ *to take root, Denom.* from שֹׁרֶשׁ *root.* In verbs עי (§ 67) it is far more frequent; e. g. חוֹלַל, סוֹבַב, חוֹנַן.

Its *signification,* like that of Piël, is often causative of Kal. Sometimes both are in use in the same signification, as רוֹצַץ and רָצַץ *to oppress;* sometimes each has its peculiar modification of meaning, as סָבַב *to turn about, to change,* סוֹבַב *to go about, to surround;* חָלַל *to exult,* חוֹלַל *to make foolish* (from חלל *to be brilliant,* but also *to be vain-glorious, foolish*); חָנַן *to make pleasant,* חוֹנַן *to commiserate;* שָׁרַשׁ *to root out,* שׁוֹרַשׁ *to take root.*

With קוֹטַל is connected the formation of quadriliterals by the insertion of a consonant at the end of the first syllable, as קִרְטַל (§ 30, 3).

2. *Pilel, Pulal, Hithpalel;* as קִטְלַל and קֻטְלַל, *pass.* קָטְלַל, *reflex.* הִתְקַטְלַל, like the Arab. Conj. IX. *iqtalla,* and XI. *iqtâlla,* used especially of permanent states or conditions, e. g. of colors, as שִׁאֲנַן *to be at rest,* רַעֲנַן *to be green. Pass.* אֻמְלַל *to be withered;* of these verbs there is no example in Kal. It is more frequent in verbs עו, where it takes the place of Piël and Hithpaël (§ 72, 7).

3. *Pealal;* as קְטַלְטַל, with repetition of the last two stem-letters, used especially of slight motions repeated in quick succession; e. g. סְחַרְחַר *to go about with quick motion,* hence (of the heart) *to palpitate,* Ps. xxxviii. 11, from סָחַר *to go about; Pass.* חֳמַרְמַר *to ferment with violence, to make a rumbling sound,* Lam. i. 20. Nouns of this form are *diminutives* (§ 84, 23). Nearly related to this is,

4. *Pilpel,* formed from verbs עע and עי by doubling both of the essential stem-letters; as סִבְסֵב from סָבַב = סָבֵב; גִּלְגַּל from גָּל (כול). This also is used of motion rapidly repeated, which all languages are prone* to express by repetition of the same sound, as צִפְצַף *to chirp,* צִלְצַל *to tinkle,* גִּרְגֵּר *to gurgle,* רִפְרַף *to flutter* (from רוּף *to fly*).

With Hiphil are connected:

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* Compare *tinnio, tintinnus,* and in German *Ticktack, Wirrwarr, Klingklang* [our *ding dong*]. The repetition of the same letter in verbs עע produces also the same effect; as in לָקַק *to lick,* דָּקַק *to beat,* טָפַף *to trip along.* Other languages express the same thing by *diminutive* forms; comp. in Lat. the termination *-illa,* as in *cantillo,* in Germ. *-eln, -ern,* in *flimmern, trillern, tröpfeln.* Hence we may explain the relation, mentioned under No. 3, between these forms and the *diminutives.*

5. *Tiphel;* as תִּקְטַל, with ת prefixed, as תִּרְגַּל *to teach one to walk, to lead* (*denom.* from רֶגֶל *a foot*); תִּחָרֶה, *Impf.* יְתַחֲרֶה *to emulate* Jer. xii. 5; xxii. 15 (from חָרָה *to be ardent, eager*). The Aramæan has a similar form תַּרְגֵּם *to interpret.*

6. *Shaphel;* as שַׁקְטֵל, frequent in Syriac, as שַׁלְהֵב *to flame*, from להב. In Heb. it is found only in the noun שַׁלְהֶבֶת *flame*, § 84, No. 35.

* * * *

Forms of which single examples occur:—7. קְטַלַּט, *pass.* קְטֻלַּט; as מְחֻסְפָּס *scaled off, having the form of scales*, Ex. xvi. 14, from חָסַף, חָסַס *to peel, to scale.*—8. קַטְקֵל, as זַרְזִיף *a violent rain*, from זָרַף.—9. נִתְקַטֵּל (frequent in the Rabbinic), a form compounded of Niphal and Hithpaël, found in the examples נִוָּסְרוּ for נִתְוַסְּרוּ *they suffer themselves to be warned*, Ez. xxiii. 48, נְכַפֵּר for נִתְכַּפֵּר *to be expiated*, Deut. xxi. 8.

Worthy of note is also,—10. the form חָצוֹצֵר *to sound the trumpet*, commonly derived from the stem חצר. But it is probably a *denom.* from חֲצוֹצְרָה *a trumpet*, an *onomatopoetic* form like the old Latin *taratantara*, from the sound of the trumpet. Ennius apud Servium ad Æn. 9, 503.

§ 56.

QUADRILITERALS.

Of the formation of quadriliterals we have already spoken (§ 30, 3). The few verbs of this kind (of nouns there are more) are formed after the analogy of Piël, once after Hiphil. The following are all the examples that occur:

Pret. עָרְשַׁז *he spread out*, Job xxvi. 9 (with *Pattach* in the first syllable, as in Chaldee). *Impf.* יְכַרְסְמֶנּוּ *he will devour it*, Ps. lxxx. 14. *Pass.* רָטַשׁ *to become green again*, Job xxxiii. 25. *Part.* מְכַרְבֵּל 1 Chr. xv. 27. After Hiphil הִשְׂמְאִיל contracted הִשְׂמִיל *to turn to the left* (denominative from שְׂמֹאל), Gen. xiii. 9 and other places.

C. REGULAR VERB WITH PRONOMINAL SUFFIXES.*

§ 57.

The accusative of the personal pronoun after a verb active may be expressed 1) by a distinct word, אֵת (the sign of the accusative) with the *suffix* (§ 101), as קְטָלוֹ אֹתוֹ (*he has killed him*); or 2) by a mere *suffix*, as קְטָלָהּ or קְטָלוֹ (*he has killed*

* We treat this subject in connection with the regular verb, in order to show here the general analogy. As to the irregular verbs, the shortening of their forms before the suffixes will be noticed under each class.

him). The second method is the usual one, and of this only we now treat.*

Two things are to be considered here, viz. 1) the form of the suffix itself (treated in § 58); 2) the changes in the verbal stem to which it is attached (§§ 59–61).

§ 58.

THE SUFFIX TO THE VERB.

1. The *suffixes* appended to the verb express the accusative of the *personal pronoun*. They are the following:

Singular.		*Plural.*	
1 *comm.* נִי ; ־ִנִי ; ־ִנִּי	*me.*	1 *comm.* נוּ ; ־ֻנוּ	*us.*
2 *m.* ךָ, ־ָךָ (*ʿkhā*), in pause ־ֶךָ	*thee.*	2 *m.* כֶם, ־ָכֶם	*you.*
2 *f.* ךְ ; ־ֵךְ ; ־ָךְ ; ־ֶךְ, ־ֶךָּ		2 *f.* כֶן, ־ָכֶן	
3 *m.* הוּ, ו ; ־ֵהוּ, (ה֑וּ) ; וֹ ; ־ֵהוּ	*him.*	3 *m.* הֶם,† ם ; ־ָם (contr. fr. ־ָהֶם), ־ֵם ; ־ֹם (contr. from ־ָהֶם), ־ָם ; poet. מוֹ, ־ֵמוֹ, ־ֹמוֹ	*them.*
3 *f.* הָ ; ־ֶהָ ; ־ָהּ	*her.*	3 *f.* הֶן,† ן ; ־ֵן, ־ֶן ; ־ֶן	

2. That these suffixes are *shortened forms of the personal pronoun*, is for the most part clear of itself, and only a few of them require any explanation.

In the suffix of the second person (ךָ, כֶם, כֶן) the basis appears to be a lost form of the pronoun אַתְּה with כ‡ instead of ת (אַנְכִי, אַתְּ ; אַתֶּם), which was employed here in order to distinguish the suffixes from the afformatives of the Perfect (§ 44, 1).

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* On the cases where the former must be employed see § 121, 4.

† הֶם occurs very seldom as *verbal* suffix (Deut. xxxii. 26), הֶן not at all. But they are given in the list as being ground-forms, which frequently occur with nouns and prepositions.

‡ Traces of this lost form appear still in the afformatives of the Æthiopic Perfect, as *qatalka* (thou hast killed), and also in the Samaritan (see *Gesenii* Anecdota Orientalia, I. 43). Comp. what was said in § 44, 1, on קְטַלְתִּי.—The sounds *t* and *k* are not unfrequently interchanged.

In the 3d pers. *masc.*, from חוּ־, by dropping the feeble *h* there arose *ā-u*, and thence *ô* (§ 23, 4), usually written וֹ, much more seldom ה֑וֹ. In the *fem.* the suffixes from הִיא ought, according to analogy, to sound הָ, הָ־, הָ־; but instead of הָ־ we have, for the sake of euphony, simply הַ־ where the ה is regularly a consonant, and therefore marked with *Mappiq*. Once (Ez. xli. 15) הָא stands for הָ, as in Chaldee and Arabic.

3. The *variety* in the forms of the suffixes was occasioned chiefly by the regard had to the form and tense of the verb which received them. Thus *three forms* of almost every suffix may be distinguished:

a) one beginning with the consonant itself, as נִי, חוּ, נוּ, הֶם, ם, &c. This is appended to verbal forms which end with a vowel, as קָטַלְתִּיחוּ, קָטַלְתִּינִי;

b) a second and a third with the so-called *union-vowels** (ֵי־נִי, ִי־נִי), for the verbal forms which end with a consonant (with one exception, § 59, Rem. 3): with the union-vowel *a* for the forms of the Perfect, as קָטַלְנִי, קָטַלְנִי, קָטַלְתֶּם; with the union-vowel *e* (rarely *a*) for the forms of the Imperative, as יִקְטְלֵהוּ, קִטְלֵם. To the Perfect belongs also וֹ, from חוּ־. With הָ, כֶם, כֶן the uniting sound is only a half-vowel (*vocal Sh°va*), as הָ־, כֶם־, כֶן־, e. g. קָטַלְתָּ (*q°tā-l°khā*); or when the final consonant of the verb is a guttural, הָ־, e. g. שָׁלַחְתָּ. In *Pause* this Sh°va becomes a *Seghol* with the tone, הֶ־.

Rem. 1. As *rare* forms may be mentioned: *Sing.* 2d pers. *masc.* בָּ 1 Kings xviii. 44, in *pause* הָ־ Is. lv. 5, and בָּ־ Prov. ii. 11; *fem.* בִּי, ִי־בִי Ps. cxxxvii. 6, and in the later Psalms frequently. (הָ־, contrary to the rule, appended to the Perf. in Judges iv. 20.)—In the 3d pers. *masc.* ה֑וֹ Ex. xxxii. 25; Num. xxiii. 8: *fem.* ה֑ without *Mappiq* Num. xv. 28; Jer. xliv. 19.—The forms מוֹ, מוֹ־, מוֹ־ are strictly poetic (except Ex. xxiii. 31); instead of מוֹ we find מוּ once in Ex. xv. 5. On the origin of these forms see § 32, Rem. 7.

2. By comparing these suffixes of the verb with the suffixes of the noun (§ 91) we observe: *a*) There is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various); *b*) the verbal suffix, where it differs from that of the

* We retain the common name *union-vowel*, although it rests on a rather superficial view and is somewhat vague. These union-sounds seem rather to be remnants of old verbal-endings, like the *t* in קָטַלְתִּיחוּ. Comp. e. g. the Hebr. form *q°tal-ani* with the Arab. *qatala-ni*; and on the contrary, Hebr. *q°talat-ni*, Arab. *qatalatni*.

noun, is longer, as נִי, נִֽי, נִֽי (*me*); ־ִי (*my*). The reason is, tha the object of the verb is less closely connected with it, than the possessive pronoun is with the noun; on which account also the former may even be expressed by a separate word (§ 117, 2).

4. The suffix gains still more strength, when instead of the union-vowel there is inserted a union-syllable נֵ־, נַ־ (commonly called *Nun epenthetic*, but better *Nun demonstrative*), which, however, occurs only in the Imperfect and in *Pause*, e. g. יְבָרְכֶנְּהוּ *he will bless him* (Ps. lxxii. 15), יְכַבְּדֵנְנִי *he will honor me* (Ps. l. 23). This *Nun* is, however, for the most part incorporated with the suffixes, and hence we have a new series of forms, namely,

1*st pers.* ־ֵנִּי, ־ֵנִּי, for ־ֵנְנִי, ־ֵנְנִי;
2*d pers.* ־ֵךָּ, once ־ֵכְּ (Jer. xxii. 24);
3*d pers.* ־ֵהוּ for ־ֵנְהוּ, also ־וֹ (Num. xxiii. 13); *fem.* ־ֶהָ, for ־ֵנְהָ;
1*st pers. plur.* ־ֵנוּ for ־ֵנְנוּ.

In the other persons this *Nun* does not occur.

Rem. The forms with *Nun* written out are rare, merely poetic (Jer. v. 22), and do not occur at all in 3d *fem.* sing. and 1st *plur.* The contracted forms (with the *Nun* assimilated) are pretty frequent, especially in pause.

This *Nun* is in its nature demonstrative, and belongs to the appended accusative of the personal pronoun, to which it serves to direct attention, as the object of the verb. In Chaldee, besides the *Nun*, there is also inserted a consonant *Yodh*; in Samaritan a ה is appended also to the Perfect, and in similar cases a ת inserted.

§ 59.

THE PERFECT WITH PRONOMINAL SUFFIXES.

1. The endings (*affirmatives*) of the Perfect have in part a somewhat different form, when connected with the suffixes. Namely:

a) in the 3*d sing. fem.* the original feminine ending תְ־, ת־, for ת־;

b) the 2*d sing. masc.* besides תָ has also תַ, to which the union-vowel is attached; but the only clear instance of it is with ־ַנִי;*

* Here also, the short *a* probably belongs to the verbal form; see § 58, 3, *b*, note (*).

c) the 2*d sing. fem.* has תִּי, likewise an older form for תְּ (comp. אַתְּ, קָטַלְתִּי § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the 1st pers. sing. only by the connection;

d) the 2*d plur. masc.* has תֵּם for תֶּם, which is explained by the Arabic *antum*, *qataltum*, Chald. אַתּוּן, קַטַלְתּוּן for אַתֶּם, קְטַלְתֶּם (§ 32, Rem. 5). Of the *fem.* קְטַלְתֶּן with suffixes no example occurs, but it probably took the same form as the masculine.

We exhibit, first, the forms of the Perfect in *Hiphil* as they appear in connection with the suffixes, because there is here no change in the stem itself, except in reference to the tone (see No. 2).

Sing.		*Plur.*	
3*d m.*	הִקְטִיל	3*d c.*	הִקְטִילוּ
3*d f.*	הִקְטִילַת		
2*d m.*	הִקְטַלְתָּ, הִקְטַלְתָּ	2*d m.*	הִקְטַלְתֶּם
2*d f.*	הִקְטַלְתְּ, הִקְטַלְתִּי		
1*st c.*	הִקְטַלְתִּי	1*st c.*	הִקְטַלְנוּ

The learner should first exercise himself in connecting the suffixes with the forms of *Hiphil*, and then with those of the *Perf. Kal* (in No. 2).

2. The tone inclines towards the appended suffix, so that it seldom remains on the stem itself. This occasions certain changes of vowels, particularly in the Perfect of *Kal*, in consequence of which it takes the following forms:

Sing.		*Plur.*	
3*d m.*	קָטַל (קָטַל, Rem. 1)	3*d c.*	קָטְלוּ
3*d f.*	קָטְלַת		
2*d m.*	קָטַלְתָּ (קָטַלְתָּ, Rem. 4)	2*d m.*	קְטַלְתֶּם
2*d f.*	קָטַלְתְּ (קָטַלְתְּ, Rem. 4)		
1*st c.*	קָטַלְתִּי	1*st c.*	קָטַלְנוּ

The connection of these forms with all the suffixes is shown in Paradigm *C*. It will there be seen also, that *Tsere* in *Piël* is shortened sometimes into *Seghol* and sometimes into *vocal Sh'va*.

Rem. 1. The *suffixes* for the 2d per. plural, כֶם and כֶן, are (together with תֶם and תֶן) rather weightier (more strongly accented) forms than the others, and hence are called *grave suffixes*. They always have the tone, and cause in the 3d *m. sing.* of Perf. Kal a greater shortening than the others (called *light suffixes*), e. g. קְטָלְךָ, קְטָלְכֶם. The difference has still greater effect in the case of *nouns* (§ 91).

2. In the 3d *sing. masc.* קָטַלָ֫הוּ is also contracted into קָטָלוֹ according to § 23, 4, and so likewise in the 2d *sing. masc.* קָטַלְתָּהוּ into קָטַלְתּוֹ.

3. The 3d *sing. fem.* קָטְלַת (=קָטְלָה) has the twofold peculiarity, *a*) that it constantly draws the tone to itself, except with כֶּם and כֶּן (see Rem. 1), and then takes the suffixes that make a syllable by themselves (נִי, הָ, הוּ, נוּ, כֶם, כֶּן) without a union-vowel, contrary to the general rule (§ 58, 3, *a*); *b*) that with the other suffixes it takes indeed the union-vowel, but draws the tone back on the penultima, so that they appear with shortened vowels (ךָ, ךְ, ם), e. g. אֲהֵבָ֫תְךָ *she loves thee* Ruth iv. 15, שְׂרָפָ֫תַם *it burneth them* Is. xlvii. 14, גְּנָבָ֫תַם *she has stolen them* Gen. xxxi. 32. For ־֫תְנִי, ־֫תֵךְ, &c. are found in *pause* ־֫תְנִי Ps. lxix. 10, ־֫תֵךְ Cant. viii. 5; and also without *pause*, for the sake of correspondence in sound, חִבָּלְתָ֫תְךָ (*she has borne thee*), in the same verse.—The forms קָטַלְתָּה, קָטַלְתָּ are *contr.* from קָטַלָ֫תָה, קָטַלָ֫תָ, after the analogy of ־֫נָה, for ־֫נָה (§ 58, 4).

4. In the 2d *sing. masc.* קָטַלְתָּ is always used; and the suffixes have no union-vowel, except in קְטַלְתַּנִי, from קָטַלְתָּ and ־֫נִי, e. g. חְקַרְתַּנִי *thou searchest me* Ps. cxxxix. 1, but also עֲזַבְתָּנִי *thou hast forsaken me* Ps. xxii. 2.—In the 2d *sing. fem.* תְּ is written also defectively יָלַדְתֵּנוּ Jer. xv. 10; Cant. iv. 9; Ex. ii. 10; instead of it the *masc.* form is also used חְשַׁבַּעְתָּנוּ *thou* (fem.) *adjurest us* Cant. v. 9; Jos. ii. 17; and with *Tsere* הוֹרַדְתָּנוּ *thou hast let us down*, ver. 18.

5. Of a verb *middle O* there occurs the form יְכָלְתִּיו *I have prevailed over him*, Ps. xiii. 5, with a shortened *o* in a syllable that has lost the tone (§ 44, Rem. 3).

§ 60.

IMPERFECT WITH PRONOMINAL SUFFIXES.

In the forms of the *Imperfect Kal* which end with the last stem-letter, the vowel *o* of the final syllable is shortened generally to *simple Sh°va vocal* (ְ), sometimes to *Chateph-Qamets* (ֳ) Jer. xxxi. 33, but before הָ, כֶם, כֶּן to *Qamets-Chatuph* (ָ). Instead of תִּקְטְלֶנָּה the form תִּקְטֹלְנָה* is used as 2d and as 3d pers. Cant. i. 6; Jer. ii. 19; Job xix. 15. The form with *Nun demonstrative* (§ 58, 4) stands most naturally at the end of the clause or period.

N. B. *Rem.* 1. Verbs with *Impf. A* (such are all verbs ל *guttural*), prefer the full *A* in the *Impf.* and *Imp.*; and the *Pattach*, when it comes to stand in an open syllable before the tone, is lengthened into *Qamets*, e. g. שְׁלָחֵנִי *send me* Is. vi. 8, יְלָבְּשֵׁנִי *it put me on* (*as a garment*) Job xxix. 14, יְגְאָלוּהוּ *let them demand it back* Job iii. 5.

* Which occurs also as *feminine* without a suffix, Jer. xlix. 11; Ex. xxxvii. 7.

2. Not seldom, by way of exception, *suffixes* take also in the Impf. the union-vowel *a*, as יִלְבָּשֵׁם Ex. xxix. 30; comp. ii. 17; Gen. xix. 19; xxix. 32.

3. The *suffixes* are sometimes appended also to the plural forms in ון, e. g. תְּדַכְּאוּנַנִי *ye crush me* Job xix. 2, elsewhere always without a union-vowel יִמְצָאוּנִי *they will find me* Prov. i. 28; Is. lx. 7, 10; Jer. v. 22.

4. In *Piēl* the *Tsere* of the final syllable, like the *Cholem* in *Kal*, becomes Sh°va; but before the suffixes ךָ, כֶם, כֶן it is only shortened into *Seghol*, e. g. יְקַבֶּצְךָ *he will gather thee* Deut. xxx. 4, more rarely into *Chireq*, as אֲאַמְּצְכֶם *I will strengthen you* Job xvi. 5; comp. Ex. xxxi. 13; Is. xxv. 1.

5. In *Hiphil* the long î remains, as תַּלְבִּישֵׁנִי *thou clothest me* Job x. 11; rarely there are forms like תַּעְשְׁרֶנָּה *thou enrichest it* Ps. lxv. 10; 1 Sam. xvii. 25. Comp. § 53, Rem. 4.

§ 61.

INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

1. The *Infinitive* of a *verb active* can be construed with an accusative, and then it takes the *verbal suffix* (i. e. the *accusative* of the personal pronoun), as קָטְלֵנִי *to kill me;* but as a *noun*, it can take also the *nominal suffix* (the *genitive*), as קָטְלִי *my killing* (§ 131, 1, 2). In *Kal* it then has usually the form קָטֶל (short ŏ, *qŏtl*); comp. *nouns* of the form קִטֶל, to which קָטֹל is nearly related (§ 84, No. 10, 11; § 93, Parad. VI.).

Rem. 1. The *Inf.* of the form שָׁכַב becomes with suffixes שְׁכָבְךָ, e. g. שָׁכְבָהּ Gen. xix. 33, like nouns of the form דִּבַּשׁ.

2. Before ךָ, כֶם, כֶן, are found forms which depart from the analogy of *segholate nouns*, e. g. אָכְלָכֶם *your eating* Gen. iii. 5, עָמָדְךָ *thy standing* Obad. 11. The analogy is adhered to, however, in קְצִרְכֶם *your harvesting* Lev. xix. 9, and מָאֳסְכֶם (*mō-ŏs°khĕm*) *your contemning* Is. xxx. 12.

2. What has been said of the *Inf.* applies also to the leading form קָטֶל of the *Imp. Kal.* The forms קָטְלִי, קָטְלוּ, which are not presented in the Paradigm, suffer no change. For the *fem.* קָטֹלְנָה is substituted the masculine form קִטְלוּ, as in the Imperf. On שְׁלָחֵנִי see § 60, Rem. 1. In *Hiph. Imp.* the form הַקְטִיל (not הַקְטֵל) is chosen; e. g. הַקְרִיבֵהוּ *offer it*, Mal. i. 8.

3. In the *Participles* the shortening of the vowels is the same as in *nouns* of the like form, e. g. קֹטֵל, מְקֻטָּל, according to § 93, Parad. VII.

On the difference between קָטְלִי and קָטְלֵנִי, see § 135, 2.

II. OF THE IRREGULAR VERB.*

A. VERBS WITH GUTTURALS.

§ 62.

Verbs which have a guttural for one of their three stem-letters are governed, in their deviations from the regular verb, by the general principles laid down in § 22. Of course א and ה come under consideration here, only when they retain their power as consonants; ר also partakes only in part of these anomalies (§ 22, 4). For convenient representation, we distinguish the cases in which the guttural is the first, second, or third stem-letter. Their inflection is shown in Paradigms *D*, *E*, and *F* (omitting those conjugations which are wholly regular), and explained more fully in the following sections.

§ 63.

VERBS PE GUTTURAL.

(E. g. עָמַד *to stand.* Paradigm D.)

The deviations from the regular verb are as follows:

1. When the first stem-letter, at the beginning of the word, requires a Sh°va (קָטַלְתֶּם, קָטַלְתֶּם), in these verbs it takes one of the composite Sh°vas (§ 10, 2; § 22, 3), e. g. *Inf.* עָמֹד, אָכֹל *to eat*, *Perf.* חָמַצְתֶּם, חָמַדְתֶּם from חָפֵץ *to be inclined.*

2. When a preformative is prefixed to such forms, it takes the vowel corresponding to the *Chateph* (§ 28, 2), as יַעֲמֹד, יַחֲלֹם *he will dream*, יֶאֱסֹף *he will gather;* or the composite Sh°va conforms to the vowel of the preformative, when the latter is an essential characteristic of the form; e. g. *Perf. Niph.* נֶעֱמַד (for נִעְמַד), *Hiph.* הֶעֱמִיד (for הִעְמִיד), *Inf.* and *Impf.* הַעֲמִיד, יַעֲמִיד, *Hoph. Perf.* הָעֳמַד, *Impf.* יָעֳמַד. (On the *Methegh* in these forms, see § 16, 2, *a.*)

In many verbs, however, the guttural, especially ח, when it stands after a preformative at the end of a syllable, retains the simple Sh°va; but in this case the preformative always has the vowel corresponding to the composite Sh°va, which the guttural

* See the general view of the classes in § 41.

would take according to the above rule. E. g. *Impf. Kal* יַחְמֹד *he will desire*, יַחְבֹּשׁ *he will bind*, *Niph.* נֶהְפַּךְ *he turned himself*, נֶאְזָר *girded*, *Hiph.* יַהְסִיר *to cause to fail.*

The grammarians call the latter the *hard*, the former with the *comp. Sh°va* the *soft* combination. Both often occur in the same verb.

3. When in forms like יַעֲמֹד, נַעֲמֹד, the vowel of the final syllable becomes a simple Sh°va vocal, on the addition of a sufformative (וּ, ־ִי, ־ָהּ), the composite Sh°va of the guttural is exchanged for its short vowel, as יַעֲמֹד, *plur.* יַעַמְדוּ (pronounced *yă-ăm°-dhû*); נֶעֱזָבָה *she is forsaken*. But here again there is also a harder form, as יַחְזְקוּ *they take a pledge*, יָחְזְקוּ as well as יָחֲזְקוּ *they are strong*. See § 22, 4, § 28, 3.

4. In the *Inf.*, *Imp.*, and *Impf.* of *Niph.*, where the first stem-letter would regularly be doubled (הִקָּטֵל, יִקָּטֵל), the doubling is always omitted, and the vowel of the preformative is lengthened into *Tsere*, as יֵעָמֵד for יֵעָמֵד.

Remarks.

I. *On Kal.*

1. In verbs פ״א the *Inf. constr.* and *Imp.* take (־ֶ) under the first letter (according to § 22, 4, Rem. 2); as אֱזֹר *gird* Job xxxviii. 3, אֱהֹב *love thou* Hos. iii. 1, אֱכֹל *to eat*, with a prefix לֶאֱחֹז, לֶאֱכֹל. The (־ֶ) is found here only when the tone is forcibly thrown forward; e. g. תֵּאָכֵל חֶרֶב Num. xxvi. 10. For the same reason was written אֱמָרְתָּם not אֱמַרְתָּם.

In the other forms also of the *Imp.* the guttural often exerts its influence upon the vowel, which becomes *Seghol*, as עֶרְכָה *set in order* Job xxxiii. 5, חֶשְׂפִי *uncover* Is. xlvii. 2, especially when the second radical is also a guttural, as אֶהֱבִי Ps. xxxi. 24. *Pattach* occurs in חַבְלֵהוּ *take a pledge of him* Prov. xx. 16.

2. The *Impf. A*, as the Parad. shows, has regularly under the first two letters ־ֶ־; and with the hard combination ־ֶ־, as יֶחְדַּל *he ceases*, יֶחְכַּם *he is wise*. This is also true of those verbs which are at the same time לה, as יֶחֱזֶה *he sees*, יֶחֱצֶה *he divides*. Less frequently the pointing ־ֶ־ is found also in verbs *Impf. O*; as יֶאֱסֹף, יֶחֱשֹׂף *he uncovers*. Quite unique is the form וַתֶּעֱגַב *and she loves* Ez. xxiii. 5. In these forms the pointing ־ֶ־ is very frequently shortened to ־ַ־ (according to § 27, Rem. 5); as יֶאֱסֹר *he binds*, *plur.* with *suff.* יַאַסְרוּהוּ; also יַחַסְרוּ, יַחַסְרוּ.

II. *On Hiphil and Hophal.*

3. The rule given in Rem. 2 respecting ־ֶ־ and ־ֶ־ applies again here in the Perf. after *Vav consecutive*; i. e. the throwing forward of the tone occasions a change of *e*[a] into *a*[a], as וְחָעַמְדָתָּ *thou didst set*, וְחָעֲבַרְתִּי *and thou wilt set*, Num. iii. 6; viii. 13; xxvii. 19; וְחָעֲבַרְתִּי.

4. In the *Perf.* of *Hiph.* ־ֶ־ is sometimes changed into ־ַ־, and

ֶ֫ into ֶ in *Hoph. Perf.* by prolonging the short vowel, which was sustained by *Methegh*, e. g. חֻצַּבְתָּ *thou hast brought over* Jos. vii. 7 חָעָלָה *he brings up* Hab. i. 15; הֹעֲלָה Nah. ii. 8.

III. *In General.*

5. In the verbs חָיָה *to live*, and חָיָה *to be*, the guttural is treated as such in very few forms; *Impf.* יִחְיֶה, יִחְיֵה. The rule given under No. 1 is indeed true of these verbs, hence חָיוֹת; but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as לְחָיוֹת, לְחָיוֹת, וְחִיִּיתֶם Ez. xxxvii. 5, 6.

6. For stems in which the initial א loses its consonant-power, see § 68.

§ 64.

VERBS AYIN GUTTURAL.

(E. g. שָׁחַט *to slaughter.* Paradigm E.)

The deviations from the regular verb are not so great as in the former class, and are mainly as follows:*

1. Where a Sh°va is required, the guttural takes without exception a composite Sh°va, namely (ֲ). E. g. *Perf.* שָׁחֲטוּ, *Impf.* יִשְׁחֲטוּ, *Imp. Niph.* הִשָּׁחֲטוּ. In the *Imp. Kal* the vowel, supplied under the first radical, conforms to the Chateph of the second; as שַׁחֲטִי, שַׁחֲטוּ.

So in the *Inf. Kal fem.*, as אַהֲבָה *to love*, דַּאֲבָה *to languish.*

2. The preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel (§ 22, 2, *a*, and Rem. 1); accordingly, not only is the *Cholem* in *Inf. Kal* שְׁחוֹט, שָׁחוֹט retained, but also, for the most part, the *Tsere* in *Impf. Niph.* and *Piël* יִלָּחֵם *he fights*, יְנַחֵם *he consoles*, and even the more feeble *Seghol* (after *Vav consecutive*) וַיִּלָּחֶם. But in the *Impf.* and *Imp. Kal* the last syllable generally takes (ַ), through the influence of the guttural, even in *transitive* verbs, e. g. שְׁחַט, יִשְׁחַט; יִזְעַק, זְעַק; בְּחַר, יִבְחַר (seldom as יִבְחֵר); and in the Perf. *Piël* also, *Pattach* occurs somewhat more frequently than in the regular verb, as נִחַם.

3. In *Piël*, *Pual*, and *Hithp.*, the *Daghesh forte* cannot stand in the middle stem-letter; but in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel

* *Hophal*, which is not exhibited in the Paradigm, is varied like *Kal*. *Hiphil* is regular.

remains short and sharp, the guttural having *Daghesh forte implicitum* (§ 22, 1). E. g. *Piël* שִׂחֵק, *Inf.* שַׂחֵק *to jest; Pual* רֻחַץ *to be washed; Hithp.* הִשְׁתַּחֲוֶה *cleanse yourselves.* Before א the vowel is commonly prolonged, and *always* before ר, as *Piël* מֵאֵן *to refuse,* בֵּרֵךְ *to bless, Impf.* יְבָרֵךְ, *Pass.* בֹּרַךְ, seldom as נְאַף *to commit adulterie.*

Rem. 1. In the *Perf. Kal* of the much used verb שָׁאַל *to ask, to demand,* the peculiar feebleness of the א occasions a weakening of its ă to —ֲ, and in a closed syllable to —ָ and —ַ, when the syllable loses the tone and א is not preceded by a full vowel (as in some verbs פ״י, § 69, Rem. 4). E. g. with *suff.* שְׁאֲלֹנִי Gen. xxxii. 18, שְׁאָלוּנִי Ps. cxxxvii. 3; *2d plur.* שְׁאַלְתֶּם 1 Sam. xii. 13; xxv. 5; *1st sing.* with *suff.* שְׁאִלְתִּיהוּ Judg. xiii. 6; 1 Sam. i. 20; also in *Hiph.* הִשְׁאִלְתִּיהוּ 1 Sam. i. 28. Comp. § 44, Rem. 2.

2. In *Piël* and *Hithp.* the tone is sometimes drawn back upon the penultima, and the *Tsere* of the final syllable shortened to *Seghol;* viz. *a*) Before a word of one syllable (according to § 29, 3, *b*), as לְשָׁרֵת שָׁם *in order to serve there* Deut. xvii. 12, comp. Gen. xxxix. 14; Job viii. 18. *b*) After *Vav consecutive*, as וַיְבָרֶךְ *and he blessed* Gen. i. 22, וַיְגָרֶשׁ *and he drove out* Ex. x. 11, comp. Gen. xxxix. 4.

3. The following are unfrequent anomalies in the *Perf. Piël:* אֲחֲרוּ *they delay* Judges v. 28 for אִחֲרוּ; and the similar form יְחַמַּתְנִי *she conceived me* Ps. li. 7 for יִחַמַּתְנִי or יְחַמַּתְנִי.

4. For some examples, in which a *middle* א loses its feeble consonant-power, see § 73, Rem. 1.

§ 65.

VERBS LAMEDH GUTTURAL.

(E. g. שָׁלַח *to send.* Paradigm F.)

1. According to § 22, 2, *a* and *b*, we here distinguish two cases; viz. either the regular vowel of the final syllable remains, and the guttural takes Pattach *furtive*, or the full vowel *Pattach* takes the place of the regular vowel. The more particular statement is as follows:

a) the strong unchangeable vowels ִי—, וֹ, וּ (§ 25, 1) always remain; hence *Inf. absol. Kal* שָׁלוֹחַ, *Part. pass.* שָׁלוּחַ, *Hiph.* הַשְׁלִיחַ, *Impf.* יַשְׁלִיחַ, *Part.* מַשְׁלִיחַ; as also the less firm ō of the *Inf. constr.* שְׁלֹחַ, which is thus distinguished from the *Imp.* (as in verbs ע *guttural*);

b) the merely tone-long *O* of the *Impf.* and *Imp. Kal* becomes *Pattach*, as יִשְׁלַח, שְׁלַח. (With *suff.* יִשְׁלָחֵנִי, see § 60, Rem. 1);

c) where *Tsere* is the regular vowel of the last syllable, the forms with final *Tsere* (*ē*ª) and final *Pattach* are both employed, but are generally distinguished in usage. Thus:

In the *Part. Kal* and *Piēl* שֹׁלֵחַ, מְשַׁלֵּחַ is the exclusive form, and the full Pattach first appears in the *constr. state* שֹׁלַח, מְשַׁלַּח.

In the *Impf.* and *Inf. Niph.* and in the *Perf. Inf.* and *Impf. Piēl*, the form with (ַ—) is employed at the beginning and in the middle of a clause, the one with ָ— at the end, and in *Pause*. E. g. יִגְרַע *it is diminished* Num. xxvii. 4 and יִגְרָע xxxvi. 3; יִבְקַע *he cleaves* Hab. iii. 9, and יִבְקָע Ez. xiii. 11; בָּלַע *to swallow* Hab. i. 13; Num. iv. 20. It may further be observed that the *Inf. absol.* retains *Tsere*, which is lost in the *Inf. constr.* E. g. שַׁלַּח Deut. xxii. 7; 1 K. xi. 22; but שַׁלֵּחַ *to send*.

In *Hiph.* the shortened forms of the *Imp.* and *Impf.* admit only (ַ—), e. g. הַצְלַח *prosper*, וַיִּבְטַח *and he trusted*. The *Inf. absol.* takes (ָ—) as הָגְבַּהּ *to make high*; but as *Inf. constr.* occurs also הוֹבַח Job vi. 26.

2. The guttural here has *simple* Sh°va whenever the third radical regularly takes it (because it is *Sh°va quiescent*, which is generally retained even under gutturals, § 22, 4), as שָׁלַחְתִּי, שָׁלַחְתָּ. But in the *2d fem. Perf.* a helping-*Pattach* takes its place, as שָׁלַחַתְּ (§ 28, 4), yet also more rarely לָקַחַת (without Daghesh in ת) Gen. xxx. 15 and לָקָחְתְּ 1 Kings xiv. 3.

The softer combination with *composite Sh°va* occurs only *a*) In some examples of the *1st plur. Perf.* when the tone is thrown forward, as יָדַעְנוּךָ *we know thee* Hos. viii. 2; comp. Gen. xxvi. 29. *b*) Before the suffixes הָ, כֶם, כֶן, as אֲשַׁלְּחֲךָ *I will send thee* 1 Sam. xvi. 1, אֲשַׁלַּחֲךָ Gen. xxxi. 27, אַשְׁחִיתֲךָ Jer. xviii. 2.

On the feeble verbs לֹא, see especially § 74.

B. CONTRACTED VERBS.*

§ 66.

VERBS סֹ֫ף.

(E. g. נָגַשׁ *to approach*. Paradigm H.)

The irregularities of these verbs are caused by the feebleness of the nasal letter *Nun*, and are as follows:

1. The *Imp.* and *Inf. constr.* often lose their *Nun*, which would here take Sh°va, as גַּשׁ for נְגַשׁ (§ 19, 3). The *Inf.* then,

* Including the two classes, *Pe Nun* and *Ayin doubled*, which have this in common, that one of the stem-letters is in many forms expressed by a *Daghesh forte*. Strictly speaking, however, the term applies only to the latter class, the former belonging rather to the *feeble* verbs.—Tr.

however, has regularly the feminine ending תַ־, or, with a guttural, ת־ (§ 80, 2), as נָגְּשָׁה, גָּעָה (from נָגַע) *to touch*. The *Imp.* has usually *Pattach;* but also *Tsere*, as תֵּן *give* (from נָתַן). The lengthened form is frequent here, as תְּנָה *give up*.

2. In forms which take a *preformative*, where the *Nun* is thus made to stand at the end of a syllable, it assimilates itself to the following stem-letter (§ 19, 2, *a*): viz. *a*) in the *Impf. Kal*, e. g. יִפֹּל *he will fall*, for יִנְפֹּל; יִגַּשׁ for יִנְגַּשׁ; יִתֵּן *he will give* for יִנְתֵּן (the *Impf. O* as in the regular verb most common, the *Impf. E* only in this example*); *b*) in the *Perf. Niph.*, e. g. נִגַּשׁ for נִנְגַּשׁ; *c*) in the whole of *Hiphil* and *Hophal* (which here has always *Qibbuts*, § 9, 9, 2), e. g. הִגִּישׁ, הָגַּשׁ for הִנְגִּישׁ, הָנְגַּשׁ.

The other forms are all regular, e. g. *Perf.*, *Inf. absol.*, *Part.*, of *Kal*, *Piël*, *Pual*, &c. Only those conjugations which are irregular are included in the Paradigm *H*.

The *characteristic* of these verbs in all forms which begin with a formative letter, is the *Daghesh forte* following it in the second radical. Some forms, however, of one class of verbs פ"י (§ 71), and even of verbs ע"י (§ 67, 5), exhibit the same appearance. Verbs פ"ו likewise exhibit such forms of the *Imp.* as גַּשׁ, also ־גָּשׁ (Gen. xix. 9), and תֵּן.

Rem. 1. The instances are comparatively few in which the forms mentioned in Nos. 1 and 2 retain their *Nun*, e. g. *Imp.* נְטֹשׁ *permit*, נְפֹלוּ *fall ye; Inf.* נְגֹעַ (but also גָּעֹה) *to touch; Impf.* יִנְטֹר *he keeps* Jer. iii. 5 (elsewhere יִשְׁמֹר). In *Niph.* this never occurs, and in *Hiph.* and *Hoph.* very seldom, as הַנְהִירֵךְ *to melt* Ez. xxii. 20, הָנְתְּקוּ *they are cut off* Judges xx. 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as יִנְחַל *he will possess*. In these verbs the *Nun* rarely falls away, as יַחַת and יִנְחַת *he will descend; Niph.* נִחַם for נִנְחַם *he has comforted himself*.

N. B. 2. These anomalies are in part shared by the verb לָקַח *to take*, whose ל is treated like the *Nun* of these verbs (§ 19, 2). Hence, *Impf.* יִקַּח, *Imp.* קַח (seldom לְקַח), *Inf. constr.* קַחַת, *Hoph. Impf.* יָקַח. *Niphal*, however, is always נִלְקַח.

N. B. 3. The verb נָתַן *to give* has the further irregularity, that its *third* radical (as a feeble nasal sound) is also assimilated; e. g. נָתַתִּי for נָתַנְתִּי, נָתַתָּ for נָתַנְתָּ; *Inf. constr.* תֵּת for תָּתַנְ (see § 19, 2), with *suff.* תִּתִּי *my giving*.

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* The verb נָגַשׁ, employed as a Paradigm, has the *Impf. A*, which is not presented, however, as the most usual form of the *Impf.* in verbs of this class, but only as the actual form of this particular verb. The *Tsere* in יִתֵּן is owing to the double feebleness of the stem נָתַן (comp. Rem. 3).

§ 67.

VERBS ע״ע.

(E. g. סָבַב *to surround.* Paradigm G.)

1. The principal irregularity of these verbs consists in the contraction of the second and third radicals often into one double letter, as סַבּוּ for סָבְבוּ, even when a full vowel would regularly stand between them, as סֹב for סָבֹב, סַב for סָבַב. Only those forms are not contracted which contain unchangeable vowels, or a *Daghesh forte*, as סָבוֹב, סוֹבֵב, סִבֵּב.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, and which, in the regular verb also, is the characteristic of the form (§ 43, Rem. 1); e. g. *Perf.* סַב for סָבַב; *Inf.* סֹב for סְבֹב; *Hiph.* הֵסַב for הֵסְבִּיב (comp. No. 6).

3. The Daghesh forte, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3, *a*), except when formative additions are made at the end, as סַבּוּ, סֹבִּי, *Impf.* יְסֹבֵּב, but not סַבְתָּ, סַב.

4. When the afformative begins with a consonant (נ, ת), a vowel is inserted before it in order to render audible the Daghesh of the final stem-letter (§ 20, 3, *c*, Rem.). This vowel in the *Perf.* is וּ, in the *Imp.* and *Impf.* ־ִ, e. g. סַבּוֹתָ, סַבּוֹנִי, *Impf.* תְּסֻבֶּינָה.

The Arabian *writes* indeed regularly מדדת, but *pronounces* in the popular language especially מדית *maddeit*, *maddīt*, also *maddat*, which last is exactly analogous to the Hebrew inflection.*

5. The preformatives of *Impf. Kal*, *Perf. Niph.*, and of *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple syllable (יסֹ|בֵּב instead of יסְ|בֵּב), take, instead of the *short* vowel of the regular form, the corresponding *long* one (§ 27, 2, *a*). Hence *Kal Impf. O* יָסֹב for יְסֹבֵּב = יְסֹבֵב;† *Impf. A*, יָמַר for יְמֹרֵר;

* The explanation here given, of this inserted vowel, may perhaps suffice, especially if a certain approximation be supposed to verbs of the class לה; compare סַבּוֹתָ and Arab. *maddta* with גָּלִיתָ or גָּלַיתָ, and תְּסֻבֶּינָה with תְּגַלֶּינָה.

† It might seem an easier explanation of the *Impf.* יָסֹב (as well as of the *Impf.* in verbs עי, יָקוּם), to regard it as formed from the contracted stem-syllable סֹב by prefixing יָ; so also in *Hiph.* and *Hoph.* But the mechanically easier way is not always the natural one.

Hiph. הֵסַב for הִסְבַּב, *Inf.* הָסֵב for הַסְבֵּב; *Hoph.* הוּסַב for הָסְבַּב. This long vowel (except the וּ in Hophal) is changeable.

There is still another mode of constructing these forms (the common one *in Chaldee*), according to which the *Impf. Kal* יִסֹּב comes from יִסְבֹּב, *Impf. Hiph.* יְחַמֵּם from יַחְמֵם, *Hoph.* יְכֻתַּת from יָכֻתַּת, the first syllable being sharpened, with a consequent doubling of the first radical. When these forms receive an addition at the end, the first radical commonly appears single (i. e. without *Daghesh forte*, as if the sharpening of the first syllable sufficed for this), the tone at the same time falling on the accessory syllable. E. g. יִמְּדוּ *they bow themselves* (from מָדַד), וַיִּבְּחוּ (from בָּחַת); but see וַיַּסֵּבּוּ Judges xviii. 23, יְבֻתּוּ Job iv. 20. They omit also the vowels וּ and ־ִי, e. g. תְּצַלְּנָה (from צָלַל) Jer. xix. 3. The Parad. exhibits this form by the side of the other in *Impf. Kal.*

6. The originals of these contractions are several unusual forms, which in part are older and more nearly primary than those of the regular verb. Thus, יָסֹב is contracted from יַסְבֹּב, the preformative having *ă* as in the regular verb in Arabic;* *Hiph.* הֵסַב for הִסְבַּב has in the contracted stem-syllable the shorter *ĕ* (like the Aram. אַקְטֵל comp. § 53, 1 and Rem. 1); *Perf. Niph.* נָסַב for נִסְבַּב; *Inf. Niph.* יָסַב for יִסָּבֵב, comp. יִקָּטֵל, § 51, Rem. 2.

7. The *tone* has this peculiarity, that it is not thrown forward upon the formative syllables beginning with a vowel (־ָה, וּ, ־ִי), but remains *before* them on the stem-syllable, as סֹבְבִי.† Before the other affformatives, it rests upon the inserted syllables וּ and ־ִי (with the exception of תֶּם and תֶּן, which always take the tone), and in consequence the vowels of the word are shortened, as תְּסֻבִּי, תְּסֻבֶּינָה; הַסַּבְתָּ, but הַסִּבּוֹתָ.

8. Instead of *Piël, Pual, Hithp.*, and in the same signification, is found in numerous verbs of this kind, the unfrequent conjugation *Poël* (§ 55, 1), with its passive and reflexive, e. g. עוֹלֵל *to treat one ill*, *Pass.* עוֹלַל, *Reflex.* הִתְעוֹלֵל (from עלל); in some is found *Pilpel* (§ 55, 4), as גִּלְגֵּל *to roll*, הִתְגַּלְגֵּל *to roll one's self* (from גלל), *Pass.* שֻׁעְשַׁע *to be caressed* (from שָׁעַע). They are inflected regularly like *Piël.*

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* Hebrew יִקְטֹל from יִקְטַל, § 9, 5. The *a* appears also in verbs ם *guttural*, especially in verbs אֹ § 68, and verbs עֹ § 72.

† The terminations for gender and number in the *Participles* take the tone, these not being a part of the verbal inflection, as נִקָּבָה, מְסֻבָּה.

Remarks.

I. *On Kal.*

1. In the *Perf.* are found some examples with *Cholem* (comp. יָכֹל § 43, 1), as רֹמּוּ from רָמַם *they are exalted* Job xxiv. 24, רֹבּוּ from רָבַב Gen. xlix. 23.

2. The *Cholem* of the *Inf.*, *Imp.*, and *Impf.* (סֹב, יָסֹב), is a changeable vowel, and is written *defectively*, with a few exceptions, which are found especially in the later orthography. E. g. לָבוֹז for לָבֹז *to plunder* Esth. iii. 13; viii. 11. It is consequently shortened into *Qamets-chatuph* or *Qibbuts*, whenever it loses the tone, as *Inf.* רֹן *to rejoice* Job xxxviii. 7, with *suff.* בְּרֻחְקוֹ *when he founded* Prov. viii. 27, *Imp.* חֻנֵּנִי *pity me*, *Impf.* with *Vav consec.* וַיֻּסַּב Judges xi. 18, with *suff.* יְשֻׁמֵּם *he lays them waste* Prov. xi. 3, Q°ri.

3. Of final *Pattach* in the *Inf.*, *Impf.*, and *Imp.* (קָטֹל, יִקְטַל) the following are examples: שַׁח *to stoop* Jer. v. 26, *Imp.* גַּל *roll* Ps. cxix. 22, *Impf.* יַמַּר *he is bitter* Is. xxiv. 9, יַקַּל *he is despised* Gen. xvi. 4, 5, יַרַךְ *he becomes weak*, Is. vii. 4. Examples of the *Chaldaizing Impf.* are: יִסֹּב even though יָסַב is also in use; יִשֹּׁם *he is astonished* 1 Kings ix. 8; וַיִּקְדוּ *and they bowed themselves*, from קָדַד.

4. In the Participle occurs the Aramæan form שָׂאֵט for שָׂטֵם Jer. xxx. 16, K°thibh.

II. *On Niphal.*

5. Besides the most usual form with *Pattach* in the second syllable, as given in the Paradigm, there is still another with *Tsere*, and another with *Cholem* (analogous with קָטַל, כָּבֵד, יָכֹל, § 43, 1), extending through the whole conjugation. E. g. *Perf.* נָקֵל (also נָקַל) *it is a light thing* Is. xlix. 6, *Part.* נָמֵס *wasted away* 1 Sam. xv. 9; with *Cholem*, נָגֹלּוּ *they are rolled together* Is. xxxiv. 4, *Impf.* תִּדֹּמִי *thou art destroyed* Jer. xlviii. 2. In the *Inf.* and *Imp.* there occur no forms with *Pattach*, but only with *Tsere* and *Cholem*; e. g. *Inf.* חֻמַּס *to melt* Ps. lxviii. 3, *Inf. abs.* חָבוֹז *to be plundered* Is. xxiv. 3, *Imp.* הֻרֹּמוּ *get you up* Num. xvii. 10. Examples of *Niph.* with the sharpening of the first syllable are: נֶחַל *is profaned* Ez. xxv. 3 (from חָלַל), נֶחַר (from חָרַר) Ps. lxix. 4; cii. 4 (also נָחַר Jer. vi. 29), נֶחַת *fractus est* (from חָתַת) Mal. ii. 5.

III. *On Hiphil and Hophal.*

6. Besides *Tsere* the final syllable in *Hiph.* has also *Pattach*, especially with gutturals, as הֵמַר *he made bitter*; *Inf.* הָבֵר *to cleanse* Jer. iv. 11. But also without a guttural, as הֵרַס *he broke in pieces* 2 Kings xxiii. 15, *Plur.* הַטַּבּוּ 1 Sam. v. 10, *Part.* מַצַּל *shadowing* Ez. xxxi. 3.

7. The Imperfect with retracted tone takes the form יָסֵךְ *he protects* Ps. xci. 4. וַיָּגֶל *and he rolled* Gen. xxix. 10.

8. *Chaldaizing* forms of *Hiphil* and *Hophal*: וַיַּסֵּב Ex. xiii. 18, וַיִּפְרֹזוּ *and they broke* Deut. i. 44, אַחַל *profanabo* Ez. xxxix. 7, חֻמְּכוּ *they are destroyed* Job xxiv. 24, רֻפַּת *is broken* Is. xxiv. 12, יְחֻקּוּ in pause (Job xix 23) for יְחֻקּוּ.

IV. *In General.*

9. Verbs ע״ע are very nearly related to verbs ע״ו (§ 72), as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb ע״ע is generally shorter than the other (comp. יָסַב and יָקִם, חָסַב and חָקִים). In some cases they have precisely the same form, as in the *Impf. consec.* of Kal and Hiphil, in Hophal, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. יָרִין for יָרֹן *he rejoices* Prov. xxix. 6.

10. Along with the contracted forms there are found, especially in certain conjugations and tenses, others which are wholly regular. E. g. *Perf. Kal* בָּזַז *to plunder*, *Plur.* בָּזָזוּ, בָּזְזוּנוּ (also בָּזּוּנוּ Deut. ii. 7); *Inf.* סָבֹב and סֹב; *Impf.* יָחֳנֵן *he is gracious* Amos v. 15, elsewhere יָחֹן; *Hiph.* חֵרִינִין, *Impf.* יְרִנִּין *he will rejoice* (which is never contracted), *Part.* מְשֹׁמְמִים *astonished* Ez. iii. 15. The full form is rather poetic, and is used with some degree of emphasis (Ps. cxviii. 11).

11. We have seen above (No. 5), that in the *Impf.* of the Chaldee form, the Daghesh of the third radical, together with the preceding vowel, is omitted before afformatives, the tone at the same time falling on the latter, as וַיִּקְדוּ. This sometimes occurs also in other forms, as נָבְלָה Gen. xi. 7 for נְבַלְּה *we will confound* (cohortative from בָּלַל); יָזְמוּ for יְזַמְּמוּ ver. 6 *they will devise*; *Perf. Niph.* נֶסְבָּה for נָסַבָּה Ez. xli. 7; נְסַלְּחֶם for נִסְלַחְתֶּם Gen. xvii. 11 (from מָלַל = מוּל *to circumcise*); comp. Is. xix. 3; Jer. viii. 14. Without Daghesh, but with the accented full vowel: חַנָּוֹת for חַנָּיוֹת Prov. vii. 13, נָבוֹז 1 Sam. xiv. 36; comp. נָחְמִים Is. lvii. 5 for נִחַמְתִּים.

12. Although the tone falls less on the afformatives here (see No. 7), yet this occasionally takes place; sometimes as an exception, e. g. רַגְּזוּ Jer. v. 6; Ps. iii. 2; civ. 24, קַלְּלוּ Gen. iv. 13; sometimes on account of appended *suffixes*, as סַבּוּנִי, סַבְּנִי Ps. cxviii. 11. The vowels suffer before *Daghesh* the changes pointed out in § 27, 1, viz. *Cholem* in the *Impf.* becomes *Qibbuts*, less frequently *Qamets-chatuph*, *Tsere* in *Hiph.* becomes *Chireq* (after the analogy of חִסְבִּירָנָה, חִסְבִּוּחָה); the preformatives then, in place of the full vowel, take Sh°va. E. g. יְסַבֵּנִי Ps. xlix. 6, יְסִבּוּהוּ Job xl. 22, יְחַנֵּנִי Ps. lxvii. 2, *Hiph.* יְסִבֵּנִי Ez. xlvii. 2.

C. FEEBLE VERBS (VERBA QUIESCENTIA).

§ 68.

FEEBLE VERBS א״ל.

(E. g. אָכַל *to eat*. Paradigm I.)

So far as א retains its power as a consonant and a guttural, these verbs have all the properties of verbs *Pe guttural* exhibited in § 63. Here we treat of them, only so far as their א *quiesces*, i. e. loses its consonant-sound, and is blended with the preceding

vowel. This happens only in a few very common verbs and forms, worn away as it were by frequent use. The limitations are as follows:

1. In the *Impf. Kal* of five verbs, viz., אָבַד *to perish*, אָבָה *to be willing*, אָכַל *to eat*, אָמַר *to say*, אָפָה *to bake*, the א always quiesces in a long *ô* (*Cholem*), as יֹאבֵד. In some others, the form in which it retains its power as a consonant is also in use, as יֹאחַז and יֶאֱחֹז *he takes hold of*. The *ô* in this case is a corruption of the vowel *â* (§ 9, 10, 2), which is itself derived by contraction from ַ֫ or ָ֫. The *feebleness* of these verbs (§ 41, *c*) affects also their last syllable, so that it takes instead of the stronger vowel *ō* an *ē* (*Tsere*), particularly with distinctive accents at the end of a period or clause; but with conjunctive accents, which mark the continuance of the discourse, it takes *â* (*Pattach*), e. g. תֹּאבַד לָעַד Ps. ix. 19, on the contrary תֹּאבָד Ps. i. 6 (comp. a similar exchange of *ē* and *â* § 65, 1, *c*). When the tone moves back, the last stem-syllable has sometimes *Pattach*, as יֹאבַד יוֹם *perish the day* Job iii. 3, וַיֹּאכַל *and he ate*, and sometimes *Seghol*, as וַיֹּאמֶר (*Milêl*), with conjunctive accents, but וַיֹּאמֶר (*Milra*) with distinctives (but in Job a few times וַיֹּאמֶר in *pause*).

Very seldom does *Tsere* stand in the *first* syllable in the *Impf. Kal*, as תָּאתָה *it shall come* Mic. iv. 8, contracted from תֶּאֱתֶה: always, however, in the form לֵאמֹר *dicendo* (*Inf.* with לְ), for לֶאֱמֹר.

2. In the 1*st pers. sing. Impf.* the radical א (to avoid the repetition of this letter) is regularly dropped (§ 23, 3), as אֹמַר for אֶאֱמַר *I will say*.

Except in this case the radical א seldom falls away, as תִּסָּהּ for תִּאַסֵּהּ *thou takest away* Ps. civ. 29, יִמְרוּךָ for יֹאמְרוּךָ *they speak of thee* Ps. cxxxix. 20, תֵּזְלִי *thou goest away* (from אָזַל), Jer. ii. 36.

The Paradigm I. gives the feeble forms (namely, *Impf. Kal*), and indicates the other more regular forms.

Rem. 1. Out of *Kal* א seldom quiesces, as *Perf. Niph.* נֹאחֲזוּ Jos. xxii. 9; *Hiph.* וַיָּאצֶל *and he took away* Num. xi. 25, אָזִין *I hearken* Job xxxii. 11, אוֹבִידָה (*ô* from *â*) *I will destroy* Jer. xlvi. 8, מַזִּין *attending* Prov. xvii. 4, *Imp.* חֲתִיּוּ *bring ye* (from אָתָה) Is. xxi. 14.

2. In *Piël* א sometimes falls away by contraction (like ה in יְהַקְטִיל, יַקְטִיל); e. g. מַלָּה (so, regularly, in Syr. Chald. and Samar.) for מְאַלֵּף *teaching* Job xxxv. 11.

§ 69.

FEEBLE VERBS פ״י.

First Class, or Verbs originally פ״ו.

(E. g. יָשַׁב *to dwell.* Paradigm K.)

Verbs פ״י fall principally under *two classes*, which are wholly different from each other in their origin and inflection. The *first* embraces those verbs which have properly a ו for their first stem-letter. In Arabic they are written with ו (e. g. יָלַד, Arab. *walada*); but in Hebrew, by a difference of dialect, they take י instead of it, wherever the first radical is the initial letter. The *second* embraces those which are properly פ״י, and which have *Yodh* also in Arabic (§ 70). There are also a few verbs פ״י, partly of the first and partly of the second class, which in certain forms sharpen the first syllable like verbs פַּ֫ן, and thus form in some measure a *third* class (§ 71).

In the verb יָצַר the forms are divided according to their signification; viz. 1) יָצַר (of the first class), *Impf.* יִצַּר, וַיֵּ֫צַר *to be in a strait;* 2) יָצַר (of the second class), *Impf.* יִיצֹר וַיִּיצֶר *to form.*

The peculiarities in the inflection of the *first class*, which is analogous with the Arabic פ״י, are the following:

1. In the *Impf.*, *Imp.*, and *Inf. constr.* of *Kal* there is a twofold form. About half the number of these verbs have here the feeblest forms, namely:

Impf. יֵשֵׁב with a tone-lengthened *ē* in the second syllable, which may be shortened to *Seghol* and *vocal Sh^eva;* and with a somewhat firmer *ē* in the first syllable, which in some degree still embodies the first radical י that has fallen away (though scarcely ever written יִישֵׁב);

Imp. שֵׁב contracted from יְשַׁב by the falling away of the feeble יְ; and

Inf. שֶׁ֫בֶת shortened in like manner at the beginning, and with the feminine ending תְ֫, which again gives to the form more length and body.

The other half of these verbs are inflected with stronger forms; they have the *Impf. A* and retain the *Yodh* initial: e. g.

Imp. יְרַשׁ and *Inf.* יְסֹד, where it is a *consonant;*
Impf. יִירַשׁ, where it is resolved into the vowel *î* (§ 24, 2).

That the latter mode of inflection belongs to verbs actually פ״ו (which has often been overlooked and falsely denied) is shown, partly by the numerous verbs which take these forms in *Kal*, and at the same time have ו in *Niphal*, *Hiphil*, and *Hophal*; partly by the analogy of the Arabic, where the verbs פ״ו have likewise a double inflection.

Even in the same verb are found both forms, the weaker and the stronger, as יָצַק 2 Kings iv. 41, and יָצֹק *pour* Ez. xxiv. 3, יָרַשׁ 1 Kings xxi. 15, יָרַשׁ Deut. ii. 24, and יָרֵשׁ *possess*, with lengthening יְרָשָׁהּ Deut. xxxiii. 23; *Impf.* יִיקַד Deut. xxxii. 22, and יִקַּד *he will burn up* Is. x. 16.

To the first mode of inflection belong, e. g. יָלַד *to bear*, יָצָא *to go forth*, יָשַׁב *to sit, to dwell*, יָרַד *to descend*, יָדַע *to know*, (*Impf.* יֵדַע with *Pattach* in the last syllable on account of the guttural); to the second belong יָגַע *to weary*, יָעַץ *to counsel*, יָבֵשׁ *to be dry*, though the latter is in Arabic פ״ו.

2. The original *Vav* maintains itself, as a consonant, wherever it must be doubled; namely, in the *Inf.*, *Imp.*, and *Impf.* of *Niphal*, as הִוָּשֵׁב, יִוָּשֵׁב (precisely as הִקָּטֵל, יִקָּטֵל); moreover, in *Hithp.* of some verbs, as הִתְוַדַּע from יָדַע, and in a few nominal forms, as יָלֶד *proles*, from יָלַד *to bear*. As a vowel, at the end of the syllable, it is sounded *û* (וּ) in the whole of *Hophal* (e. g. הוּשַׁב for הָוְשַׁב); and, combined with a preceding *a*, as a diphthongal *ô* (וֹ) in the *Perf.* and *Part.* of *Niphal*, and throughout *Hiphil* (e. g. נוֹשַׁב for נָוְשַׁב, הוֹשִׁיב for הָוְשִׁיב).

3. The other forms, with few exceptions (see Rem. 3, 4), are regular.

In those forms in which *Yodh* does not appear, these verbs may be distinguished, in the *Impf.* of *Kal* by the *Tsere* under the preformatives; in *Niph.*, *Hiph.*, and *Hoph.* by the *Vav* (ו, וִ, וּ) before the second radical. (Forms written *defectively*, like הוֹלִיד, are rare.) Forms like שָׂם, שָׂם, they have in common with verbs פ״נ. *Hophal* has the same form as in verbs פ״ע and פ״י.

Rem. 1. The *Inf.* of *Kal*, of the weaker form (see No. 1), has very seldom the masculine form like דַּע *to know* Job xxxii. 6, 10, or the feminine ending תְ—, e. g. הֵדַעַת Ex. ii. 4. With a guttural, תְ— becomes תַ—, e. g. הֲדַעַת *to know*. לָדַעַת *to bear* in 1 Sam. iv. 19 is contracted to לַדַּעַת (§ 19, 2). Examples of the regular full form occur with *suffixes*, יְסֹדִי Job xxxviii. 4, יְסֹדוֹ Ezra iii. 12. The full form has seldom the feminine ending, as יְכֹלֶת *to be able*.

2. The *Imp. Kal* often has the lengthening ָה—, as שְׁבָה *seat thyself*, רְדָה *descend*. From יָהַב *to give* the lengthened *Imp.* is הָבָה *give up*, *fem.* הָבִי, *plur.* הָבוּ, with accented *Qamets*, owing to the influence of the guttural.

3. The *Impf.* of the form יַשַׁב takes *Pattach* in its final syllable when it has a guttural, as יֵדַע *he will know*, also תֵּרַע Jer. xiii. 17. When the tone is drawn back upon the penultima, the final syllable takes *Seghol*.

namely, before a word of one syllable and after *Vav consecutive*. E. g. וַיֵּשֶׁב־נָא Gen. xliv. 33; וַיֵּשֶׁב, וַיֵּרֶד, but in Pause וַיֵּשֶׁב and וַיֵּרֶד. A very rare exception, in which an *Impf.* of this kind is written fully, is אֵרֶלְכָה Mic. i. 8.—The form יִירַשׁ when lengthened can also lose its radical י, as יֶיֱצְאוּ Is. xl. 30, יֶיְגְעוּ lxv. 23. Yet the cases are rare and questionable where this occurs after other preformatives than י (see Is. xliv. 8).

4. In some stems the feebleness extends also to the *Perf. Kal*, so that the *a* under the second radical becomes *ē* or *ĭ*, as יְרֵשׁוּהָ, יְרֵשְׁתֶּם, יְלִדְתִּיךָ from יָרַשׁ, יָלַד. Examples are found in Num. xi. 12; Deut. iv. 1; viii. 1; xix. 1; xxvi. 1; Ps. ii. 7; lxix. 36, &c. In Syriac, *e* is here predominant; in Hebrew the feeble vowel is found only in such forms of the *Perf.* as have no full vowel under the first radical. See a similar case in § 73, Rem. 4.

5. As an exception, the *Impf. Niph.* has sometimes *Yodh* instead of *Vav*, e. g. וַיִּוָּחֶל *and he waited* Gen. viii. 12; comp. Ex. xix. 13. The 1st pers. sing. has always the form אִוָּשֵׁב not אָוָּשֵׁב; comp. § 51, Rem. 4.

6. In *Piël* the radical *Yodh* sometimes falls away after י preformative, which takes its punctuation (comp. § 68, Rem. 2). E. g. וַיְנַשַּׁחוּ for וַיְיַנַּשְּׁחוּ *and he drieth it up* Nah. i. 4.

7. In *Hiphil*, as in *Kal*, the *Impf.* with retracted tone takes *Seghol*, as יֹסֶף *let him add* Prov. i. 5, וַיֹּסֶף *and he added*. On forms like יְחוֹשִׁיעַ, see § 53, Rem. 7.—In *Hophal*, there are some examples of י in place of ו, as חוּרַע (for חוּזַע) Lev. iv. 23, 28.

N. B. 8. With verbs פ״י of the first class is connected, also, the verb הָלַךְ *to go;* for it forms (as if from יָלַךְ) *Impf.* יֵלַךְ, with *Vav* וַיֵּלֶךְ, in *pause* וַיֵּלֶךְ, *Inf. constr.* לָכֶת, *Imp.* לֵךְ, lengthened לְכָה and also לֶךְ, and so *Hiph.* הוֹלִיךְ. Rarely, and almost exclusively in the later books and in poetry, are found also the regular inflections from הָלַךְ; e. g. *Impf.* יְהַלֹּךְ, *Inf.* הָלוֹךְ (Num. xxii. 14, 16; Eccles. vi. 8, 9), *Imp. pl.* הִלְכוּ (Jer. li. 50). On the contrary, *Perf. Kal* is always הָלַךְ, *Part.* הֹלֵךְ, *Inf. abs.* הָלוֹךְ, *Piël* הִלֵּךְ, *Hithp.* הִתְהַלֵּךְ; so that a י nowhere appears decisively as the first radical. An obsolete stem יָלַךְ is commonly assumed, however, for the explanation of the above forms; though, in a word of so frequent use, the stem with the feeble breathing הָלַךְ may itself be supposed to have admitted those forms, after the analogy indeed of verbs פ״א. Comp. also the feeble פ״א forms, e. g. תַּזְלִי from אָזַל (§ 68, 2), like תַּלְכִי from הָלַךְ; *Impf. Hiph.* אוֹבִירָה from אָבַר, like אוֹלִיכָה 2 Kings vi. 16 from הָלַךְ.

§ 70.

FEEBLE VERBS פ״י.

Second Class, or Verbs properly פ״י.

(E. g. יָטַב *to be good.* Parad. L.)

The most essential points of difference between verbs properly פ״י and verbs פ״ו are the following:

1. Kal has only the stronger formation described in § 69, 1, namely, that in which the radical י remains, *Inf.* יָטֹב, with the *Impf. A*, as יִיטַב, יִירַק; with retracted tone, the *Pattach* becomes *Seghol*, as וַיִּירָק *and he awoke* Gen. ix. 24, וַיִּיצֶר (from יִיצַר) *and he formed* Gen. ii. 7.

2. In *Hiphil* the י is pronounced as a diphthongal *ê* (*Tsere*), and is regularly written *fully*, e. g. הֵיטִיב (for הֲיִטִיב), *Impf.* יֵיטִיב; seldom with the diphthong *ai*, *ay*, as in יַיְשִׁירוּ *they make straight* Prov. iv. 25; Ps. v. 9, Q^eri.

The following are the only verbs of this kind: יָטַב *to be good*, יָנַק *to suck*, יָקַץ *to awake*, יָצַר *to form*, יָלַל *Hiph.* הֵילִיל *to bewail*, יָשַׁר *to be straight.*

Of the *Impf. Hiph.* there are some anomalous forms with preformatives attached to the 3*d pers.* יֵלִיל; as יְיֵלִיל *he wails*, אֲיֵלִיל *I wail*, תְּיֵלִילוּ *ye wail*, Is. xv. 2; lxv. 14; Jer. xlviii. 31; Hos. vii. 14; and besides, יְיֵטִיב Job xxiv. 21; once even in *Impf. Kal* יְיֵרַע Ps. cxxxviii. 6 from יָרַע. This anomaly was caused by mistaking, from a superficial view the *Yodh* of the simple form for a part of the stem.

§ 71.

VERBS פ״י.

Third Class, or Contracted Verbs פ״י.

Here are reckoned those verbs פ״י of the first and second classes, whose *Yodh* is not resolved into a vowel, but is assimilated like a *Nun.* In some verbs this is the invariable usage, e. g. יָצַע *to spread under*, *Hiph.* הִצִּיעַ, *Hoph.* הָצַע; יָצַת *to burn up*, *Impf.* יִצַּת, *Hiph.* הִצִּית; in others, such *sharpened* forms occur along with the weaker ones of the first and second classes, e. g. יָצַק *to pour*, *Impf.* יִצֹּק and וַיִּתֵּךְ (1 Kings xxii. 35); יָצַר *to form*, *Impf.* וַיִּיצֶר and יִצֹּר (Is. xliv. 12; Jer. i. 5); יָשַׁר *to be straight*, *Impf.* יִישַׁר and יִשֹּׁר (1 Sam. vi. 12).

The learner may easily mistake these for forms of a verb פ״ן; and when such an one is not found in the lexicon, he should look for a verb פ״י.

The Paradigms *K* and *L* exhibit the characteristic forms of the first and second classes; those of the third conform wholly to verbs פ״ן, and are, moreover, of very rare occurrence.

§ 72.

FEEBLE VERBS עי.

(E. g. קוּם *to rise up.* Paradigm M.)

1. The middle stem-letter ו gives up its consonant sound in these verbs (with the exception of a few stems, see Rem. 10), and is lost in the sound of the chief vowel of the form; and this not only in the more usual cases (§ 24, 1) where Sh°va precedes or follows, as בוֹשׁ *bôsh* for בָּוֹשׁ *b°vôsh*, but also where the *Vav* stands between two full vowels, as קוּם *Part. Pass.* for קָוֻם, קוֹם *Inf. abs.* for קָוֹם. The stem is, therefore, always monosyllabic.

2. The vowel of the stem thus contracted is, essentially, the vowel of the second syllable, which almost every where, in the verb, contains the characteristic of the form (§ 67, 2). This vowel, by its union with the *Vav*, gains greater fullness and stability; e. g. *Inf.* and *Imp.* קוֹם for קָוֹם. It cannot, therefore, be displaced; but it may be shortened, as in קָמְתִּי (with short *ă*) from קָם, and in the *Jussive Impf.* of *Hiph.* יָקֶם shortened from יָקִוֹם (from יַקְוִים).

The *Perf. Kal*, in intransitive verbs *middle E*, takes the form מֵת (from מָוֵת) *he is dead;* and in verbs *middle O*, the form אוֹר (from אָוַר) *luxit*, בּוֹשׁ (from בָּוַשׁ) *he was ashamed.* Comp. Rem. 1.

3. The preformatives in the *Impf. Kal* and *Perf. Niph.* and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one (§ 27, 2). E. g. יָקוּם* for יַקוֹם; הֵקִים for הַקְוִים; הוּקַם for הָקְמַם.

This vowel is mutable, and becomes *Sh°va* when the tone is thrown forward; e. g. before *suff.* יְמִיתֶנּוּ *he will kill him*, and in the full plural form of the *Impf.* יְמוּתוּן *they will die.*

The only exception is the ו in *Hophal*, which has become a firm and unchangeable vowel; as if, by the transition of ו to the first syllable, הָקְמַם had become הָוְקַם, and then הוּקַם.

4. In some cases, forms of the regular verb not now in use lie at the foundation of those of which we are treating. E. g. *Impf. Kal* יָקוּם for יַקְוֹם (see § 67, 6), *Part.* קָם, either for קָוַם (after קָטַל, the original form of קָטֵל, Chald. and Arab. *qâtel*, § 9,

* For the *a* sound under the preformative, see No. 4.

10, 2, and § 50, 2), or for קָם (after the form of the verbal adjective קָטֹל, comp. § 84, No. 1. Those which conform to the regular Hebrew verb, are generally the most unfrequent, as יָבוֹשׁ (after the form יִבְוֹשׁ). The *o* in *Niph.* comes from *wa* (= *ua*), as נָקוֹם from נָקַם, *Impf.* יִקּוֹם from יִקַּם.

5. In the *Perf. Niph.* and *Hiph.* the harshness of pronunciation in such forms as נָקַמְתָּ, הִקַּמְתָּ, is avoided by the insertion of וֹ before the afformatives of the first and second person. For the same purpose ־ִי is inserted in the *Impf. Kal* before the termination נָה (comp. § 67, 4). These inserted syllables take the tone and shorten the preceding vowels, as נָקוֹם, נְקוֹמוֹתָ ; חָקִים, חֲקִימוֹתָ, or חֻקִּימוֹתָ, also חָקַמְתָּ ; תְּקִימֶינָה.

But in some cases the harder forms, without the inserted syllable, are also in use. Thus *Impf. Kal* תָּשְׁבָנָּ Ez. xvi. 55 (also תְּשׁוּבֶינָה in the same verse); somewhat oftener in *Hiph.*, as חֲנַפְתָּה Ex. xx. 25, but also חֲנִיפוֹתִי Job xxxi. 21, תָּשַׁבְנָה Job xx. 10, once תָּקִימְנָה Jer. xliv. 25. The *Imp.* has only the harder form לָמְנָה, חָנַפְנָה.

6. The tone, as in verbs עַ"ע, is not thrown forward upon the afformatives ־ָה, וּ, ־ִי, as לָמְדָה, לָמְדוּ, except in the full plural form יְקוּמוּן. On the accentuation of וֹ and ־ִי, see No. 5. Where these are not inserted, the accentuation is regular, as לָמַדְתָּ ; so always in *Hophal*, as הוּלַמְתָּ.

7. The conjugations *Piël*, *Pual*, and *Hithpaël* are very seldom found in feeble verbs עַ"ו. The only instance in which ו appears as a consonant is עִוֵּד *to surround*, the *Piël* of עוּד (but see Rem. 10). In some others ו has become י, as in קִיַּם from קוּם, חִיַּב from חוּב ; a formation which belongs to the later Hebrew, having been borrowed from the Aramæan. On the contrary, the unfrequent conjugation *Pilel* (§ 55, 2), with its passive and reflexive, is the common form employed in the signification of *Piël* and as a substitute for it. E. g. קוֹמֵם *to raise up*, from קוּם ; רוֹמֵם *to elevate*, *Pass.* רוֹמַם, from רוּם ; הִתְעוֹרֵר *to rouse one's self*, from עוּר. Less frequent is the conjugation *Pilpel* (§ 55, 4), e. g. כִּלְכֵּל *to sustain*, *to nourish*, from כּוּל.

Remarks.

I. *On Kal.*

N. B. 1. Of verbs *middle E* and *O*, which in the regular verb also have their *Perf.* and *Part.* the same (§ 50, 2), the following are examples; viz. *Perf.* מָת (for מָוַת) *he is dead*, 1*st sing.* מַתִּי, 1*st plur.* מַתְנוּ,

3d *plur.* בֹּשׁוּ; בּוֹשׁ (for בָּוֹשׁ) *he was ashamed*, בֹּשְׁתִּי, בֹּשְׁנוּ, בּוֹשׁוּ; אוֹר *he has shined*; *Part.* מֵת *dead*; בּוֹשִׁים *ashamed* Ez. xxxii. 30.

The form קָם, as *Perf.* and as *Part.*, is very seldom written with א (the Arabic orthography), as קָאם Hos. x. 14, שָׂאטִים *despising* Ez. xxviii. 24, 26, comp. xvi. 57. The *Part.* has rarely the form קוֹם instead of קָם 2 K. xvi. 7, and even with transitive signification, as לוֹם *occultans* Is. xxv. 7; Zech. x. 5.

2. In the *Inf.* and *Imp.* of some verbs, ו always quiesces in *Cholem*, as בּוֹא, טוֹב, אוֹר. In most verbs, however, it quiesces only in *Shureq*; but even in these the *Inf. absol.* has י in the final syllable (after the form קָטוֹל), as קוֹם יָקוּמוּ *surgendo surgent* Jer. xliv. 29. Those verbs which have י in the *Inf.* retain it in the *Impf.*, as יָבוֹא *he will come*. In one verb alone the preformatives of the *Impf.* have *Tsere*, viz. בּוֹשׁ, *Impf.* יֵבוֹשׁ (for יִבְוֹשׁ). See No. 4.

3. In the *Imp.* with afformatives (קוּמִי, קוּמוּ) the tone is on the penultima, with a few exceptions as in Judges v. 12. The lengthened form, on the contrary, has the tone usually on the last syllable (קוּמָה, שׁוּבָה) with a few exceptions where the word is *Milêl* (Ps. vii. 8; Jer. iii. 12; xl. 5).

N. B. 4. The shortened *Impf.* as *Jussive* (§ 48, 4) has the form יָקָם (very seldom יָקוֹם, יָקֻם). E. g. יָשֹׁב *let him return* Deut. xx. 5–8; אַל יָשֹׁב *let him not return* Ps. lxxiv. 21; וְיָמֹת 1 Kings xxi. 10 *and let him die*; in poetic language, as *Indicative*, יָרֹם, יָרֻם, *he, it shall be high*, Num. xxiv. 7; Micah v. 8. With *Vav consecutive*, and before words of one syllable, the tone is also drawn back upon the penultima, and the vowel of the last syllable is shortened to *Qamets-chatuph*, as וַיָּקָם, יָקָם לָךְ Job xxii. 28. In *Pause*, however, the tone remains on the last syllable, as וַיָּמֹת; comp. Gen. xi. 28, 32, with v. 5, 8. With a guttural or a *Resh*, the final syllable may take *Pattach*, e. g. וַיָּסַר *and he turned aside* Ruth iv. 1 (from סוּר).

The full plural-ending ין has the tone (according to No. 6 of this section); hence תְּמִיהִין Gen. iii. 3, 4, יְנִיסִין Ps. civ. 7, יְרִיצִין Joel ii. 4, 7, 9.

II. *On Niphal.*

5. Anomalous forms are: *Perf.* נְמַצוֹתֶם *ye have been scattered* Ez. xi. 17; xx. 34, 41, 43; *Inf. constr.* הֻהוֹשׁ Is. xxv. 10. Comp. Rem. 9.

III. *On Hiphil.*

6. Examples of the *Perfect* without the inserted י: חַנֹּתָ *thou wavest* Ex. xx. 25; חַמַּתָּ *thou killest*, and even חַמֹּתֶם Num. xvii. 6, &c.

7. In the *Imp.*, besides the shortened form הָקֵם, occurs also the lengthened one הָקִימָה.

N. B. The shortened *Impf.* has the form יָקֵם, as וְיָסֵר *that he may take away* Ex. x. 17. With *Vav consecutive* the tone falls back upon the penultima, as וַיָּרֶם; וַיָּפֶץ *and he scattered*. The final syllable when it has a guttural or *Resh* takes *Pattach*, as in *Kal*, e. g. וַיָּסַר *and he removed* Gen. viii. 13.

V. *In General.*

8. On account of the intimate relation between verbs פ"י and ע"ע (§ 67) it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e. g. *Impf. Kal* with *Vav consecutive*; *Pilel* of פ"י and *Poël* of ע"ע. Hence it is that they often borrow forms from one another, as in *Kal* בָּז *he despised* (*Perf.* of בּוּז, as if from בָּזַז) Zech. iv. 10, טָח *he besmeared* (for טָחַח) Is. xliv. 18.

9. In common with verbs ע"ע (§ 67, 5), those of this class have in *Niphal* and *Hiphil* the Chaldee and Rabbinic formation, which has, instead of the long vowel under the preformatives, a short one followed by *Daghesh forte*. This form and the common one are often both in use. E. g. חִסַּיִת *to incite*, *Impf.* יְסִית (also יַחֲסִית, יָסִית); וַיַּחַו *and he shows the way* 2 Sam. xxii. 33 (and יָתַר Prov. xii. 26); sometimes with a difference of signification, as הַנְיַח *to cause to rest, to give rest*, חִנַּיַּח, *Impf.* יַנִּיַּח *to set down, to lay down*; יָלִין *to spend the night, to abide*; יַלִּין, מַלִּין, *to be headstrong, rebellious*. Other examples: *Niph.* נִמּוֹל (from מוּל, not נָמַל) *to be circumcised* Gen. xvii. 26, 27; xxxiv. 22, with a guttural נֵעוֹר Zech. ii. 17; *Hiph.* חִזִּיל *to despise* Lam. i. 8; יַלִּיזוּ *they depart* Prov. iv. 21.

Here, too, may be classed some forms of verbs *Pe guttural* with *Daghesh forte implied*, which others would derive from a stem of a different form, or emend; viz. וַתָּחָשׁ for וַתָּחָשׁ *and she hastens* (from חוּשׁ) Job xxxi. 5, וַיִּעַט, וַתַּעַט 1 Sam. xv. 19; xxv. 14, from עוּט, עִיט *to rush upon*.

10. Verbs whose middle stem-letter remains a *consonant Vav* are, in respect to this letter, perfectly regular. E. g. חָוַר *to be white*, *Impf.* יְחֻוַּר; גָּוַע *to expire*, *Impf.* יִגְוַע; particularly all verbs that are also ל"ה, as צָוָה, *Piël* צִוָּה *to command*, קִוָּה *to wait*, &c.

§ 73.

FEEBLE VERBS ע"י.

(E. g. בִּין *to perceive*. Paradigm N.)

1. These verbs have the same structure as verbs ע"ו, and their י is treated in the same manner as the ו of that class. E. g. *Perf. Kal* שָׂת (for שָׂיַת) *he has set*, *Inf.* שִׂית, *Inf. absol.* שׂוֹת (for שָׂיֹת), *Imp.* שִׂית, *Impf.* יָשִׂית, *Jussive* יָשֵׁת, with *Vav cons.* וַיָּשֶׂת. But the *Perf. Kal* has, in several verbs, still a second set of forms, which resemble a *Hiphil* shortened at the beginning, e. g. בִּרְנוֹתִי (same as הֵבִרְנוֹתִי) Dan. ix. 2, also בַּנְתָּ Ps. cxxxix. 2, רִבֹּתָ *thou contendest* Job xxxiii. 13, also רַבְתָּ Lam. iii. 58. Often also full forms of *Hiphil* occur, e. g. *Perf.* הֵבִין, הֵבִינוֹתָם, *Inf.* הָבִין (also בִּין), *Imp.* הָבֵן (also בִּין), *Part.* מֵבִין; so likewise מֵרִיב (also

רִב), מַשִּׂים *setting* (also שָׂם), מַצִּיץ *glittering*, also in *Perf.* צָץ. Moreover, as *Passive* we find a few times *Hoph. Impf.* יוּשַׁר from שִׁיר *to sing*, יוּשַׁת from שִׁית *to set*.

2. These *Hiphil* forms are as easily traced to verbs עו, and may in part belong strictly to that class. The same is true of *Niph.* נָבוֹן, *Pil.* בּוֹנֵן and *Hithpalel* הִתְבּוֹנֵן (as if from בין). In every respect, these verbs are closely related to verbs עו. Hence, several verbs occur, promiscuously and in the same signification, as עו and עי; e. g. לִין (*denom.* from לַיִל) *to spend the night*, *Inf.* also לוּן; שִׂים *to set*, *Inf.* also שׂוּם, *Impf.* יָשִׂים, once יָשֻׂם. In other verbs one of the two is the predominant form, as גִּיל *to exult* (גּוּל only in Prov. xxiii. 24). But few are exclusively עי, as שִׁירַת *to set*, רִיב *to contend*, שִׂישׂ *to rejoice*; to which should be added כָּל (in Arabic *middle Yodh*) *to contain, to measure* Is. xl. 12, and the *denom.* קַץ (from קַיִץ) *to summer* Is. xviii. 6.

The older grammarians did not recognize this class of verbs, but referred all the forms to verbs עו. This may, in some instances, be quite right; the later Arabic has an exactly corresponding abbreviation of the *Hiphil* (Conj. IV) in verbs עו. On the contrary, the Arabic, as well as Æthiopic, has also actual verbs עי; nor is the Hebrew without such, in which *Yodh* even retains its consonant power, as אָיַב *to hate*, and עָיַף *to faint*. There is certainly to be assumed a vacillation among stems so nearly related, and encroachment of one upon the other.

The Paradigm *N* is placed in connection with that of verbs עו, in order to exhibit more clearly the parallelism of the two classes. The conjugations which are omitted in it, have the same form as in Paradigm *M*.

Remarks.

1. Examples of the *Inf. absol.* are רֹב *litigando* Judges xi. 25, שׂת *ponendo* Is. xxii. 7, but also רִיב Jer. l. 34.

2. The *shortened Impf.* is יָבֶן; with retracted tone it takes the form יָרֶב לוֹ Judges vi. 31. So with *Vav consecutive*, וַיָּשֶׂם *and he set*, וַיִּבֶן *and he perceived*.

3. As *Part. act. Kal* we find once לָן *passing the night* Neh. xiii. 21; *Part. pass.* שִׂים or שׂוּם (a various reading) 2 Sam. xiii. 32.

* * * * *

4. Verbs עא retain the consonant-sound of their א almost invariably, and hence are irregular only as represented in § 64. Of its quiescence in these verbs there are, however, some examples; as נָאוּ *they are beautiful* Is. lii. 7 (from נָאָה); יִנְאַץ *he blooms*, *Impf. Hiph.* from נָאַץ, for יִנְאָץ, Eccl. xii. 5. [§ 23, 2].

§ 74.

FEEBLE VERBS לֹא.

(E. g. מָצָא *to find.* Paradigm O.)

The א appears here, as in verbs מֹא, partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a quite inaudible (quiescent) letter, according to the following rules:

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. מִצְאוּ, מְצָא, מָצְאָה, הִמְצִיא; but *Pattach* before the feeble letter א is lengthened into *Qamets* (§ 23, 1), viz. in the *Perf. Impf.* and *Imp. Kal*, in the *Perf. Niph.*, *Pual*, and *Hoph.* The (ָ) however is mutable (§ 25, 2, Rem.), hence in the plural יִמְצְאוּ.

The *Impf.* and *Imp. Kal* have *A*, after the analogy of verbs *Lamedh guttural.*

2. Also before afformatives beginning with a consonant (ת, נ) א is not heard. The vowel which precedes it in the *Perf. Kal* is *Qamets*, מָצָאתָ; in the *Perf.* of all the other conjugations it is *Tsere*, נִמְצֵאתָ; in the *Imp.* and *Impf.* of all the conjugations it is *Seghol*, מְצָאנָה, תִּמְצֶאנָה.

The *Tsere* and *Seghol* of these forms arose doubtless from the close resemblance of these verbs to the לה class (comp. § 75, 2), and from an approximation to the latter.

Before the suffixes ךָ, כֶם, כֶן, the א retains its character as a guttural, and takes (ַ); as אֶמְצָאֲךָ Cant. viii. 1, יִתְעַבְּרֵאךָ Ez. xxviii. 13, comp. § 65, 2, Rem. The reason (as in verbs *Lamedh guttural*) is, that those suffixes require before them a half-vowel.

3. Before afformatives beginning with a vowel, א remains a consonant, and the form is regular, as מָצְאוּ.

A complete view of the inflection is given in Parad. *O.*

Remarks.

1. Verbs *middle E*, like מָלֵא *to be full*, retain *Tsere* in the other persons of the *Perf.*, as מִלֵּאתִי. Instead of מָצְאָה is sometimes found the Aramæan form קָרְאַת for קָרְאָה *she names* Is. vii. 14; comp. Gen. xxxiii. 11 (after the form קָטַלַת, § 44, Rem. 4).

2. In the *Inf.* occurs the *fem.* form מִלְאַת *to fill* Lev. xii. 4, for מָלְאָה

3. The *Part. fem.* is commonly, by contraction, מֹצֵאת, more rarely מְצֹאָת Cant. viii. 10, and without א (see Rem. 4) יוֹצֵת (from יָצָא) Deut. xxviii. 57. In the forms חֹטְאִים *peccantes* 1 Sam. xiv. 33, and מֹרְאַת

feigning them Neh. vi. 8, the vowel is drawn back in the manner of the Syriac [§ 23, 2].

4. The א sometimes falls away, as in מָצָ֫חוּ Num. xi. 11, סָלָ֫חוּ Job xxxii. 18. *Niph.* נִטְמָתֶם *ye are defiled* Lev. xi. 43. *Hiph.* רִוָּחִי Jer. xxxii. 35.

See the Remarks on verbs לה, No. VI.

§ 75.

FEEBLE VERBS לה

(E. g. גָּלָה *to reveal.* Paradigm P.)

These verbs, like those פ״י (§§ 69, 70), embrace two different classes of the irregular verb, viz. לָ֫י and לָ֫ו, which in Arabic, and especially Æthiopic, are still more clearly distinguished. In Hebrew the original י and ו have given place to a feeble ה, as a representative of a closing vowel-sound (§ 23, 4), in all those forms which end with the third radical. Hence they are called in Hebrew verbs לה; e. g. גָּלָה for גָּלַי *he has revealed*, שָׁלָה for שָׁלַו *he has rested*. By far the greater number of these verbs are originally לָ֫י; only a few forms occur of verbs לָ֫ו. The two classes are therefore less prominently distinguished than verbs פָּ֫ו and פָּ֫י.

A true verb לָ֫ו is שָׁלָה *to be at rest*, whence שַׁלְוָה, *Part.* שָׁלֵו, and the *derivative* שַׁלְוָה *rest;* yet in the *Impf.* it has יִשְׁלֶ֫יוּ (with *Yodh*). In עָנָה (Arab. عنى) *to answer*, and עָנָה (Arab. عنو) *to suffer, to be oppressed*, are two verbs originally distinct, but with the same form in Hebrew (see *Gesenius'* Lex. art. עָנָה). In Syriac the intermingling of these forms is carried still farther, verbs לא also being confounded with those לה, i. e. with the two classes לָ֫י and לָ֫ו of the Arabic.

Wholly different are those verbs whose third stem-letter is a consonant ה (distinguished by *Mappiq*); e. g. גָּבַהּ *to be high.* They are inflected throughout like verbs *Lamedh guttural.* It is certain, however, that some feeble verbs לה originated in verbs with final ה, this letter having lost its original strong and guttural sound, and become softened to a *feeble* ה, e. g. בָּרָה, Arab. برح *to be blunt.* Hence it is that verbs לה are sometimes related to those לה, for which the verb לח may be assumed as an intermediate form; e. g. קָשָׁה and קָשַׁח *to be hard*, פָּתָה properly = פָּתַח *to be open.*

The grammatical structure of these verbs (which Paradigm *P* exhibits) is as follows:

1. The original *Yodh* or *Vav*, in all forms which end with the third radical, gives place to ה as a vowel-letter, which repre-

sents the closing vowel. This vowel is the same in each form through all the conjugations, namely:

In all the Perfects, ◌ָה: גָּלָה, נִגְלָה, גִּלָּה, &c.

In all the Imperfects and Participles Active, ◌ֶה: יִגְלֶה, גֹּלֶה, &c.

In all the Imperatives, ◌ֵה: גְּלֵה, גַּלֵּה, &c.

In the Inf. absol. (except in *Hiph.* and *Hoph.*, Rem. 13), ◌ֹה: גָּלֹה, &c.

The *Part. Pass. Kal* forms the only exception, in which the original י appears at the end, גָּלוּי, as also in some derivatives (§ 85, V).

The *Inf. constr.* has always the feminine form in ת, viz. in *Kal* גְּלוֹת, in *Piël* גַּלּוֹת, &c.

In explanation of these forms we observe:

That in the *Perf. Kal*, גָּלָה stands for גָּלַי according to § 24, 2, *c*; so in *Niph.* and *Hophal.* *Piël* and *Hithp.* are based on the forms קִטֵּל, הִתְקַטֵּל (§ 52, Rem. 1), *Hiph.* on the form הִקְטַל after the manner of the Arabic *aqtala* (§ 53, 1).

The *Impf. Kal*, יִגְלֶה, is an *Impf. A* for יִגְלַי (according to § 24, 2, Rem. *a*), whence also are such plural forms as יִגְלְיוּ (see Rem. 4). The same is true of the other conjugations, all of which have, even in the regular verb, in connection with the usual form, another with *Pattach* in the final syllable. See § 51, Rem. 2, § 54, Rem.

The *Tsere* of the *Imp.* גְּלֵה is, at any rate, a shorter vowel than the accented *Seghol*, with its broader sound, in the *Impf.* יִגְלֶה; comp. the *construct state* of nouns in ◌ֵה, § 89, 2, *c*.

2. Before the afformatives beginning with a consonant (ת, נ), the original י remains, but not as a consonant. Properly it would here form with the foregoing *ă* (*Pattach*) the diphthong *ai*; which, however, in the *Perf.*, is first contracted into *ê* (◌ֵי) and then farther attenuated into *i* (§ 27, Rem. 1), but in the *Impf.* and *Imp.* passes into the broad and obtuse ◌ֶי. Thus in *Perf. Piël*, from גִּלַּיְתָּ (after קִטַּלְתָּ) comes first גִּלַּיתָ, and then by attenuating the *ê* into *î* גִּלִּיתָ; in the *Impf. Piël* תְּגַלֶּינָה. In the passives the *ê* is always retained; in the actives of the derived conjugations and in the reflexives *ê* and *î* are both used (see Rem. 7, 9, and 13); but in *Kal* (the most frequent of all), only *î* is found. Accordingly:

The Perfect of Kal has *î*, as גָּלִיתָ;

Perfects of the other active as well as reflexive conjugations have promiscuously *ê* and *i*, as גִּלֵּיתָ and גִּלִּיתָ;

Perfects of the Passives have only *ê*, as גֻּלֵּיתָ ;
Imperfects and Imperatives have always ◌ִי, as תִּגְלֶינָה, גְּלִינָה.

In Arabic and Æthiopic, the diphthongal forms have every where resisted contraction, which takes place only as an exception and in the popular idiom. In Chaldee and Syriac, the contracted forms prevail, though the Syriac has e. g. גְּלַיְתָּ in *Kal*, and so also the Chald. along with גְּלֵית.

3. Before the afformatives beginning with a vowel (וֹ, ◌ִי, ◌ָה), the *Yodh*, together with the preceding vowel, is usually displaced, e. g. גָּלוּ (for גָּלְיוּ), תִּגְלִי (תִּגְלְיִי), *Part. fem.* גֹּלָה, *plur.* גֹּלִים ; yet it remains in ancient full forms, particularly in *pause*, as יִגְלֶיהוּ (see Rem. 4 and 12). Before *suffixes* also it falls away, as גָּלָהּ (Rem. 19).

4. The *Yodh* disappears also in the 3*d Perf. sing. fem.*, when ◌ַת is appended as feminine ending, namely גָּלְתָה. But this ancient form is become rare (see Rem. 1); and to this mark of the gender, as if it were not sufficiently clear, a second feminine ending ◌ַה has been appended, so as to form גָּלְתָה. So in all conjugations, e. g. *Hiph.* הִגְלָתָה, common form הִגְלָתָה, in pause הִגְלָתָה.

See analogous cases in § 70, Rem., § 91, 3.

5. The formation of the *shortened Imperfect*, which occurs in all the conjugations, is strongly marked in verbs of this class, and consists in casting away the ◌ֶה, by which still other changes are occasioned in the form (see Rem. 3, 8, 10, 15). A *shortened Imperative* is also formed, in some conjugations, by *apocopè* of the ה–(Rem. 11, 15).

Remarks.

I. *On Kal.*

1. In the 3*d Perf. fem.* the older and more simple form גָּלָה (from גָּלְיָה, comp. the verb לָאָה, § 74, Rem. 1), is almost entirely banished from common use (see above, No. 4). An example of it is עָשָׂה *she makes* Lev. xxv. 21. So in *Hiph.* and *Hoph.*, e. g. הִרְצָה *she pays*, Lev. xxvi. 34, חֻגְלָה *she is carried captive*, Jer. xiii. 19. But with *suffixes* it is always used, see Rem. 19.

2. The *Inf. absol.* has also the form רָאוֹ *videndo* Gen. xxvi. 28. As *Inf. constr.* occurs, rarely, רְאוֹת Gen. xlviii. 11, אֲשׂוֹת l. 20, or עֲשֹׂה xxxi. 28, as well as the feminine form רָאוֹת *to see* Ez. xxviii. 17, like קְטֹלָה § 45, 2, letter *b*.

N. B. 3. The shortening of the *Impf.* (see above, No. 5), occasions in *Kal* the following changes:

a) The first stem-letter most commonly takes the helping-vowel *Seghol*, or, when the middle radical is a guttural, *Pattach* (§ 28, 4). E. g. יִגֶל for יִגְלֶה; וַיִּבֶן *and he built*; יִשַׁע *let him look*, for יִשְׁעֶה.

b) The *Chireq* of the preformative is also sometimes lengthened into *Tsere* (because it is now in an open syllable), as יֵרָא *let him see* from רָאָה, וַתַּכֵּהוּ from כָּהָה *to become weak*.

c) Elsewhere, and chiefly in the cases mentioned in § 28, 4, the helping-vowel is sometimes omitted; e. g. וַיִּשְׁבְּ *and he took captive* Num. xxi. 1, וַיִּשְׁתְּ *and he drank*, וַיִּבְךְ *and he wept*. The verb רָאָה has the two forms יַרְא *let him see*, and וַיַּרְא *and he saw*, the latter with *Pattach* on account of the *Resh*.

d) Examples of verbs which are *Pe guttural* (§ 58) as well as *Lamedh He*: וַיַּעַשׂ *and he made*, from עָשָׂה, וַיַּעַן *and he answered*, from עָנָה. Sometimes the punctuation of the first sy..able is not affected by the guttural; as in וַיִּחַר *and it burnt*, וַיִּחַן *and he encamped*, יִחַד (with *Dag. lene* in second radical) *let him rejoice* Job iii. 6.

e) The verbs חָיָה *to be*, and חָיָה *to live*, which would properly have in the shortened *Impf.* יִחְיֶה, יִחְיוּ, change these forms to יְהִי and יִחְיוּ, the *Yodh* drawing the *i* sound to itself, and uniting with it in a long *î* (comp. the derivative nouns בָּבִי for בִּבְיָ, עָנִי for עָנְיָ, &c., § 84, No. V). From חָוָה *to be* occurs once the form יְהוּא for יִהְיֶה *he will be* Eccles. xi. 3.

With *Vav consecutive* occur not unfrequently the full forms (viz. without *apocopè* of the ה—), especially in the first person, and in the later books; e. g. וָאֶרְאֶה *and I saw* (in twenty places, but not in the Pentateuch), וַיַּעֲשֶׂה *and he made* (four times).

4. The original י sometimes remains also before the afformatives beginning with a vowel (comp. No. 3, above), especially in and before the *Pause*, and before the full plural ending ון—, or where for any reason an emphasis rests upon the word. *Perf.* חָסְתָה *she takes refuge* Ps. lvii. 2, חֲסֵרוּ Deut. xxxii. 37; *Imp.* בְּעָרוּ *ask ye* Is. xxi. 12; *Impf.* יִרְבּוּן *they increase* Deut. viii. 13, more frequently like יִשְׁתּוּן *they drink* Ps. lxxviii. 44 (comp. Rem. 12).

5. The *Part. act.* has also a *fem.* of the form צוֹפִיָּה *spying* Prov. xxxi. 27, פּוֹרִיָּה *fruitful* Ps. cxxviii. 3, in the *Plur.* like אוֹתִיּוֹת *coming* (things) Is. xli. 23. The *Part. pass.* is sometimes without י, as עָשׂוּ for עֲשׂוּיִ *made* Job xli. 25, צָפוּ xv. 22.

6. Rare are such defectively written forms as חָלְתָ 2 Sam. xv. 33, תַּעֲשׂוֹת Job v. 12, and the pronunciation תִּרְאִינָה Mic. vii. 10.

II. *On Niphal.*

7. In the *Perf.* 1st and 2d *pers.*, besides the forms with ִי— are found others with ֶי—; as נִגְּלֵינוּ 1 Sam. xiv. 8, נִקֵּיתָ Gen. xxiv. 8.

8. The *apocopè* of the *Impf.* occasions no other change than the rejection of ה—, as יִגֶל from יִגְלֶה; but in a verb ע *guttural* we find a form with (ַ) shortened to (ָ), viz. יִמָּח (for יִמְחָה) Ps. cix. 13. Simi-

lar in *Piël* is תְּצַר (from תְּצָרֶנִי) Ps. cxli. 8, and in *Hithp.* תִּתְרַע (from תִּתְרָעֶה) Prov. xxii. 24.

III. *On Piël, Pual, and Hithpaël.*

9. In the *Perf. Piël*, the second syllable has the less prolonged *Chireq* instead of the diphthongal ־ֵי in the greater number of examples, as דִּבַּרְתִּי, קִוִּיתִי, and always before suffixes, e. g. הִבִּיאָנוּ Ps. xliv. 20. In the Paradigm, the older form with ־ֵי is placed first. *Hithp.* has ־ֵי, but sometimes also ־ִי (Ps. xxvi. 10; 1 K. ii. 26; Jer. l. 24); *Pual*, on the contrary, always retains ־ֵי.

10. The *Impf.* loses, after the *apocopè*, the *Dagheš forte* of the second stem-letter (comp. § 20, 3, *a*); hence *Piël* וַיְצַו *and he commanded*; *Hithp.* וַיִּתְגַּל *and he uncovered himself* Gen. ix. 21. Less frequently is the *Pattach* then lengthened into *Qamets*, as וַיִּתְו *and he scrawled* 1 Sam. xxi. 14, יִתְאָו *he desires* Ps. xlv. 12. Comp. Rem. 8.

11. In *Piël* and *Hithp.* are found also *apocopated* forms of the *Imp.*, as נַס for נַסֵּה *prove* Dan. i. 12; הִתְחַל *feign thyself sick* 2 Sam. xiii. 5.

12. Examples of *Yodh* retained in cases where more commonly it is omitted: *Impf.* תְּדַמְיוּנִי *will ye liken me* Is. xl. 25, יְכַסְיֻמוּ *they cover them* Ex. xv. 5.

IV. *On Hiphil and Hophal.*

13. In the *Perf. Hiph.* the forms הִגְלִיתָ and הִגְלֵיתָ are about equally common; before suffixes the latter is used as somewhat shorter than the other. In the Paradigm, the older form with ־ִי is placed first. *Hoph.* has always ־ֵי.

14. In the *Inf. absol. Hiph.* הַגְלֵה *Tsere* is the regular vowel (as in הַקְטֵל); but to this the *Inf. absol. Hoph.* also conforms, as in הָעֳמַדָה Lev. xix. 20. The verb רָבָה *to multiply.* has three forms of the *Inf. Hiph.*, viz., הַרְבֵּה *much* (used adverbially), הַרְבָּה used when the *Inf.* is pleonastic [see § 131, 3, *a*], הַרְבוֹת the *Inf. constr.* Comp. Gen. xli. 49; xxii. 17; Deut. xxviii. 63.

15. The shortened *Impf. Hiph.* has either the form יְרֵד *let him subdue* Is. xli. 2, יַפְתְּ *let him enlarge* Gen. ix. 27, וַיַּשְׁקְ *and he watered*, or (with a helping-vowel) יָגֶל (for יְגַל); as וַיָּגֶל *and he carried captive* 2 Kings xviii. 11, וַיְפֶר *and he made fruitful* Ps. cv. 24. Examples with gutturals: וַיַּעַל Num. xxiii. 2, וַאֲעַל, &c., which can be distinguished from the *Impf. Kal* only by the signification. The *Imp. apoc.* has invariably the helping-vowel *Seghol* or *Pattach*, as הָרֶב *multiply*, for הַרְבֵּה, חַרְבֵּה Ps. li. 4 [*Qᵉri*], חָדֶל *desist* for חֲדַל, חַרְפֵּה Deut. ix. 14, הַעַל for חֲעַלֵה Ex. xxxiii. 12.

16. The *Impf.* with *Yodh* retained occurs only in תִּגְרִין Job xix. 2, from רָגַן.

V. *In General.*

17. In the Aramæan, where, as before remarked, the verbs לא and לה flow into one another, both classes terminate, in the *Impf.* and *Part.* of all the conjugations, without distinction, in א־ֵ or ־ֵי. As imitations

of this mode of formation we are to regard those forms of the *Inf.*, *Imp.* and *Impf.* in ח—, more seldom א— and י—, which are found in Hebrew also, especially in the later writers and the poets. *Inf.* חֲיֹה *to be* Ez. xxi. 15; *Imp.* חֲוֵא *be thou* Job xxxvii. 6; *Impf.* אַל־תְּחֲיֶה Jer. xvii. 17, אַל־תְּבָא *follow not* Prov. i. 10, אַל־תַּעֲשֵׂה *do not* 2 Sam. xiii. 12;* *Piël Inf.* חַפִּי Hos. vi. 9.

The ending in י— occurs (also a Syriasm), in place of ח— in the *Impf. Kal*, as וַתְּזֹנִי Jer. iii. 6, and even (according to others) in place of ח— in the *Perf. Hiph.* חֶחֱלִי *he made sick* Is. liii. 10; comp. the *Plur.* חִמְסִיו *they caused to melt* Jos. xiv. 8.

8. In three verbs is found the unfrequent conjugation *Pilel*, or its reflexive (§ 55, 2), where the third radical, which the conjugation requires to be doubled, appears under the form וח; viz. נָאַוָּה, contracted נָאוָה *to be beautiful*, from נָאָה; מְטַחֲוִים *the archers* Gen. xxi. 16; but especially שָׁחָה *to bow*, *Pilel* שַׁחֲוָה, hence the reflexive הִשְׁתַּחֲוָה *to bow one's self, to prostrate one's self*, 2*d pers.* יִתְ— and יֵתְ—, *Impf.* יִשְׁתַּחֲוֶה, *apoc.* וַיִּשְׁתַּחוּ for וַיִּשְׁתַּחֲוְ (analogous with יְהִי for יִהְיֶה).

19. Before *suffixes*, in all forms ending with ה, the so-called *union-vowel* (§ 58, 3, *b*) takes the place of ה and of the preceding vowel; e. g. עָנָנִי *he answered me*, עָנָךְ, עָנָם, *Impf.* יַעֲנֶנּוּ, יַעֲנֶךָּ, *Hiph.* הִצַּנִי, חָצָלְךָ. Very seldom י— takes the place of the final ה— or ח—, as in יְכַסֵּימוֹ *he will cover them*, Ps. cxl. 10, חַצֵּינִי *smite me* 1 Kings xx. 35. The 3*d Perf. fem.* always retains before *suff.* the older form גָּלְתָ (see No. 4), yet with a short *ā*, as in the regular verb, e. g. גִּלָּתוּ for גִּלְּתוּ Zech. v. 4; in *pause* עָשָׂתְנוּ Job xxxiii. 4.

VI. *Relation of Verbs* ל״ה *and* ל״א *to each other.*

20. The verbs of each of these classes, in consequence of their intimate relation (see second paragraph of this section, and Rem. 17), often borrow the forms of the other, especially in the usage of the poets and of the later writers.

21. Thus there are forms of verbs ל״א,

a) Which have adopted the vowels of verbs ל״ה, e. g. *Perf.* עָלָאתִי *I restrain* Ps. cxix. 101; *Part.* חֹטֵא *sinning* Eccles. ix. 18; viii. 12; *Piël Perf.* מִלֵּא *he fills* Jer. li. 34, רִפֵּאתִי *I heal* 2 Kings ii. 21; *Impf.* יְרַפֵּא *he swalloweth* Job xxxix. 24; *Niph. Perf. fem.* נִפְלְאָתָה *was extraordinary* (after נִגְלָתָה) 2 Sam. i. 26; *Hiph. Perf. fem.* הַחְבֵּאתָה *she concealed* Jos. vi. 17.

b) Which retain their own vowels, but are written with ה, e. g. *Imp.* רְפָה *heal* Ps. lx. 4; *Niph.* הֵחָבֵה *to hide one's self* 1 Kings xxii. 25; *Piël Impf.* יְמַלֵּה *he will fill* Job viii. 21.

* The examples of the *Impf.* here quoted have the *Jussive* signification, and their agreement in pronunciation with the *Imp.* (in the — common to both), can certainly be explained on this ground. But this will not apply to other examples; and the reading, moreover, varies in most passages between — and —. See Gen. xxvi. 29; Lev. xviii. 7; Jos. vii. 9; ix. 24; Dan. i. 13; Ez. v. 12.

c) Which in all respects have the appearance of verbs לה, e. g. צָמְתָּ *thou thirstest* Ruth ii. 9; מָלְאוּ *they are full* Ez. xxviii. 16; *Inf.* חָטוֹא *to sin* Gen. xx. 6; *Impf.* תִּרְפֶּינָה *they heal* Job v. 18; *Part. fem.* יֹצָא Eccles. x. 5; *Part. pass.* נָשׂוּי Ps. xxxii. 1; *Niph.* נִרְפָּתָה Jer. li. 9; *Hithp.* הִתְנַבֵּיתָ *thou prophesiest* 1 Sam. x. 6; *Inf.* הִתְנַבּוֹת 1 Sam. x. 13.

22. On the contrary there are forms of verbs לה which, in some respects, follow the analogy of verbs לא. E. g. in their consonants, יִשְׁנָא *it is changed* Lam. iv. 1; שְׁנָא 2 Kings xxv. 29; וַיֶּחֱלָא *and he was sick* 2 Chron. xvi. 12; in their vowels, תִּכְלָה 1 Kings xvii. 14; in both, חָלְאוּם 2 Sam. xxi. 12.

§ 76.

VERBS DOUBLY ANOMALOUS.

1. Such are verbs which have two stem-letters affected by the anomalies already described, with the exception of those occasioned by gutturals. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus from נָדַד *to flee* are formed *Impf.* יִדֹּד Nah. iii. 7, and יִדַּד Gen. xxxi. 40 (after the analogy of verbs פל), *Hiph.* הֵנִיד (as a verb ע״ע), but in *Impf. Hoph.* יֻדַּד (as פל).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:

a) Verbs פן and לא (comp. §§ 66 and 74); e. g. נָשָׂא *to bear*, *Imp.* שָׂא, *Inf. constr.* שֵׂאת (for נָשְׂאָת), also שָׂאת (comp. § 74, Rem. 3), *Impf.* תִּשָּׂאנָה for תִּשָּׂאנָה Ruth i. 14.

b) Verbs פן and לה (comp. §§ 64 and 75), as נָטָה *to bend*, נָכָה *to smite*. Hence *Impf. Kal* יִטֶּה, *apoc.* וַיֵּט *and he bowed*, וַיֵּז and וַיִּז *and he sprinkled* (from נָזָה); *Perf. Hiph.* הִכָּה *he smote*, *Impf.* יַכֶּה, *apoc.* יַךְ, וַיַּךְ, so also וַיִּז; *Imp.* הַכֵּה, *apoc.* הַךְ *smite*; *Inf.* הַכּוֹת; *Part.* מַכֶּה.

c) Verbs אפ and לה (comp. §§ 68 and 75), as אָתָה *to come*, אָפָה *to bake*. Hence *Impf.* יֹאפֶה, *plur.* יֹאפוּ, וַיֹּאתוּ Deut. xxxiii. 21 for וַיֹּאתָהוּ; *Impf. apoc.* וַיֹּאת Is. xli. 25 for וַיֹּאתָהוּ; *Imp.* אֲתָהּ for אֲתָהוּ, אֲתָהּ (§ 23, 3, Rem. 2, § 75, Rem. 4); *Hiph. Imp.* הַאֲתָהּ for הַאֲתָהוּ Is. xxi. 14; *Impf. apoc.* וַיֹּאֶל *and he adjured* 1 Sam. xiv. 24, from אָלָה.

d) Verbs פי and לא (comp. §§ 67, 70, and 74), as יָצָא *to go forth*, *Imp.* צֵא, *Inf.* צֵאת, *Hiph.* הוֹצִיא *to bring out*.

e) Verbs פי and לה (comp. §§ 69, 70, and 75), e. g. יָרָה *to throw*, in *Hiph.* *to profess, to praise*, properly פו, and יָרָה *to throw*, יָפָה *to be beautiful*,

which are really פ"י. *Inf.* יְרֹה, יְרוֹת; *Imp.* יְרֵה; *Impf.* וַיִּירְ, with *suff.* וַיִּרֵם *we shot at them* (from יָרָה), Num. xxi. 30; *Piēl* וַיַּדּוּ for וַיְרַדּוּ (§ 69, Rem. 6); *Hiph.* הוֹרָה, הוֹרָת, *Inf.* הוֹרֹת; *Impf.* יוֹרֶה, *apoc.* וַיּוֹר.

f) Verbs פ"א and ל"א, particularly the verb בּוֹא *to come*; *Perf.* בָּא, בָּאתָ, once בָּנוּ for בָּאנוּ 1 Sam. xxv. 8; *Hiph.* הֵבִיא, הֲבֵאתָ, and הֲבִיאוֹתָ; *Impf.* אָבִי for אָבִיא Mic. i. 15; *Imp.* הָבִי Ruth iii. 15; *Hoph. Part.* מוּבָא 2 K. xxii. 4. So יָנִי *he refuses*, *Hiph.* from נוּא Ps. cxli. 5.

Deserving of notice also, *g*) is the verb חָיָה *to live*, which is treated as a verb ע"ע, and hence has חַי in the 3*d Perf. Kal*, Gen. iii. 22. In Hebrew it occurs only in this form, the synonymous and kindred stem חָיִיתָ, as a verb ל"ה, being the one in common use.

§ 77.

RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e. g. those פ"י and פ"ו, ל"א and ל"ה, ע"ו and ע"ע, stand in a very intimate relationship, as appears from the similarity in their meaning and inflection, from the forms which they have in common, and from their mutual interchange of forms. The relation is based, as a rule, on the essential sameness of two firm stem-consonants, to which the common signification attaches itself (the *biliteral root*, § 30, 2), the third weaker radical not being taken into account. Thus דָּכָה, דּוּךְ, דָּכָא all mean *to smite, to beat in pieces*; נוּד and נָדַד *to flee.*

In this manner are related in form and signification,

1. Verbs ע"ו and ע"ע (in which the essential stem-letters are the first and last), e. g. מוּךְ and מָכַךְ *to become poor*; מוּשׁ and מָשַׁשׁ *to feel, to touch*; נוּד and נָדַד *to flee.*

2. Verbs פ"י and פ"ן (in which the two last are the essential stem-letters), both to each other and to the former class. They are related to each other in the verbs יָצַב and נָצַב *to place*, נָקַשׁ and יָקַשׁ (*yaqosh*) *to fowl*; to the former class, especially to verbs פ"ו, in גּוּר and יָגֹר *to fear*; טוֹב and יָטַב *to be good*; יָפַח and פּוּחַ *to blow*; נָפַץ and פּוּץ *to dash in pieces.* Verbs פ"א are more seldom found connected with these classes, as אָשַׁם and יָשַׁם *to be destroyed*; אָרַשׁ and דּוּשׁ *to thresh*, &c.

3. Verbs ל"א and ל"ה (in which the first two consonants properly form the stem), both to each other and to the former classes; to each other in דָּכָא and הָכָה *to crush*; קָרָא and קָרָה *to meet*; to verbs of the former classes, in מָצָא and מָצַץ *to suck*, הָחָח and הוּחַ *to thrust*, &c.

§ 78.

DEFECTIVE VERBS.

It often happens, when two related irregular verbs are in use in the same signification, that both are *defective*, i. e. do not occur in all the verbal forms. As these, however, are not generally the same in both, the two taken together make out a perfect verb, as in Greek *ἔρχομαι*, Aor. *ἦλθον*, Fut. *ἐλεύσομαι*, and in Latin, *fero, tuli, latum, ferre;* with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the Greek *βαίνω*, Aor. 2 *ἔβην*, from the same stem *βά-ω*.

Of these verbs the following are the most common:

בּוֹשׁ *to be ashamed, Hiph.* חֹבִישׁ, but also הוֹבִישׁ (from יָבַשׁ), especially with the intransitive signification *to feel shame.*

טוֹב *to be good, Perf.* טֹוב. *Impf.* יִיטַב (from יָטַב). *Hiph.* הֵיטִיב (from יָטַב).

יָגוֹר *to fear. Impf.* יָגוּר (from גּוּר).

יָצַב and נָצַב *to place*, neither used in *Kal. Niph.* נִצַּב *to stand. Hiph.* and *Hoph.* הָצִיב and הָצַב. *Hithp.* הִתְיַצֵּב.

נָפַץ *to dash in pieces. Impf.* יִפֹּץ (from פּוּץ). *Imp.* פֹּץ. *Niph.* נָפוֹץ. *Piël* נִפֵּץ (from נָפַץ). *Pil.* פּוֹצֵץ (from פּוּץ). *Reflex.* הִתְפּוֹצֵץ. *Hiph.* הֵפִיץ. *Pilpel* מְפַצְפֵּץ Job xvi. 12.

צָרַר and יָצַר *to be strait.* Hence *Perf.* צַר לִי *I am in a strait*, lit. *it is strait to me*, from צָרַר. *Impf.* יִצַּר (from יָצַר) and וַיֵּצַר. *Hiph.* צִיַּר, הֵצַר, *to bring into a strait, to distress.* The related form צוּר is transitive, *to press*, hence *to besiege.*

שָׁתָה *to drink*, used in *Kal;* but in *Hiph.* הִשְׁקָה *to give to drink*, from שָׁקָה.

On הָלַךְ *to go*, see above, § 69, Rem. 8.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrow *tenses* from each other:

יָכֹל *he is able*, יוּכַל *Impf. Hoph., he will be able*, used for *Impf. Kal* which is wanting.

יָסַף *he has added*, borrows its *Inf.* and *Impf.* from *Hiph.* הוֹסִיף, יוֹסִיף.

נגשׁ *to approach. Perf. Niph.* נִגַּשׁ for the *Perf. Kal* which is not in use; but *Impf.* יִגַּשׁ, *Imp.* גַּשׁ, and *Inf.* גָּשֶׁת, all in *Kal.*

Rem. 2. The early grammarians often speak of *mixed forms* (*formæ mixtæ*) in which, as they maintain, are united the character and significations of two tenses, genders, or conjugations. On correct grammatical principles most of the examples adduced are at once set aside (e. g.

יַחְמָנָה, § 47, Rem. 3); in others, the form seems to have originated in misapprehension, e. g. בְּנוֹתַיִךְ *thy building* Ez. xvi. 31 (where the plural suffix is appended to the ending וֹת, which had come to be regarded as plural). Others again are merely false readings.

CHAPTER III.

OF THE NOUN.

§ 79.

GENERAL VIEW.

1. In treating of the *formation* of the noun, it is necessary to keep in view its relation to the verb, since most nouns may be derived from verbs (namely, the 3*d sing. Perf.* as the stem-form, according to § 30, 1); and even those which are not, whether primitives or derived from other nouns, follow the form and analogy of the verbals. On this connection, moreover, is based the explanation of the forms by which the gender of nouns is distinguished (§ 80, comp. § 94).

The adjective agrees entirely with the substantive in form, though it is manifestly only by a metaphor that forms with an abstract signification can be treated as adjectives (§ 83, Rem. 1).

2. The Hebrew has no proper inflection of the noun by cases; some ancient, almost wholly extinct remains of case-endings (§ 90) being barely traceable. The relation of case is either known merely from the position of the noun in the sentence, or is indicated by prepositions. The *form* of the noun suffers no change; and the subject belongs, therefore, to the Syntax. (See § 117.) On the contrary, the connection of the noun with suffixes, with the feminine, dual, and plural terminations, and with a noun following in the genitive, produces numerous changes in its form; and to these is limited the *inflection* of nouns in Hebrew.* Even for the comparative and superlative the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 119).

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* This has been called the *declension* of the Hebrew noun.

§ 80.

OF FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Semitic languages, has but two genders, the *masculine* and *feminine*. Inanimate objects properly of the neuter gender, and abstract ideas, for which other languages often have a *neuter form*, are regarded in Hebrew as either masculine or feminine, most commonly the latter (Syntax § 107, 3).

2. The *masculine*, as being the most common and important form of the noun, has no peculiar mark of distinction.

The ending for the *feminine* was originally תַ—, as in the *3d sing. Perf.* of verbs (§ 44, 1). But when the noun stands absolutely, i. e. without a genitive following (§ 89), the תַ— usually appears in the truncated form תָ—, or is shortened to an unaccented תַ—. The original תַ— very seldom remains, except when the noun is in close connection with a following genitive or pronominal suffix. Except in this case (for which see § 89, 2, *b*, § 91, 4), the feminine ending is, therefore:

a) most usually, an accented תָ—, as סוּס *horse*, סוּסָה *mare*;

b) an unaccented תַ—, after a guttural תַ— (which also remains unchanged before the genitive), as קֹטֵל, *fem.* קֹטֶלֶת *killing*, מֹדֵעַ, *fem.* מוֹדַעַת *acquaintance*. Here the final syllable of the word follows the manner of segholate forms (§ 94, 2). When the *masculine* ends with a vowel, a simple ת takes the place of תַ—, as מוֹאָבִי *Moabite*, מוֹאָבִית *Moabitess*; חַטָּא *sinner*, חַטָּאת *sinfulness, sin*. The vowel-changes occasioned by these endings are shown in § 94.*

Remarks.

1. The feminine form in תָ— is, in general, less frequent than the other, and seldom occurs except when the other is also in use. It is only in the Participles and Infinitives, that it is found more frequently than the other (e. g. קֹטָלָה oftener than קֹטֶלֶת, לָדָת than לֶדֶת); it is employed, moreover, in common with תַ—, as a form for the *construct state* (§ 95, 1).

2. *Unusual* feminine terminations:

a) תַ— accented, as בָּרְקַת *emerald* Ez. xxviii. 13, קָאַת *pelican* Is. xxxiv. 11, שִׁפְחַת *crowd* 2 Kings ix. 17, and often in *proper names* among the

* O the feminines not distinguished by the form, see § 107, 1, 3, 4.

Phœnicians (in whose language ־ָה was the prevailing form, § 2, 2) and other neighboring tribes, as צָרְפַת *Sarepta*, אֵילַת *Ælath* in Idumea, on the Arabian Gulf.

b) ־ָה, almost exclusively poetical, e. g. עֶזְרָה *help* Ps. lx. 13, but in prose also is found מָחָרָה *morrow* Gen. xix. 34.

c) ־ָא, Aramæan orthography for ־ָה, found chiefly in the later writers, e. g. שְׁנָא *sleep* Ps. cxxvii. 2, קָרְחָא *baldness* Ez. xxvii. 31, מַמְרָא *mark* Lam. iii. 12.

d) Very rarely ־ָה, a weakened form of ־ָה (§ 27, Rem. 4), as זוּרָה for זוֹרָה Is. lix. 5.

e) ־ַה, without the accent, as רְחַמָּה Deut. xiv. 17, תַּנּוּר מִבְעַרָה *burning oven* Hos. vii. 4; comp. Ez. xl. 19; 2 Kings xvi. 18. In all these examples there should be the usual accented ־ָה; but the Punctators, deeming the feminine-ending unsuitable here, sought to conceal it by the retraction of the tone. Their opinion, however, is not binding on us. The accentuation of לַיְלָה *night* seems to indicate a *masc.* form, especially since it is always construed as *masc.*, and as לַיִל, לָיִל are concurrent forms. Of a similar character are the forms (also construed as *masc.*) הַחַרְסָה *the sun* Judges xiv. 18 (elsewhere חֶרֶס), נַחְלָה *brook* Ps. cxxiv. 4, הַשְׁוָחָה *death* Ps. cxvi. 15, and some others. But there is much here that is yet doubtful.*

f) ־ָהּ in poetry, properly a double ending (as in חָזְאָתָה *this* f. = חָזֹאת Jer. xxvi. 6 *K'thibh*, and in the verbal form גְּלָתָה, § 74, 4), e. g. עֶזְרָתָה *help* (= עֶזְרָה, עֵזֶר), יְשׁוּעָתָה *salvation* (= יְשׁוּעָה), עַוְלָתָה *wickedness* (= עַוְלָה); see Ps. iii. 3; xliv. 27; xcii. 16; Job v. 16; Ex. xv. 16, and other passages.†

3. It is not at all to the purpose, to regard the *vowel*-ending ־ָה‡ as the original termination of the feminine, and the *consonant*-ending ־ַת as derived from it. The Æthiopic every where retains the ת; and in the Phœnician also, feminines end mostly in ת (sounded *ath* in the words found in Greek and Roman writers), more rarely in א (see *Gesenii* Mon. Phœn. pp. 439, 440; *Movers*, in Ersch u. Gruber's Encyclop. Sect. III. Bd. 24, S. 439, f.). The Old-Arabic scarcely admits the truncated vowel-ending, except in *pause;* in modern Arabic, the relation has become about the same as in Hebrew.

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* The ending ־ָה in these words has been taken for that of the Aramæan *emphatic state*, as if נַחְלָה were = נַחֲלָא. Against this are the following objections: 1) that some examples have the Heb. article, which would have been inconsistent with the recognition of the Aramæan form; 2) that the examples belong in part to the older books; 3) that among them is so old and common a word as לַיְלָה. But this word might properly be an accusative with the adverbial signification *noctu*, and then be used for *nox* without reference to the ending, somewhat like בַּנֻּנָה § 88, 2, *c*. See *Gesenius'* Lexicon, Art. לַיִל, Note.

† This ending ־ָהּ has also been compared with that of the Aram. *emphatic state*, or been regarded as an accusative ending.

‡ A *consonant* ה א, in this ending, is out of the question.

§ 81.

DERIVATION OF NOUNS.

Nouns are either *primitive* (§ 82), as אָב *father*, אֵם *mother*, or *derivative*. The latter are derived either from the verb, *Verbals* (as explained § 79, 1, §§ 83–85), as צַדִּיק *just*, צֶדֶק, צְדָקָה *righteousness*, from צָדַק *to be just*, רָם *high*, רָמָה *high place*, מָרוֹם *height*, from רוּם *to be high*; or from another noun (*Denominatives*), as מַרְגְּלוֹת *place at the feet*, from רֶגֶל *foot*. The verbals are by far the most numerous class.

Rem. 1. The older grammarians admitted only verbs as *stem-words*, and classed *all* nouns as verbals, dividing them into *a*) *Formæ nudæ*, i. e. such as have only the *three* (or *two*) stem-letters, and *b*) *Formæ auctæ*, such as have received formative letters or syllables at the beginning or end, as מַמְלָכוּת, מַלְכוּת. These formative letters are:

י, ו, ה, נ, מ, א, ת, (חָאֲמַנְתִּיו)*

According to the view of *roots* and *stems* given in § 30, 1, the relation of the noun to the verb is strictly somewhat different, since according to it many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for the learner.

2. Of *compound* nouns, as *appellatives*, the number in Hebrew is very small; e. g. בְּלִיַּעַל properly *worthlessness, baseness*. As proper names, they occur very frequently; e. g. יְרוּשָׁלַם *foundation of peace*, גַּבְרִיאֵל *man of God*, יְחוֹיָקִים *whom God raises up*, חִזְקִיָּהוּ *whom Jehovah strengthens*, אֲבִימֶלֶךְ *father of the king*.

§ 82.

PRIMITIVE NOUNS.

1. The number of primitive nouns, in the stricter sense, is very small, those which are in most languages primitive being here usually derived from verbal ideas; e. g. most of the names of natural objects, as שָׂעִיר *he-goat* (prop. *shaggy*, from שָׂעַר), שְׂעֹרָה *barley* (prop. *bearded*, also from שָׂעַר), חֲסִידָה *stork* (prop. *pia* sc. *avis*), זָהָב *gold* (from זָהַב = צָהַב *to be yellow*). There are only a few nouns (as e. g. many names of members of the body, in men and beasts), for which no fitting stem-verb can be pointed out; as קֶרֶן *horn*, עַיִן *eye*, רֶגֶל *foot*.

* From this *vox memorialis* (§ 3, 3, 2d ¶) the *nomina aucta* are also called, by the old grammarians, *nomina hœmantica*.

2. The *form* of the primitives is that of the simple verbals, as קָטָל, קָטָל, &c.; and in the grammatical treatment of nouns, it makes no difference whether they are accounted primitives or verbals.

E. g. אָדָם *man* follows the analogy of verbals, whether it has come from אָדַם *to be red*, or not; אָב *father*, אֵם *mother*, have the form of verbals from the stems אָבָה, אָמַם, though such a derivation is hardly possible.

§ 83.

OF VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in form and signification with certain forms of the verb, particularly with the Participles and Infinitives, which even without any change are often employed as nouns, e. g. דַּעַת (*to know*) *knowledge*, אֹיֵב (*hating*) *an enemy*. Still oftener, however, have certain forms of the Infinitive and Participle, seldom or never found in the regular verb, though employed in the kindred languages and in the irregular verb, become the usual forms of the verbal noun, e. g. the participial form קָטָל, the Infinitives מִקְטָל, קִטְלָת (§ 45, 2), &c. Some, as the Arabic shows, are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state*, with other closely related ideas (such as *the place* of the action), and are, therefore, mostly *abstract;* that participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete*. It is observable, moreover, that to many of the forms of derivative nouns a definite signification attaches itself, although not equally pervading in all of them.

Rem. 1. It need not appear strange, moreover (for it is found in all languages), that a noun which in form is properly *abstract*, should be employed metaphorically as a *concrete*, and *vice versâ*. So in English we say, *his acquaintance*, for *those with whom he is acquainted;* the *Godhead*, for *God* himself; in Heb. מוֹדָע *acquaintance* and *an acquaintance;* פְּתִי *simplicity* and *a simple one;* on the contrary חַטָּאת *that which sinneth* for *sin*, which is a frequent use of the *fem. concrete* (§ 84. 5, 6, 11).

2. For facilitating the general view we first treat of the *derivatives*

from the regular verb (§ 84) and then of those from the irregular verb or *derivatives* of the weaker stems (§ 85).

§ 84.

NOUNS DERIVED FROM THE REGULAR VERB.*

We distinguish here,

I. *Participial Nouns, of Kal.*

1. קָטֶל, *fem.* קְטָלָה, one of the simplest forms of this kind, analogous with the two following (Nos. 2 and 3), but not used as a Participle. It is most frequently employed as an adjective expressing *quality*, as חָכָם *wise*, חָדָשׁ *new*, יָשָׁר *upright*. But the same form occurs, also, with an abstract signification (No. 12).

2. קָטֵל, *fem.* קְטֵלָה, Part. of verbs *middle E* (§ 50, 2), mostly with intransitive meaning (§ 43), and for adjectives of quality, e. g. זָקֵן *old, old man*; יָבֵשׁ *dry*; דָּשֵׁן *fat*.

3. קָטֹל and קָטוֹל (with firm *o*), *fem.* קְטֹלָה, primarily Part. of verbs *middle O* and properly with intransitive signification, e. g. יָרֹא *fearing*, קָטֹן *small*, יָקֹשׁ *fowler*; then frequently as an adjective, even when no *Perf.* with *Cholem* is found, as גָּדוֹל *great*, רָחוֹק *distant*, קָדוֹשׁ *holy*. As a substantive, *abstractly*, כָּבוֹד *honor*, שָׁלוֹם *peace*. No. 21, with the doubling of the last radical, must not be confounded with this.

4. קֹטֵל, קוֹטֵל, *fem.* קֹטֶלֶת, קוֹטֶלֶת, the usual active Participle of transitive verbs; e. g. אוֹיֵב *enemy*, יוֹנֵק *suckling*; hence of the instrument by which the action is performed, as חוֹרֵשׁ *a cutting instrument*; the feminine sometimes with the collective signification, as אֹרְחָה *caravan*, properly *the wandering*, *wandering troop*.

5. קָטוּל and קָטִיל, passive Participles of *Kal*, the latter usual in Aramæan as a Participle, but in Hebrew employed rather as a Substantive, like the Greek verbals in τός. E. g. אָסוּר *imprisoned*, מָשׁוּחַ *anointed*, אָסִיר *prisoner*, מָשִׁיחַ *anointed one*. With an active signification also, in intransitive verbs; as צָעִיר *small*, עָצוּם *strong*. Some words of the form קָטִיל express the *time* of the action, as קָצִיר *time of cutting*, *harvest*, חָרִישׁ *time of ploughing*, like the Greek verbals in τός, e. g. ἀμητός, ἀροτός, properly *the being harvested*, or *ploughed*. The feminines are prone to take the abstract signification (Synt. § 107, 3, *b*), e. g. יְשׁוּעָה *deliverance* (*the being delivered*).

6. קַטָּל (Arabic קַטָّאל), with vowels unchangeable (§ 25). In Arabic it is the usual intensive form of the Participle, and hence in Hebrew expresses what is *habitual*, e. g. נַגָּח *apt to butt*, קַנָּא (also קַנּוֹא) *jealous*, חַטָּא *sinner* (diff. from חֹטֵא *sinning*), גַּנָּב *thief*; so of occupations, trades, e. g. טַבָּח *cook*, חָרָשׁ (for חַרָּשׁ) *faber*. Here again the feminine (קַטָּלָה or

* Under the regular verb we here include the verb with gutturals, §§ 63–65, as well as the stronger forms of the irregular verb.

חַטָּאָה) often takes the abstract signification, as חַטָּאָה *female sinner* and *sinfulness, sin;* הַלָּקַח *burning fever*, with a guttural טַבַּעַת *signet*. Such intensive forms are also the three following.

7. קַטּוּל, קַטִּיל, of which forms are most adjectives in the Chaldee, as צַדִּיק *righteous*, אַבִּיר *strong*, חַנּוּן *compassionate*. In Hebrew, of intransitives only.

8. קָטוֹל, as יְסוֹר *censurer*, שְׁכוֹר *drunken one*, גִּבּוֹר *strong one, hero*, seldom in a passive sense, as יְלוֹד *born*.

9. קַטָּל indicates very great intensity, often excessive, so as to become a fault or a defect, e. g. גַּבָּן *hunch-backed*, קַרְחַ *bald-headed*, אַלַּם *dumb*, עִוַּר *blind*, פִּסַּח *lame*, חֵרַשׁ *deaf*, עִקַּשׁ *perverse*. The *abstr.* signification is found in the *fem.*, as אִוֶּלֶת *perverseness*.

II. *Nouns after the manner of Infinitives of Kal.**

10. קָטַל, קִטַל, קְטַל (with changeable vowels), are with No. 11 the simplest forms of this class, of which the first and third are employed in the verb as Infinitives, the former being a rare and the latter the usual form (§ 45, 2). As nominal forms they are unfrequent, e. g. גֶּבֶר *man*, פְּאֵר *ornament*, צְחֹק *laughter*. Far more frequent are the nearly related forms.

11. קָטָל, קָטֶל, קֶטֶל, the so-called segholate forms. E. g. מֶלֶךְ *king* (for מַלְכְּ, מַלְכִּ, § 27, Rem. 2, *c*), סֵפֶר (for סִפְרְ) *book*, קֹדֶשׁ (for קֹדְשׁ) *sanctuary;* these have the characteristic vowel in the first syllable, and the helping-vowel *Seghol* (§ 28, 4) in the second. When the second or third stem-letter is a guttural, *Pattach* is used instead of *Seghol*, as זֶרַע *seed*, נֵצַח *eternity*, פֹּעַל *work*. Examples of feminines, מַלְכָּה *queen*, יִרְאָה *fear*, עֶזְרָה *help*, חָכְמָה *wisdom*.

In masculines as well as feminines the *abstract* is the proper and prevailing signification, yet not unfrequently the *concrete* occurs, especially in the form קָטָל, e. g. מֶלֶךְ *king*, נַעַר *a youth*, בַּעַר *brutish*, עֶבֶד *servant*, בַּעַל *lord*, גֶּבֶר *man*. In such forms, either the concrete sense is secondary and derived from the abstract, as in בַּעַר prop. *brutishness*, נַעַר prop. *season of youth* (comp. Eng. *youth* and *a youth*); or the form of the word is shortened from another with a concrete sense, as מֶלֶךְ, עֶבֶד from participial forms, meaning *ruling*, *serving*.† But altogether, the meaning of these forms is very various; e. g. even for the instrument, as חֶרֶב *sword*, חֶרֶט *graving-tool*, and passively אֶרֶג *a web*. In the passive sense the form קֹטֶל is more common, as אֹכֶל *food;* and also in the abstract sense, as נַעַר *a youth*, נֹעַר *youth*.

12. קָטָל, like No. 1, *fem.* קָטָלָה, both very frequent with the *abstr.* sense. E. g. רָעָב *hunger*, אָשָׁם *guilt*, שָׂבָע *satiety* (with the *concretes* רַעַב

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* All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or so-called *nomina actionis*.

† Such an origin of מֶלֶךְ may be proved from the Arabic; and in some other nouns it is obvious. Comp. גֶּדֶר as the name of a town with the appellative גֶּדֶר *a wall*, and the shortening of כָּתֵף (in the *constr. state*) from כָּתֵף *shoulder*.

hungry, אָשֵׁם, צָמֵא); *fem.* צְדָקָה *righteousness*, נְקָמָה *vengeance*. More rare is the form קֶטֶל, as שֵׂכֶר *temetum*, עֵנָב *uva*.

13. קָטָל, קַטָל, קִטִיל, קָטוּל, קָטוּל, all with an unchangeable vowel (§ 25) between the second and third radicals, and a *Sh'va* under the first, as סֵפֶר *book*, זְאֵב *wolf*, שְׁבִיל *way*, חֲלוֹם *dream*, גְּבוּל *boundary*; sometimes with *Aleph prosthetic*, as אֲזְרוֹעַ = זְרוֹעַ *arm*, אֶפְרֹחַ *brood*. The corresponding *feminines* will suggest themselves; the forms קְטִילָה, קְטוּלָה coincide with those of feminines in No. 5.

14. מִקְטָל, the Aramæan form of the Infinitive, e. g. מִשְׁפָּט *judgment*. Related forms are: מִזְמוֹר *song*, מַחְמָד *desire*, מַלְקוֹחַ *booty*, מַמְלָכָה *kingdom*, מַשְׂכֹּרֶת *wages*. Under this form, besides the action itself, is expressed very often the place of the action, as מִזְבֵּחַ *altar*, מִדְבָּר (from דָּבַר *to drive*) *place of driving*, i. e. *to which cattle are driven, wilderness*; and the instrument, as מַאֲכֶלֶת *knife*, מַזְלֵג *fork*, מַפְתֵּחַ *key*.

15. קִטְלוֹן, קִטְלָן, and other similar forms, with the terminations וֹן and ָן—, as פִּתְרוֹן *interpretation*, שֻׁלְחָן *table*, קָרְבָּן *offering*; but there are also forms like זִכָּרוֹן *remembrance*, חִזָּיוֹן *prophetic vision*.

For וֹן there is a truncated form ו, written also ֹו, which occurs especially in proper names, as מְנַחֵם and מְגִדּוֹ, שַׁלְמָה for שַׁלְמֹן (comp. *Πλάτων, Plato*). In *Patronymic* and *Gentilic* nouns (§ 85, 5) the *Nun* is retained, e. g. שִׁילֹנִי from שִׁילֹה the city *Shilo* (still *Shilun*).

16. With the feminine ending וּת, e. g. סִכְלוּת *folly*, רְפָאוּת *healing*. In the Aramæan, this is a usual termination of the Infinitive in the derived conjugations (comp. No. 28). It comes into frequent use only in the later books of the Old Test. As a synonymous ending, ִית— is found occasionally in earlier use, as שְׁאֵרִית *remnant*. Comp. the denominative nouns § 86, 6.

III. *Participials of the derived Conjugations.*

17. From *Niph.* נִקְטָל, as נִפְלָאוֹת (*plur.*) *wonders*.

18. 19. From *Piël* and *Hiph.*, e. g. מְוַמֶּרֶת *snuffers*, מַזְמֵרָה *pruning-knife*.

20. From *Poël*, as עוֹלֵל (abbr. from מְעוֹלֵל Is. iii. 12) and עוֹלָל *child*.

21. From *Pilel* קָטְלָל, *fem.* קָטְלָלָה, and 22. קִטְלֵל, for the most part adjectives of color, as אָדֹם, *fem.* אֲדֻמָּה *red*, יָרְקָן *green*, שַׁאֲנָן *quiet*.*

23. קִטְלְטָל, קְטַלְטַל have an *iterative* sense, as חֲסַכְסָךְ *flexuosus*, פִּחְלְחֵל *versutus*, and are forms of adjectives with a *diminutive* signification (§ 55, 3), as אַדַמְדָּם *reddish*, שְׁחַרְחֹר *blackish*; hence in a contemptuous sense (like *miser*, *misellus*, Germ. *Gesinde*, *Gesindel*), as אַסְפְּסָף (with the passive form, after אָסוּף) *collected rabble*.

IV. *Infinitives of the derived Conjugations.*

24. From *Niph.* of the form נִפְתּוּלִים *plur. struggles*.

25. From *Piël*, like נְפוּץ *dispersion*, more frequently in the *fem.*, as בַּקָּשָׁה *request*, with *Qamets* unchangeable.

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* No. 21 may be regarded also as a mere modification of No. 3.

26. קְטוּל, and 27. תַּקְטוּל, תַּקְטִיל, likewise Infinitives of *Piël* (the latter the common form in Arabic), e. g. שְׁלוּם *requital*; חִבּוּק *folding of the hands*; תַּגְמוּל *requital*; תַּכְרִיךְ *mantle*.

28. From *Hiph.* of the form אַזְכָּרָה *remembrance-offering*; הַשְׁמָעוּת *annunciation* (with unchangeable *Qamets*), Aramæan Infinitives.

29. From *Hithp.* הִתְיַחֵשׂ *register*.

30. From *Poël*, like הוֹלֵלָה *folly*, and perhaps also 31. like קִיטוֹר *smoke*, צִינוֹק *prison*.

32. From *Pilel* סַגְרִיר *heavy rain*, נָאֲפוּף *adultery*.

33. פְּקַחְקוֹחַ *opening*, Inf. to No. 23.

34. שַׁקְשֶׁקֶל, e. g. שַׁלְהֶבֶת *flame* (comp. § 55, 6).

35. Quadriliterals, like סֶלְעָם *locust*.

§ 85.

NOUNS DERIVED FROM THE IRREGULAR VERB.

These are formed in the same manner as those of which we have already treated, with few variations, except such as are occasioned by the peculiarities of irregular verbs. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit some important irregularity.

I. *From Verbs* פ"נ.

To the *Inf.* of *Kal* belong (14), מַתָּן *gift*, מַפָּלָה *overthrow*; to the *Inf.* of *Hiph.* (28), הַצָּלָה *deliverance*.—The noun מַדָּע *knowledge*, from יָדַע; see § 71.

II. *From Verbs* ע"ע.

From the *Part. Kal* (1), תָּם *upright* (like קָטָל), commonly with *Pattach* (to indicate the sharpening of the syllable), דַּל *abject*, רַב *much*, *fem.* דַּלָּה, תַּמָּה;* (2), מַחַ *fat*. From the *Inf.* (10, 11), בַּז *booty*, חֵן *favor*, חֹק *law*, *fem.* חֻקָּה *word*, חֻקָּה *law*; (14), מָעֹז *fastness*, סַבָּב *that which surrounds* (*environs*), *fem.* סְבִיבָה *roll*. The form סַבָּב sometimes, by retraction of the tone, becomes a segholate form, as סָמֵר *bitterness* (from מָרַר), טֹרֶד *timidity* (from רָכַךְ). (27), תְּהִלָּה *praise*, תְּפִלָּה *prayer*, with the segholate form also, as תָּמֵס *a melting away* (from מָסַס), תֹּרֶן *mast* (from רָנַן *to make a tremulous sound*). From *Pilpel* (§ 55, 4), גַּלְגַּל *wheel*, from גָּלַל *to roll*, קִלְקַל.

III. *From Verbs* פ"י *and* פ"ו.

The Participial forms are regular. To the Infinitives belong: (10), יֵדַע, *fem.* יְדָעָה, דַּעַת *knowledge*, עֵצָה *counsel*. (13), סוֹד for יְסוֹד

* On the formation of feminines without the *Daghesh*, see § 94, Rem. 2.

divan. (14), מוֹרָא *fear*, מוֹקֵשׁ *snare*, מוֹלֶדֶת *birth*, מוּסָר *punishment*; from verbs prop. פ״י, מֵיטָב *the best.* (27), תּוֹשָׁב *inhabitant*, תּוֹלֶדֶת *generation*, תֵּימָן *the south.*

IV. *From Verbs* ע״ו *and* ע״י.

Participles: (1), זָר *foreign*; (2), גֵּר *stranger*, עֵדָה *a witness, testimony*, (3), טוֹב *good*, טוּבָה *what is good.* Infinitives: (11), various segholate forms, as מָוֶת *death*, and בַּיִת *house*; קוֹל *voice*, רוּחַ *spirit*; *feminines*, עַוְלָה and עוֹלָה *evil*, בּשֶׁת *shame*; (14), מָנוֹחַ, *fem.* מְנוּחָה *rest*, מָקוֹם *place*, also מָשׁוֹט *oar* (from שׁוּט); (27), תְּבוּנָה *intelligence*, תְּעוּדָה *testimony*; (28), חֲנָחָה *rest.*

V. *From Verbs* ל״ה.

Participles: (2), יָפֶה *fair*, קָשֶׁה *hard*, *fem.* יָפָה, קָשָׁה. Some lose the ה־, as תּוֹ *sign*, for תָּוֶה. (4), רֹאֶה *seer*, *fem.* עוֹלָה *burnt-offering.* (5), כָּסוּי *covering*, נָקִי *pure*, עָנִי *poor.*—Infinitives: (11), the segholates in different forms; not often with the ה־ retained, as in בֶּכֶה *a weeping*, רֵעֶה *friend*, חֹזֶה, רֹאֶה *vision, revelation* (Is. xxviii. 7, 15), commonly without it, as רֵעַ (for רֵעֶה). Sometimes the original י or ו appears. The י then quiesces in *Chireq* (comp. on יִחְיֶה, § 75, Rem. 3), as in פְּרִי *fruit.* חֳלִי *sickness.* The ו also quiesces, as in גֹּחַ *waste.* In masculines the third radical rarely remains a consonant, as in דַּוַי *sickness*, though in feminines it is always so, as in שַׁלְוָה *rest*, לִוְיָה *garland.* (13), סְתָו *winter*, שְׁתִי, *fem.* שְׁתִיָּה *a drinking*; *fem.* מְנָת *part*, חֲצוֹת *the half*, שְׁחוּת and שְׁחִית *pit.* (14), מִקְנָה *possessions*, מַרְאֶה *appearance*; *fem.* מִצְוָה *command.* Apocopated form. מַעַל *height*, for מַעֲלֶה. (15), קִנְיָן *wealth.* פְּלִיטָה *destruction.* (27), תַּכְלִית *annihilation*, תִּכְנִית *building*, תַּרְבּוּת *brood.* (28), אַשְׁכָּה *testicle*, for אַשְׁכֹּלֶת, from שֶׁכֶל.

VI. *From doubly anomalous Verbs.*

We present only some cases of especial difficulty to the learner:

1. From a verb פ״ן and לא״, שַׁאת *elevation* for שְׂאֵת, from נָשָׂא, Job xli. 17.

2. From a verb פ״י and לה״, תּוֹרָה *instruction, law*, מוֹפֵת *sign*, prob. from יָפָה.

3. From a verb ע״א and לה״, שַׁת *tumult*, Num. xxiv. 17, for שְׁאֵת, from שָׁאָה.

4. From a verb ע״ו and לה״, רִי *a watering*, for רְוִי, from רָוָה; אִי *island*, for אֱוִי, from אָוָה *to dwell*; אוֹת *sign* for אֲוָת, from אָוָה; קָו *cord*, from קָוָה; תָּא *chamber* for תָּוֶא, from תָּוָה *to dwell*; גּוֹי *people*, from גָּוָה, Arab. *to flow together.*

To the learner the stem is often obscured also by contraction, when it originally contains *Nun*, *Daleth*, or *He*, e. g. גַּת *wine-press* for גַּתְוֶת, רְגָנָת, from רָגַן; אַף *anger* for אַפָּיִם; אֱמֶת *fidelity*, for אֱמֶנֶת, from אָמַן; עֵת *time* for עִדָּת, from עָדָה; זִו *brightness*, for זִוְיוּ, from זָוָה.

§ 86.

DENOMINATIVE NOUNS.

1. Such are all nouns which are formed immediately from another noun, whether it is primitive, or derived from a verb; e. g. קַדְמוֹן *eastern*, immediately from קֶדֶם *the east*, which is itself derived from the verb קָדַם.

2. Most of the forms which nouns of this class assume have already been given, the denominatives (which seem in general to be a later phenomenon of language than verbals) being formed in imitation of nouns derived from the verb. The verbal with מ prefixed, e. g. was employed to express the *place of an action* (§ 84, No. 14); accordingly this מ was prefixed to a noun in order to make it a *designation of place* (see No. 3). In Greek and German also, the verbals and denominatives are exactly analogous.

The principal forms are the following:

1. In imitation of the *Part. Kal* (No. 4 of the verbals), שֹׁעֵר *porter*, from שַׁעַר *gate*; בֹּקֵר *herdsman*, from בָּקָר *cattle*; כֹּרֵם *vinedresser*, from כֶּרֶם *vineyard*.

2. Like verbals of No. 6, קַשָּׁת *archer*, from קֶשֶׁת *bow*; מַלָּח *seaman*, from מֶלַח *salt*, (*sea*). Both these forms (Nos. 1, 2) indicate one's *business*, *trade*, &c., like Greek nouns in *της*, *τεύς*, e. g. *πολίτης*, *γραμματεύς*.

3. Nouns with מ prefixed, expressing the place of a thing (comp. No. 14 of the verbals); e. g. מַעְיָן *place of fountains*, from עַיִן *fountain*; מִרְגְּלוֹת, מִרְאֲשׁוֹת, *place about the feet,—about the head*, from רֶגֶל, רֹאשׁ; מִקְשָׁאָה for מִקְשָׁאת *field of cucumbers*, from קִשֻּׁא *cucumber*. Comp. *ἀμπελών*, from *ἄμπελος*.

4. *Concretes* formed by the addition of וֹן, ־ָן, as קַדְמוֹן *eastern*, from קֶדֶם; אַחֲרוֹן *hinder*, from אַחַר; לְוְיָתָן *wound*, hence *coiled animal, serpent*, from לָוְיָה *a winding*.

וֹן and ון form also *diminutives* like the Syriac ון, as אִישׁוֹן *little man* (*in the eye*), *apple of the eye*, from אִישׁ; יְשׁוּרוֹן *the dear, good people* (from יָשָׁר = יָשׁוּר *upright, good*), a term of endearment for *Israel*; perhaps also, שְׁפִיפוֹן *little snake*.

5. Peculiar to *denominative* nouns is the termination ־ִי, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *Ordinals*, *Gentilics*, and *Patronymics*. E. g. נָכְרִי *strange*, from נֵכָר *any thing foreign*; שִׁשִּׁי *the sixth*, from שֵׁשׁ *six*; מוֹאָבִי *Moabite*, from מוֹאָב; יִשְׂרְאֵלִי *Israelite*, from יִשְׂרָאֵל. When the stem-substantive is a compound, it is commonly resolved again into two words, e. g. בֶּן־יְמִינִי *Benjaminite* from בִּנְיָמִין. For the use of the article with such forms, see § 111, 1, Rem. Rarely,

instead of ־ִי we find *a*) the ending ־ֵי (as in Aramæan), as עִרְּלֵי *deceitful*, and in proper names, as בַּרְזִלַּי (ferreus) *Barzillai;* and *b*) the parallel ־ֶה, as לְבֹנֶה (prop. milky) *storax-tree.*

6. *Abstract* nouns formed from *concretes* by the addition of וּת and ־ִית (comp. the Eng. terminations *dom*, *hood*, *ness*, &c.); e. g. מַלְכוּת *kingdom*, immediately from מָלָךְ; אַלְמָנוּת *widowhood*, from אַלְמָן, אַלְמָנָה, *widower*, *widow;* רֵאשִׁית *principium*, from רֵאשׁ = רֹאשׁ *princeps.* (See the verbals No. 16).

§ 87.

OF THE PLURAL.

1. The *plural* termination for the *masculine gender* is ־ִים, e. g. סוּס *horse*, *plur.* סוּסִים *horses*, seldom written defectively ־ִם, as in Gen. i. 21, תַּנִּינִם. Nouns ending in ־ִי take ־ִיִם in the plural, as עִבְרִי *Hebrews* from עִבְרִי (Ex. iii. 18); but usually a contraction takes place, as עִבְרִים (§ 93, VIII), שָׁנִים *crimson garments* from שָׁנִי. Nouns in ־ֶה lose this termination when they take the plural ending, e. g. חֹזֶה *seer*, *plur.* חֹזִים.

This ending *im* is also prevalent in Phœnician, e. g. צדנם *Sidonii;* in Aramœan it is *in*, in Arabic *ûn* (nominative) and *în* (oblique cases), in Æthiopic *ân*. It is, moreover, identical with the ending וּן in *3d pers. plur. masc.* of verbs. Comp. also the verbal-ending ון.*

Unusual terminations of the *plur. masc.* are:

a) ־ִין, as in Chaldee and Syriac, almost exclusively in the poets and later writers. e. g. מְלָכִין *kings* Prov. xxxi. 3; יְמִין *days* Dan. xii. 13, defectively אִיִן *islands* Ez. xxvi. 18. Comp. Judges v. 10; Job xv. 13; xxiv. 22; xxxi. 10; Lam. i. 4 and other places.

b) ־ֵי (the ם cast off, as in the *Dual* יְדֵי for יְדַיִם Ez. xiii. 18; comp. the *constr. state*, § 89, 2), e. g. מֵיתַר *chords*, Ps. xlv. 9 for מֵתָרִים (unless this be the true reading); עֲמֵי *peoples* 2 Sam. xxii. 44 (for which the parallel passage Ps. xviii. 44 has עָם, but the other form occurs also in Lam. iii. 14 and Ps. cxliv. 2). This ending is by many called in question, in single passages (see also 2 Sam. xxiii. 8, comp. 1 Chron. xi. 11; 1 Sam. xx. 38 K^{e}thibh), or altogether; see *Gesenius*, Lehrgebäude der Heb. Sprache, S. 524 ff.—Still more doubtful is—

c) ־ֵי (like the *constr. state* in Syriac). Here are reckoned, e. g. חוֹרֵי *white cloths* Is. xix. 9; שָׂרֵי *princes* Judges v. 15, חַלּוֹנֵי *windows* Jer. xxii. 14. But this last is perhaps Dual (§ 88, *b*, Rem. 1); שָׂרַי may be *my princes* (with suff.), and ־ֵי in חוֹרֵי may be a formative syllable. Farther, חַשּׁוּבֵי in Is. xx. 4 is *constr. state;* but in שַׁדַּי (prob. = שַׁדְּדַי after the form מַשָּׂא) *the Mighty One*, and in גּוֹבַי *locust-swarm* Nah. iii.

* On the identity of all these endings, see *Dietrich's* Abhandlungen zur hebr. Grammatik, Leipz. 1846, S. 62 ff.

17 (from אָבָה), the ־ִי belongs to the stem; and finally, in אֲדוֹנָי *the Lord* (prop. *my Lord*, from אֲדוֹנִים *Lord*) it is originally a suffix. see § 121, Rem. 4.

d) ־ָם, obsolete and rare; e. g. כִּנִּים = כִּנָּם *gnats* [Ex. viii. 13]; סֻלָּם *ladder* [Gen. xxviii. 12] from סֹלְלָה, prop. *steps*, comp. English *stairs*.*

2. The *plural* termination for the *feminine gender* is וֹת. This takes the place of the feminine termination ־ַת, ־ָת, ־ַת appended directly to the form of the singular; as תְּהִלָּה *song of praise, plur.* תְּהִלּוֹת; אִגֶּרֶת *letter, plur.* אִגְּרוֹת; בְּאֵר *a well, plur.* בְּאֵרוֹת. Feminines in ־ִית form their plural in ־ִיוֹת, and those in וּת, in ־וֹת; e. g. מִצְרִית *Egyptian woman, plur.* מִצְרִיּוֹת; מַלְכוּת *kingdom, plur.* מַלְכִיּוֹת. These plural terminations have, however, for their basis, the endings ־ִיָּה and ־וֹיָה in the singular.

It is only from a neglect of the origin of the terminations וּת and ־ִית, that the plural-ending ־ִים is appended to some words which end with them; e. g. חֲנִית *spear, plur.* חֲנִיתִים and חֲנִיתוֹת; זְנוּת *whoredom, plur.* זְנוּתִים; אַלְמְנוּת *widowhood*, and many other instances. Strictly in the manner of the Syriac is the formation of the plural עֵדוּת (*ĕdh*^{e}*-vôth*) *laws*, with *Vav* as a consonant, from the singular עֵדוּת.

This ending וּת (*-ûth*) stands directly for *-âth*, as it is sounded in Arab., Æthiop., and Chald. (see, on the corruption of the *â* sound to *ô*, § 9, 10, 2); and *-âth* is, properly, nothing but the prolonging and strengthening of the *sing. fem.* ending *-ăth* (§ 80, 2). The strengthening was intended to denote *plurality*. But this ending was then, by a still farther application of it, appended also to nouns whose singular does not terminate in *-ăth*.

How the changeable vowels are affected by the addition of the plural endings, is shown in §§ 92–95.

3. Words which are of two genders (§ 80, 2, *b*, § 107, 3) have often, in the plural, both the masculine and feminine terminations; e. g. נֶפֶשׁ *soul, plur.* נְפָשִׁים and נְפָשׁוֹת. Both forms may be employed as masculine or feminine; but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (*masc.* and *fem.*) terminations, e. g. דּוֹר *an age, masc., plur.* דּוֹרִים and דּוֹרוֹת; שָׁנָה *a year, fem., plur.* שָׁנִים and שָׁנוֹת. The gender of the singular is here retained in both the plural forms; e. g. אַרְיֵה *masc. a lion*, אֲרָיוֹת *masc.* Zeph. iii. 3; הוֹרוֹת *masc.* Job xlii. 16.

* See the *Adverbs* in ־ָם § 100, 3, and *Dietrich, ubi supra*, S. 66 ff.

Sometimes usage makes a distinction between the two plural forms of the same word. Thus יָמִים *days*, and שָׁנִים *years*, are the usual, יָמוֹת, שָׁנוֹת the unfrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The dual of these words (see § 88) is employed as the name of the living members themselves, while the plural in וֹת (which here corresponds to the *neuter*) represents something similar, but inanimate. E. g. כַּפַּיִם *hands*, כַּפּוֹת *handles, manubria*; קַרְנַיִם *horns*, קְרָנוֹת *cornua altaris*; עֵינַיִם *eyes*, עֲיָנוֹת *fountains*.

4. A considerable number of masculines form their plural in וֹת, while many feminines have a plural in ־ִים. In both cases, however, the gender of the singular is usually retained in the plural. E. g. אָב *father, plur.* אָבוֹת; שֵׁם *name, masc., plur.* שֵׁמוֹת; on the contrary, מִלָּה *word, fem., plur.* מִלִּים; פִּלֶגֶשׁ *concubine, fem., plur.* פִּלַגְשִׁים, &c.

5. It is chiefly in the adjectives and participles, that the distinction of gender is maintained in the use of the plural endings; e. g. טוֹבִים *boni*, טוֹבוֹת *bonæ*; קְטָלִים *masc.*, קְטָלוֹת *fem.*; as also in substantives of the same stem, representing objects in which there is a natural distinction of sex, as בָּנִים *filii*, בָּנוֹת *filiæ*; מְלָכִים *reges*, מְלָכוֹת *reginæ*.

Rem. 1. In some few words, to the plural form in וֹת is added the other termination of the plural ־ִים (before the genitive ־ֵי, comp. § 89, 2), or that of the dual ־ַיִם; e. g. בָּמָה *height, plur.* בָּמוֹת, *construct state* בָּמוֹתֵי; מֵרֹאשׁוֹתַי שָׁאוּל *from at the head of Saul*, 1 Sam. xxvi. 12; חוֹמָה *wall, plur.* חוֹמוֹת *mœnia, dual* חוֹמוֹתַיִם *double wall*. This double designation of the plural appears also in the mode of connecting the suffixes with the plural forms in וֹת (§ 91, 3).

2. Some nouns are used only in the plural, e. g. מְתִים *men* (the Æthiopic has the singular, *mĕt*, man); some of them with the sense of the singular (§ 108, 2), as פָּנִים *face*. The plural of the latter can be expressed only by the same form; hence, פָּנִים means also *faces*, Ez. i. 6.

§ 88.

OF THE DUAL.

1. There is a modification of the Plural in the Dual form. In Hebrew, however, it is found only in certain substantives (not at all in adjectives, verbs, and pronouns). The Dual termination for both genders is ־ַיִם, appended to the singular; as יָדַיִם *both hands*, יוֹמַיִם *two days*. The original feminine ending *ath* is always retained here, with long *ā* in an open syllable; as שָׂפָה

lip, שְׂפָתַיִם *both lips*; from feminines with the ending תַ־, e. g נְחֹשֶׁת, the Dual has the form נְחֻשְׁתַּיִם *double fetters*.

The shortening of the vowels, occasioned by the comparatively heavier dual ending, is in some cases rather greater than with the plural termination, especially in the segholate forms (§ 84, 11); as רֶגֶל *foot*, *plur.* רְגָלִים, *dual* רַגְלַיִם; but also קְרָנַיִם (along with קְרָנַיִם) from קֶרֶן *horn*, לְחָיַיִם from לְחִי *cheek*.

Rem. 1. Unusual forms of the dual, mostly found only in proper names: *a*) ־ַיִן (as in Chald.) and contracted ־ָן, as הֹתַיִן Gen. xxxvii. 17 and הֹתָן 2 Kings vi. 13 (name of a place, prop. *two wells*); *b*) ־ֶם and ־ִים, as עֵינַיִם, עֵינָם (proper names), שְׁנַיִם *two* in the combination שְׁנֵים עָשָׂר *twelve*; *c*) ־ֵי (ם cast off), יָדֵי Ez. xiii. 18, probably also חַלּוֹנֵי (*double window*) Jer. xxii. 14.

2. The words מַיִם *water*, שָׁמַיִם *heaven*, יְרוּשָׁלַיִם or יְרוּשָׁלַם *Jerusalem*, are dual only in appearance. The first two are plurals from the lost forms מַי, שָׁמַי; the third is a protracted form for the older יְרוּשָׁלַם,* comp. the shorter form שָׁלֵם Ps. lxxvi. 3, and the Chaldee יְרוּשְׁלֶם.

2. The Dual in Hebrew, besides the numeral forms for 2, 12, 200, &c. (§ 97), is used chiefly of such objects as are, by nature or art, connected in pairs; e. g. יָדַיִם *both hands*, אָזְנַיִם *both ears*, שִׁנַּיִם *teeth* (of the *two* rows), נַעֲלַיִם *pair of shoes*, מֹאזְנַיִם *pair of scales*; or at least are conceived as forming *a pair*, as יוֹמַיִם *two days* together, *biduum*, שְׁנָתַיִם *two years* (in succession), *biennium*, אַמָּתַיִם *two cubits*. In the former case the dual is used also for a greater number of objects, either indefinite, or limited by a numeral; e. g. שֵׁשׁ כְּנָפַיִם *six wings* Is. vi. 2, Ez. i. 6, כָּל־ בִּרְכַיִם *all knees* Ez. vii. 17, מְצִלְתַּיִם *cymbala* Ezra iii. 10, שַׁפּוּדֹתַיִם *forked hooks* Ez. xl. 43. With some degree of emphasis, the dual takes also the numeral *two*, Amos iii. 12; Judges xvi. 28.

See other remarks on the use of the dual, in § 87, Nos. 3, 5 (Rem.).

It cannot be questioned that the Hebrew, at an earlier period, employed the Dual more freely and to a greater extent, and that the above limited and fragmentary use of it belongs to a later phase of development in the language. The early Arabic forms the Dual in the noun, pronoun, and verb, to about the same extent as the Sanscrit, or the Greek; but in the modern, it disappears almost wholly in the verb, pronoun, and adjective. The Syriac retains it only in a few forms, but not as a living element, somewhat as the Roman in *duo*, *ambo*. So also it disappears in the younger Indian languages. On the Germanic Dual, see *Grimm's* d. Gramm. I., S. 114, 2 Ausg.

* See *Gesenii* Thesaurus Ling. Hebraeae, p. 629.

§ 89.

THE GENITIVE AND THE CONSTRUCT STATE.

1. The use of *case-endings** no longer appears in Hebrew, as a living element of the language. The relations of *case* are either not indicated by any external sign, like that of the nominative and for the most part of the accusative, or are expressed by prepositions (§ 117); that of the *genitive* being shown by subordination and close annexation to the governing noun. Thus the noun, which as genitive serves to limit another, retains its own form unchanged, and is only uttered in closer connection with the preceding *nomen regens*. In consequence of this connection, the tone hastens on to the second of the two nouns† (the genitive), and the first, or governing noun, is thereby commonly shortened, either in its consonants or its vowels (when mutable), or in both; e. g. דָּבָר *word*, דְּבַר אֱלֹהִים *word of God* (a sort of compound, as we say in reversed order, *God's-word*, *landlord*, *fruit-tree*); יָד *hand*, יַד הַמֶּלֶךְ *hand of the king*; דְּבָרִים *words*, דִּבְרֵי הָעָם *words of the people*. Thus in Hebrew, the the noun which stands *before a genitive* suffers the change by which this relation is indicated, and in grammatical language is said to be in the *construct state*, while a noun which is not thus followed by a genitive is said to be in the *absolute state*.

Such words are often connected by *Maqqeph* (§ 16, 1). The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation. On the further use of the *constr. state* see the Syntax §§ 114, 116.

2. The *vowel*-changes which many nouns exhibit in the *construct state* are shown in §§ 92, 95. There are also terminations peculiar to this form of the noun: thus,

a) in place of the plural and dual terminations ־ִים and ־ַיִם, it has always (by throwing off the *m*) simply ־ֵי (comp. Rem.); e. g. סוּסִים *horses*, סוּסֵי פַרְעֹה *the horses of Pharaoh*; עֵינַיִם *eyes*, עֵינֵי הָאִישׁ *the eyes of the man*;

b) the original *fem.* ending ־ָת is always retained in this connection with the *genitive* (instead of ־ָה which has become the

* On some traces of obsolete case-endings, see § 90.

† In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29, 1).

usual ending in the *absolute state*); as מַלְכָּה *queen*, מַלְכַּת שְׁבָא *queen of Sheba*. When the same word has also the termination תֶ־, this form of it is adopted in the *construct state* (§ 80, 1, Rem. 1);

c) nouns in ה־ָ from verbs לה (§ 85, V) form their *construct state* in ה־ֶ; but nouns in י־ֶ change this termination to י־ֵ. Exs. רֹאֶה, *constr.* רֹאֵה *seer*; חַי, *constr.* חֵי *life*; and so also גַּיְא, *constr.* גֵּיא *valley*.

On the endings וֹ and י־ִ in the *construct state*, see § 90.

Rem. The liquid sound of ם was lost at the end of a word, just as in Latin the final *m* before a vowel was slurred over in the language of common life and in poetry. Quinct. Inst. Orat. IX. 4, § 40. So also disappears the corresponding *n* of the plural ending in Arabic and Aramæan, as well as in the plural ending וּן of the Hebrew verb (§ 44, 1, and § 47, Rem. 4). The final vowel *i*, after the rejection of the *m*, was strengthened by an *a* sound preceding it (the *Guna* of Sanscrit grammar), whence the diphthong *ai*, which is contracted to *ê* (§ 7, 1 and § 9, 6). Instead of this י־ִ the Syriac still retains י־ַ, of which there is in Hebrew also a clear trace in the union of suffixes with the plural noun (§ 91, 2); and probably the example חֲמֹשִׁמִי שַׁח Is. xx. 4 also belongs here (according to others Judges v. 15. The *dual* ending י־ַ obviously arose from י־ִ.

§ 90.

REMAINS OF ANCIENT CASE-ENDINGS.*

ה־ָ local; י־ִ and וֹ as endings of the construct state.

1. As in Arabic three cases are distinguished by terminations, so the Hebrew noun has three endings, which correspond to those of the Arabic in sound, but have mostly lost their original significance. They are mere fragmentary remains of a more full and vital organism, than the language exhibits in the stage at which we find it in the Old Testament, when it no longer knew the regular distinction of cases by appropriate endings.

In Arabic, the case-endings are: *-u* for the nominative, *-i* for the genitive, and *-a* for the accusative (answering to the three leading vowels). In modern Arabic these endings have almost wholly disappeared; and when now and then used, among the Bedouins, it is without rule and with no distinction of the endings (*Wallin*, in Zeitschrift der d. morgenl. Gesellsch. Bd. V. 1851, S. 9.). Even in the Sinaitic inscrip-

* The so-called *paragogic letters*.—Tr.

tions, their regular use is found already impaired (*Beer*, Studia Asiatica, III. 1840, p. xviii; *Tuch*, in Zeitschr. der d. m. G. Bd. III., S. 139 f.); and still, among the Arabs of the Peninsula of Sinai, *'ammuk* (*thy uncle*, nominative) is heard also for *'ammick* (gen.) and for *'ammak* (accus.). The Æthiopic has preserved only the *-a*; employing it, however, not only in the whole sphere of the accusative, but also (without distinction of case) for the ending of the *constr. state* in connection with a following noun.

2. The relation of the *accusative*, in the toneless ending ה־ appended to substantives, is the one most clearly retained in Hebrew. It is used,

a) most frequently, to express *direction to, motion towards*;* e. g. יָמָּה *towards the sea, westward*, צָפוֹנָה *towards the north, northward*, אַשּׁוּרָה *to Assyria*, בָּבֶלָה *to Babylon*, אַרְצָה *to the earth*, בֵּיתָה *homeward*, עַזָּתָה *to Gaza* (from עַזָּה) Judg. xvi. 1; with the article, הָהָרָה *to the mountain*, הַבַּיְתָה *into the house*, הָאָהֳלָה *to*, or *into, the tent* [Gen. xviii. 6, xxiv. 67]; with the plural, כַּשְׂדִּימָה *to the Chaldeans*, הַשָּׁמַיְמָה *towards the heavens*; even with the *construct state* followed by a genitive, בֵּיתָה יוֹסֵף *into the house of Joseph*, מִדְבָּרָה דַּמֶּשֶׂק *to the wilderness of Damascus*, מִזְרָחָה שֶׁמֶשׁ (*with the tone*, an exception to the rule) *towards the rising of the sun, eastward*;

b) sometimes in a weaker sense of the ה־, with only a general direction to the place *where* an object is,† as בָּבֶלָה *at Babylon* Jer. xxix. 15, זְבֻלָה *in the habitation* Hab. iii. 11; comp. also שָׁמָּה *there* Jer. xviii. 2 (oftener *thither*);

c) the significance of the ending ה־ is still more obscured, when a preposition is prefixed to the word, as לִשְׁאֹלָה *to the world below* Ps. ix. 18, לְמַעְלָה *upwards*, בַּנֶּגְבָּה *in the south* Josh. xv. 21, מִבָּבֶלָה *from Babylon* Jer. xxvii. 16, עַד אֲפֵקָה *unto Aphek* Josh. xiii. 14.

The local reference, in this ending, is the prevailing one (hence the name ה־ *local*); but there is also, rarely, a reference to *time*, as perhaps in עַתָּה *now, at this time* (from עֵת), מִיָּמִים יָמִימָה *from year to year*. Peculiar is the form חָלִילָה, prop. *ad profanum! = absit!* We have the *accusative of the object* (though bordering on the local reference) in אַרְצָה זְבֻלוּן

* See, on this signification of the accusative, the Syntax, § 118, 1.

† So also the accusative without this form, § 118, 1.

and נַפְתָּלִי אַרְצָה Is. viii. 23, חַשְׁמַלָה Ez. xxi. 31; comp. Job xxxiv. 13.

Being regularly without the tone, it has commonly no effect on the vowels of the word (as shown in the above examples), except that in segholate forms the helping vowel becomes *Sh^eva* (§ 93, 6), and also the *Chireq* in שָׁמַיִם.—The ending ה֫ is itself sometimes shortened to ה֗. as נֹבָח *to Nob* 1 Sam. xxi. 2, comp. Ez. xxv. 13.

3. More rare, and almost confined to poetry, are the other two endings, which like the accusative ה֫ seem to correspond to Arabic case-endings; viz. י֫ for the *genitive*, and וֹ (also וּ in proper names) for the *nominative*. But here, the recognition of the *relation of case* is wholly lost in the language; and it treats these forms as *archaisms*, employed in poetry or other more elevated style, and found also in many compound names, the relics of an earlier age. As in such names, so elsewhere, these endings keep their place only in the closest connection of noun with noun, namely in the *construct state*.*

a) The ending י֫ is not very unfrequent in the *construct state*, and commonly has the tone. Exs. עֹזְבִי הַצֹּאן *forsaking the flock* Zech. xi. 17, שֹׁכְנִי סְנֶה *dweller in the thorn-bush* Deut. xxxiii. 16; with the feminine, גְּנֻבְתִּי לַיְלָה *stolen by night* Gen. xxxi. 39 (in prose), מְלֵאָתִי מְשָׁפָט *plena justitiæ* Is. i. 21, עַל דִּבְרָתִי מַלְכִּי־צֶדֶק *after the manner of Melchizedek* Ps. cx. 4; oftener with a preposition following (comp. § 116), as רַבָּתִי בַגּוֹיִם *mistress among the nations* Lam. i. 1, אֹסְרִי לַגֶּפֶן *binding to the vine* Gen. xlix. 11, comp. Is. xxii. 16, Micah vii. 14, Ps. cxiii. 5–9, and other passages; so also with many particles, which are strictly nouns in the *construct state*, as זוּלָתִי (= זוּלַת) *besides*, מִנִּי (= מִן) *from*, בִּלְתִּי *not*, and in compound names, as מַלְכִּי־צֶדֶק (i. e. king of righteousness), גַּבְרִיאֵל (man of God), חַנִּיאֵל (favor of God), and others; comp. the Punic name *Hannibal*, i. e. חַנִּיבַעַל (favor of Baal).

b) The ending וֹ is much more rare, in prose only in the Pentateuch, and that in elevated style, as Gen. i. 24, חַיְתוֹ אֶרֶץ *the beasts of the earth* for חַיַּת אֶרֶץ (the same word repeated from

* In old, established combinations of words are often preserved ancient endings, which are otherwise lost or have become rare; e. g. the *fem.* termination ת֫—, with the noun in connection with a following genitive (§ 89, 2, *b*), and with the verb in union with *suffixes* (§ 59, 1). So also much, that belongs to the ancient form of the language, is preserved in proper names and by the poets.

that passage in Ps. l. 10, lxxix. 2, civ. 11, 20, Zeph. ii. 14, Is. lvi. 9); still other examples, בְּנוֹ בְעֹר *the son of Beor* Num. xxiv. 3, 15, מַעְיְנוֹ מָיִם *fountain of water* Ps. cxiv. 8, and perhaps נַפְשׁוֹ עָצֵל *the soul of the sluggard* Prov. xiii. 4.

The effect of these endings on the vowels, is seen in the above examples. The *Pattach* of the feminine ending ־ַה sometimes becomes vocal *Sh'va*, and sometimes *Qamets*.

Rem. The *relation of case* being entirely lost in the terminations ־ִי and ־ִ, they can no longer be regarded as case-endings. Yet the probability is, that as such they were once living elements of the language, no less than the other termination ־ָה (no. 2); especially, as the Old-Arabic has precisely the corresponding endings, which, like the Hebrew, it subsequently lost (see above). The same phenomenon is often repeated in other languages. In the Latin, e. g. we find a fragmentary use of the *casus localis*, with the same ending as in the Sanscrit (in names of towns, *ruri*, *domi*, &c.); in the plural endings *ân* and *hâ* of the modern Persian, lie ancient *case-endings*, but wholly extinct as such; to say nothing of the Romanic and Germanic tongues.—Even where, in Old-Arabic, the case-endings have penetrated the word-stem, and hence take stronger sounds, as in אַבוּ, אַבִי, אַבָא (*constr. state* of אָב *father*), the modern has indeed all the three forms, but without distinction of case. Accordingly, in the Hebrew *constr. state* אֲבִי, אֲחִי, a properly *genitive* ending should be recognized, and a *nominative* ending in the Chald. אֲבוּ, the Heb. מְחוּ (מְחוּשָׁלַח), שְׁמוּ (שְׁמוּאֵל), פְּנוּ (פְּנוּאֵל); and hence, the more readily, the occurrence of both the forms פְּנִיאֵל and פְּנוּאֵל, אֲחִימֶלֶךְ and אֲחִימֶלֶךְ.

§ 91.

THE NOUN WITH PRONOMINAL SUFFIXES.

In the union of the noun with pronominal suffixes, which are here in the genitive (§ 33, 2, *b*), there are two things to be considered (as in the verb, § 56 foll.), namely, the form of the suffix itself, and the effect on the form of the noun. Here we are concerned chiefly with the former, as the latter will be considered in connection with the paradigms of nouns, in §§ 92–95. A general view of the suffixes is given also in Paradigm *A*. We treat of the suffixes as they appear, first, in connection with the singular, and then with the plural and dual of the noun.

1. The suffixes, as appended to the singular, are:

	Singular.		Plural.	
1	*com.* ־ִי	*my.*	1 *com.* ־ֵנוּ, נוּ־	*our.*
2	*m.* ךָ, ־ְךָ, in pause ־ֶךָ	*thy.*	2 *m.* כֶם, ־ְכֶם	*your.*
	f. ךְ, ־ֵךְ		*f.* כֶן, ־ְכֶן	
3	*m.* הוּ, וֹ ; ־ֵהוּ, ־ֹו, ּו	*his.*	3 *m.* הֶם, ־ָם, poet. ־ֵמוֹ	*their.*
	f. הָ, ־ָהּ, ־ֶהָ	*her.*	*f.* הֶן, ־ָן, ־ֵן	

Rem. 1. There is less variety of forms here than in connection with the verb, and their use is as follows:

a) The forms without a union-vowel are joined to nouns which end with a vowel, as אֲבִיךָ and אֲבִירְךָ, אֲבִיהוּ and אֲבִירֵהוּ, אֲבִינוּ, אֲבִיכֶם, אֲבִיכֶן, אֲבִיהֶם, אֲבִיהֶן. But nouns ending in ־ָה and ־ֶה (see below, no. 4) do not come under this rule.

b) The forms with a union-vowel (§ 58, 3, *b*) are attached chiefly to nouns ending with a consonant, which are by far the most numerous. As to the union-vowel, the *a* sound is the prevalent one in the 3*d sing.* וֹ, ּו (contracted from ־ֵהוּ), *fem.* ־ָהּ, and 3*d plur.* ־ָם, ־ֵמוֹ, ־ָן, and here *e* is very rare (e. g. אוֹרֵהוּ *his light* Job xxv. 3) except with nouns in ־ָה, (the closing vowel-sound being combined with that of the union-vowel or displaced by it), as שָׂדֵהוּ *his field*, מַרְאֵהָ *her aspect*, שָׂדֶהָ *her field;* on the contrary ־ֵךְ, ־ֵנוּ are the customary forms, while ־ָךְ, ־ָנוּ are of rare occurrence, see Rem. 2.

2. Rare forms are:

Sing. 2d pers. *m.* ־ֵכָה, e. g. בְּשָׂכָה *thy hand* Ps. cxxxix. 5; *fem.* ־ֵךְ Ez. v. 12, ־ֵכִי Ps. ciii. 4, once ־ֵכְתּ Nah. ii. 14 (in several MSS. ־ֵכָה, ־ָה prob. = ־ָךְ), also ־ָךְ Is. xxii. 1.—3d pers. ־ֹו, e. g. in the frequent אָהֳלֹה Gen. ix. 21; xii. 8; xiii. 8; xxxv. 21; קְצֹה 2 Kings xix. 23, for which we find קְצֵהוּ Is. xxxvii. 24, סוּחֹה Gen. xlix. 11 (*K^eri* סוּחֵהוּ).

Plur. 1st pers. ־ֵנוּ. as קִינָנוּ Joh xxii. 20, and so Ruth iii. 2, Is. xlvii. 10. —2d pers. ־ֶנָּה Ez. xxiii. 48, 49.—3d pers. *m.* ־ֵהֶם 2 Sam. xxiii. 6 for ־ָהֶם (whence also, by contraction, the usual form ־ָם). *Fem.* ־ֵהֶנָּה 1 Kings vii. 37, ־ֵהֵנָּה Gen. xli. 21, ־ֵנָּה Ruth i. 19, elsewhere chiefly in *pause;* ־ָן also is rare (Is. iii. 17), usually ־ֵן.

2. When suffixes are appended to the plural *masc.* in ־ִים and the dual in ־ַיִם, these endings must take the form of the *construct state* in ־ֵי (§ 89, 2). This termination is combined with the suffix, and hence the following forms:

SUFFIXES OF PLURAL AND DUAL NOUNS.

	Singular		Plural.	
1	*com.* ־ַי	*my.*	1 *com.* ־ֵינוּ	*our.*
2	*m.* ־ֶיךָ	*thy.*	2 *m.* ־ֵיכֶם	*your*
	f. ־ַיִךְ		*f.* ־ֵיכֶן	
3	*m.* ־ָיו, poet. ־ֵיהוּ	*his.*	3 *m.* ־ֵיהֶם, poet. ־ֵימוֹ	*their.*
	f. ־ֶיהָ	*her.*	*f.* ־ֵיהֶן	

In most of these forms, the ending of the *plural construct* יֵ— remains unchanged, as סוּסֵי|הוּ, סוּסֵי|נוּ, סוּסֵי|כֶם ; in some it takes *Seghol* in place of *Tsere*, as סוּסָי|הָ, סוּסָי|הָ ; in three forms with very short suffixes it has *Pattach* (§ 89, Rem.), as סוּסָיו from סוּסַי|וֹ, סוּסַיִךְ from סוּסַי|ךְ (comp. § 28, 4), סוּסַי *sûsaï* contracted from *sûsaï-i*.

Rem. 1. The *Yodh*, which distinguishes these suffixes, is occasionally omitted in most of the persons, e. g. דְּרָכֶךָ for דְּרָכֶיךָ *thy ways* Ex. xxxiii. 13, רַעֲחוּ for רֵעֵיחוּ *his friends* Job xlii. 10, לְמִינָהֶם *after their kinds* Gen. i. 21. This is most frequent in the *suff.* 3d pers. *m. sing.* which is very often written וֹ—, but is almost always changed in the *K'ri* to יו—; e. g. חִצָּו *his arrows* Ps. lviii. 8, *K'ri* חִצָּיו.

2. Unusual forms: *sing.* 2d pers. *f.* יִךְ— Eccles. x. 17, יְכִי— Ps. ciii. 3, 4, 5; 3d pers. *m.* וֹחִי (a strictly Chaldee form) Ps. cxvi. 12; 3d *fem.* יָהָא— Ez. xli. 15.—*Plur. fem.* יָנָּח— Ez. xiii. 20, יַהֲמָא— Ez. xl. 16. יָהֲנָה— Ez. i. 11.

3. On יְמוֹ— see farther in § 103, 2, Note.

3. That the *Yodh*, in these *suffixes* to plural nouns, belongs to the ending of the *construct state*, is clear and beyond doubt. But this was so far lost sight of, in the use of the language, as to give rise to this strange anomaly (inaccuracy, indeed) of speech, viz. that suffix-forms with the plural ending יֵ— were attached to the feminine plural in וֹת, thus making a twofold designation of the plural; e. g. סוּסוֹתֵינוּ, סוּסוֹתֵיךְ, סוּסוֹתָיו.*

N. B. This is the rule; but the naked suffix (as in No. 1) is also attached to the ending וֹת, as עֲדוּתַי Ps. cxxxii. 12, מַצּוֹתָךְ Deut. xxviii. 59; indeed, with the 3d *plur.* this is the more common form, e. g. אֲבוֹתָם *their fathers*, oftener than אֲבֹתֵיהֶם, as also שְׁמוֹתָם *their names*, תּוֹרוֹתָם *their generations*.

4. In order to give a clearer view of what has been said, we now present the following paradigm of the *masculine* and *feminine* nouns; selecting for it a word whose stem-vowel is unchangeable. In place of the feminine ending הָ— in the singular, appears the ending of the *construct state*, viz. תֵ—. Its *Pattach* is retained before כֶם, כֶן, but is lengthened to *Qamets* before the other suffixes, where it comes into an open syllable (§ 89, 2, *b*).

* See an analogous case in § 87, 4, Rem. 1 Comp. the double feminine ending in § 80, Rem. 2, *f*.

		Masculine Noun.	*Feminine Noun.*
		SINGULAR.	
		סוּס *equus.*	סוּסָה *equa.*
SING. SUFF.	1 *c.*	סוּסִי *equus meus.*	סוּסָתִי *equa mea.*
	2 *m.*	סוּסְךָ *equus tuus.*	סוּסָתְךָ *equa tua.*
	2 *f.*	סוּסֵךְ *equus tuus*, f.	סוּסָתֵךְ *equa tua*, f.
	3 *m.*	סוּסוֹ *equus ejus* (*suus*).	סוּסָתוֹ *equa ejus* (*sua*).
	3 *f.*	סוּסָהּ *equus ejus* (*suus*), f.	סוּסָתָהּ *equa ejus* (*sua*), f.
PLUR. SUFF.	1 *c.*	סוּסֵנוּ *equus noster.*	סוּסָתֵנוּ *equa nostra.*
	2 *m.*	סוּסְכֶם *equus vester.*	סוּסַתְכֶם *equa vestra.*
	2 *f.*	סוּסְכֶן *equus vester*, f.	סוּסַתְכֶן *equa vestra*, f.
	3 *m.*	סוּסָם *equus eorum* (*suus*).	סוּסָתָם *equa eorum* (*sua*).
	3 *f.*	סוּסָן *equus earum* (*suus*).	סוּסָתָן *equa earum* (*sua*).
		PLURAL.	
		סוּסִים *equi.*	סוּסוֹת *equæ.*
SING. SUFF.	1 *c.*	סוּסַי *equi mei.*	סוּסוֹתַי *equæ meæ.*
	2 *m.*	סוּסֶיךָ *equi tui.*	סוּסוֹתֶיךָ *equæ tuæ.*
	2 *f.*	סוּסַיִךְ *equi tui*, f.	סוּסוֹתַיִךְ *equæ tuæ*, f.
	3 *m.*	סוּסָיו *equi ejus* (*sui*).	סוּסוֹתָיו *equæ ejus* (*suæ*).
	3 *f.*	סוּסֶיהָ *equi ejus* (*sui*), f.	סוּסוֹתֶיהָ *equæ ejus* (*suæ*), f.
PLUR. SUFF.	1 *c.*	סוּסֵינוּ *equi nostri.*	סוּסוֹתֵינוּ *equæ nostræ.*
	2 *m.*	סוּסֵיכֶם *equi vestri.*	סוּסוֹתֵיכֶם *equæ vestræ.*
	2 *f.*	סוּסֵיכֶן *equi vestri*, f.	סוּסוֹתֵיכֶן *equæ vestræ*, f.
	3 *m.*	סוּסֵיהֶם *equi eorum* (*sui*).	סוּסוֹתֵיהֶם *equæ eorum* (*suæ*).
	3 *f.*	סוּסֵיהֶן *equi earum* (*sui*).	סוּסוֹתֵיהֶן *equæ earum* (*suæ*).

§ 92.

VOWEL-CHANGES IN THE NOUN.

1. The vowel-changes in the noun are caused, *a*) by a following genitive; *b*) by pronominal suffixes; *c*) by the plural and dual endings, to which is added, again, the effect of a genitive following, or suffix.

2. The tone, in all these cases, is moved forward more or less or even thrown upon the following word. We here distinguish three cases, viz.

a) *When the tone is moved forward only one place.* This effect is produced by most of the suffixes for singular nouns (־ִי; ־ֶךָ, ־ֵךְ; ־וֹ, ־ָהּ, ־ָהוּ; ־ֵנוּ; ־ָם, ־ָמוֹ), and by the plural and dual terminations; as דָּבָר *word*, דְּבָרִי *my*

word, plur. דְּבָרִים ; כָּנָף *wing, dual* כְּנָפַיִם *wings ;* אוֹיֵב *enemy,* אוֹיְבִי *my enemy,* אוֹיְבִים. Such is also the effect of the *light suffixes* for plural nouns,* as ־ִי ; ־ֶיךָ, ־ֶיהָ ; ־ֶיךְ, ־ֶיהוּ, ־ֶיהָ ; ־ֶינוּ, ־ֵימוֹ, e. g. דְּבָרַי, דְּבָרֶינוּ.

b) When the tone is moved forward two places ; as in the plural *construct state,* and when the *grave suffixes* are appended to the plural (־ֵיכֶם, ־ֵיהֶם). There is here a greater shortening of the vowels (if mutable), e. g. דִּבְרֵי הָעָם *words of the people ;* דִּבְרֵיכֶם *your words ;* דִּבְרֵיהֶם *their words.*

In segholates, as the tone is on the *penultima*, there is still another distinction. The appended suffix has less effect than the (graver) plural ending ־ִים, ־וֹת : the former leaves the chief vowel still under the first letter, as מַלְכֵי ; the latter takes in its place a vocal *Sh^eva*, and *Qamets* under the second stem-letter, as מְלָכִים. Comp. § 93, 6.

c) When a half-syllable with vocal Sh^eva precedes the pronominal suffix ; as with ה ; כֶם, כֶן ; also with הֶם, הֶן, הֵן (for which we have far more frequently ־ָם, ־ָן). Of these the first is a light suffix, and regularly affects the tone in just the same manner as ־ִי, וֹ, e. g. דָּמָה, דִּבְּרָהּ, זְקָנָהּ. The others are grave suffixes, and have more effect in shortening the vowels, דִּבַּרְכֶם, &c., as is shown in the Paradigms. A similar effect is seen in the *construct state* of the singular number, as דְּבַר אֱלֹהִים ; חֲצַר הַבַּיִת (from חָצֵר).

3. The vowel-changes in feminine nouns (§ 95) are less considerable, the addition of the feminine ending having already occasioned a shortening of the vowels (§ 94).

Most of the vowel-changes, which form this *internal inflection* of the noun, are based on the principles laid down in §§ 23–29. There are others, however, which are occasioned by the peculiar structure of certain forms of nouns exhibited in §§ 84, 85, 86. They are nearly all confined to the last two syllables of the word, the third syllable from the end seldom having a mutable vowel (§ 27, *init.*).—There is this marked difference between the vowel-changes in the verb and the noun: viz. that in the verb, the *second* of two changeable vowels mostly disappears (קָטַל, קָטְלָה, קָטְלוּ), in the noun the *first* (דָּבָר, דְּבָרִי, דְּבָרִים); comp. §27, 3.—Changes of consonants are very few, and occur only in Parad. IX.

N. B. For the more convenient exhibition of the inflections and other changes in the nominal forms, we now subjoin Paradigms, first of the Masculines (§ 93), and then of the Feminines (§ 95), prefixing to the latter the statement of vowel-changes in the formation of the Feminine (§ 94).

* On the *light* and *grave* suffixes, see Note, pp. 166 and 167.

Paradigms of

		I.	II.	III.	IV.
		(without change.)			a.
Sing.	*absol.*	סוּס	עוֹלָם	פָּקִיד	דָּבָר
		(horse)	(eternity)	(overseer)	(word)
	constr.	סוּס	עוֹלַם	פְּקִיד	דְּבַר
	light suff.	סוּסִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי
	*grave suff.**	סוּסְכֶם	עוֹלַמְכֶם	פְּקִידְכֶם	דִּבְרָכֶם
Plur.	*absol.*	סוּסִים	עוֹלָמִים	פְּקִידִים	דְּבָרִים
	constr.	סוּסֵי	עוֹלְמֵי	פְּקִידֵי	דִּבְרֵי
	light suff.	סוּסַי	עוֹלָמַי	פְּקִידַי	דְּבָרַי
	grave suff.	סוּסֵיכֶם	עוֹלְמֵיכֶם	פְּקִידֵיכֶם	דִּבְרֵיכֶם
Dual	*absol.*	יוֹמַיִם	מֶלְקָחַיִם	שְׁבֻעַיִם	כְּנָפַיִם
		(two days)	(pair of tongs)	(two weeks)	(wings)
	constr.				כַּנְפֵי

		VI.				
		d.	e.	f.	g.	h.
Sing.	*absol.*	נַעַר	נֶצַח	פֹּעַל	מָוֶת	זַיִת
		(a youth)	(perpetuity)	(work)	(death)	(olive)
	constr.	נַעַר	נֶצַח	פֹּעַל	מוֹת	זֵית
	light suff.	נַעֲרִי	נִצְחִי	פָּעֳלִי	מוֹתִי	זֵיתִי
	grave suff.	נַעַרְכֶם	נִצְחֲכֶם	פָּעֳלְכֶם	מוֹתְכֶם	זֵיתְכֶם
Plur.	*absol.*	נְעָרִים	נְצָחִים	פְּעָלִים	מוֹתִים	זֵיתִים
	constr.	נַעֲרֵי	נִצְחֵי	פָּעֳלֵי	מוֹתֵי	זֵיתֵי
	light suff.	נְעָרַי	נִצְחַי	פְּעָלַי	מוֹתַי	זֵיתַי
	grave suff.	נַעֲרֵיכֶם	נִצְחֵיכֶם	פָּעֳלֵיכֶם	מוֹתֵיכֶם	זֵיתֵיכֶם
Dual	*absol.*	נַעֲלַיִם				עֵינַיִם
		(sandals)				(eyes)
	constr.	נַעֲלֵי				עֵינֵי

* By *grave* (i. e. the more strongly accented) *suffixes*, are meant most suffixes of the 2d and 3d persons; viz. for *sing.* nouns, כֶם, כֶן, הֶם, הֶן (but not ־ָם, ־ָמוֹ);

Masculine Nouns.

IV.	V.			VI.		
b.	a.	b.	c.	a.	b.	c.
חָכָם	זָקֵן	כָּתֵף	חָצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
(sage)	(elder)	(shoulder)	(court)	(king)	(book)	(sanctuary)
חָכַם	זָקֵן	כָּתֵף	חָצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
חָכְמִי	זְקֵנִי		חָצְרִי	מַלְכִּי	סִפְרִי	קָדְשִׁי
חָכְמָם	זְקֵנָם		חָצְרָם	מַלְכָּם	סִפְרָם	קָדְשָׁם
חָכְמִים	זְקֵנִים		חָצְרִים	מְלָכִים	סְפָרִים	קָדָשִׁים
חָכְמַי	זְקֵנַי		חַצְרֵי	מַלְכֵי	סִפְרֵי	קָדְשֵׁי
חָכְמַי	זְקֵנַי		חַצְרֵי	מְלָכֵי	סְפָרֵי	קָדְשֵׁי
חָכְמֵיכֶם	זְקֵנֵיכֶם		חַצְרֵיכֶם	מַלְכֵיכֶם	סִפְרֵיכֶם	קָדְשֵׁיכֶם
חַלְצַיִם	יְרֵכַיִם			רַגְלַיִם	כְּפֻלַּיִם	מָתְנַיִם
(hips)	(thighs)			(feet)	(two folds)	(loins)
חַלְצַי				רַגְלֵי		מָתְנֵי

VI.	VII.		VIII.			IX.
i.	a.	b.	a.	b.	c.	
פְּרִי	אוֹיֵב	שֵׁם	יָם	אֵם	חֹק	חֹזֶה
(fruit)	(enemy)	(name)	(sea)	(mother)	(statute)	(seer)
פְּרִי	אוֹיֵב	שֵׁם	יַם	אֵם	חֹק	חֹזֵה
פְּרִיִי	אֹיְבִי	שְׁמִי	יַמִּי	אִמִּי	חָקִּי	חֹזִי
פְּרִיכֶם	אֹיִבְכֶם	שִׁמְכֶם	יַמְּכֶם	אִמְּכֶם	חָקְּכֶם	חֹזְכֶם
צְבִיִים	אוֹיְבִים	שֵׁמוֹת	יַמִּים	אִמּוֹת	חֻקִּים	חֹזִים
(gazelles)	אֹיְבַי	שְׁמוֹת	יַמֵּי	אִמּוֹת	חֻקֵּי	חֹזַי
	אֹיְבַי	שְׁמוֹתַי	יַמֵּי	אִמּוֹתַי	חֻקֵּי	חֹזַי
	אֹיְבֵיכֶם	שְׁמוֹתֵיכֶם	יַמֵּיכֶם	אִמּוֹתֵיכֶם	חֻקֵּיכֶם	חֹזֵיכֶם
לְחָיַיִם	מֹאזְנַיִם		אַפַּיִם	שִׁנַּיִם		
(cheeks)	(pair of scales)		(nostrils)	(teeth)		
לְחָיַי	מֹאזְנֵי		אַפֵּי	שִׁנֵּי		

[illegible] for *plur.* nouns, ־ֵיכֶם, ־ֵיהֶן, ־ֵיהֶם, ־ֵיהֵן (but not ־ֵימוֹ). The others are called *light suffixes.*

§ 93.

PARADIGMS OF MASCULINE NOUNS.

Masculine nouns may be most conveniently arranged, with reference to their vowel-changes, in nine classes, as in the preceding table. The necessary explanations are subjoined. We here only remark in general,

a) that all feminines without a distinctive termination (§ 107, 1, 3) are inflected like masculine nouns, e. g. חֶרֶב *sword;* with only this distinction, that they commonly take the plural ending וֹת; e. g. *plur. absol.* חַרְבוֹת, *construct state* חַרְבוֹת, where with *suffixes* the more perfect shortening always remains, as seen in the Paradigms of *feminine* nouns, § 94;

b) that in the plural, all *light suffixes* are attached to the *absolute*, and *grave suffixes* to the *construct state.*

EXPLANATIONS OF THE PARADIGMS.

1. To Parad. I. belong all nouns whose vowels are immutable (§ 25). Of course there are no vowel-changes in this Paradigm, and it is inserted only for comparison with the others.

E. g. according to § 25, 1, עִיר *city*, קוֹל *voice*, לְבוּשׁ *garment*, זְרוֹעַ *arm;* § 25, 2, קָם for קָאם *standing up*, גֵּר for גֵּיר *stranger;* § 25, 3, גִּבּוֹר *hero*, צַדִּיק *righteous*, חַנּוּן *merciful*, מַשְׁחִית *destruction;* § 25, 4, פָּרָשׁ for פָּרַשׁ *horseman.* Here belong, therefore, the classes of *verbal nouns* given in § 84, Nos. 6, 7, 8, 13, 26, 27.

2. To Parad. II. belong nouns which have a *mutable Qamets* in their final syllable, and are either monosyllabic or have the preceding vowels immutable. E. g. יָד *hand*, כּוֹכָב *star*, מִדְבָּר *wilderness.*

With the suffix כֶם there is the normal shortening, as in עוֹלְמָכֶם; but יָד becomes יָדְכֶם (for יַדָכֶם), and דָּם becomes דִּמְכֶם; see § 27, Rem. 2, 3.

Of course, nouns whose final *Qamets* is unchangeable, which resemble, in form, the above examples, do not belong here; e. g. forms like קָטָל, קָטֹל (§ 84, Nos. 6, 13), קָם as *Part.* of verbs עי, &c. Derivatives from verbs לא also commonly retain their *Qamets*, e. g. מִקְרָא *assembly*, *plur. constr.* מִקְרָאֵי.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a mutable *Qamets* or *Tsere* (pretonic vowel, § 26, 3) in the penultima. Exs. גָּדוֹל *great*, אָדוֹן *lord*, עָצוּם *strong*, אֱמוּנָה, *plur.* אֱמוּנִים *faithfulness*, רָעָבוֹן *famine*,

זִכָּרוֹן *remembrance.* The last two take in the *construct state* the forms רַעֲבוֹן and זִכְרוֹן.

There are also nouns of the above forms, which have a firm *Qamets* before the tone-syllable. Exs. עָרִיץ for עַרִיץ *tyrant*, חָרוּץ for חַרוּץ *diligent* (see *verbal nouns*, § 84, No. 7); also שָׁלִישׁ *chariot-warrior, plur.* שָׁלִישִׁים, Ex. xiv. 7. Many are not uniform in this respect; e. g. שָׁבוּעַ *week*, see the Lexicon.

4. Parad. IV. embraces nouns of two syllables with a *mutable Qamets* in both. Sometimes one, and sometimes both are shortened, according to the change in the place of the tone (§ 92, 2). Nouns of this form are very numerous. The influence of a guttural, especially on the form of the plural *construct state*, is seen in the second of the two examples given in the Paradigm. Other examples are: זָהָב *gold*, זָנָב *tail*, and with a guttural אָשָׁם *guilt*, רָעָב *famine.*

In like manner are declined nouns of the less frequent form קָטָל, e. g. לֵבָב *heart*, שֵׁכָר *strong drink;* with a guttural, שֵׂעָר *hair*, עֵנָב *grape.*

Some nouns of this class take a segholate form in the *sing. constr. state;* e. g. צֶלַע (*rib*) *constr.* צֶלַע, but also צַלַע 2 Sam. xvi. 13; and so נֵכָר (*foreign*) *constr.* נֵכַר Deut. xxi. 16, שֵׂעָר (*hair*) *constr.* שַׂעַר and שְׂעַר, before *Maqqeph* once לְבֶן (for לְבַן) from לָבָן *white* Gen. xlix. 12, חֵדֶר (*ornament*) *constr.* חֲדַר and חָדַר Dan. xi. 20, עָשָׁן (*smoke*) *constr.* עֲשַׁן and עָשָׁן Ex. xix. 18 (comp. No. V, and גֶּבֶר together with גֶּבֶר § 84, Nos. 10 and 11). *Qamets* is immutable in both syllables of חָרָשׁ (*faber*) for חֲרָאשׁ and פָּרָשׁ (*horseman*) for פַּרָאשׁ, § 84, No. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final *Tsere* is treated like the final *Qamets* in Parad. IV., except that in the *construct state* זְקֵן stands for זִקְנ. Some nouns, however, take the segholate form (No. VI.) in the *construct state;* e. g. כָּתֵף *shoulder, constr. st.* כֶּתֶף for כְּתֵף; גָּדֵר *wall, constr. st.* גֶּדֶר for גְּדֵר; יָרֵךְ *thigh, constr. st.* יֶרֶךְ for יְרֵךְ. Still more rare is the occurrence of both forms, as כָּבֵד (*heavy*) *constr. st.* כְּבַד Ex. iv. 10 and כָּבֶד Is. i. 4; עָרֵל (*uncircumcised*) *constr. st.* עֲרַל and עָרֶל.

Rare exceptions are forms like אָבֶל Ps. xxxv. 14 (followed by *Maqqeph*) *constr. state* of אָבֵל *mourning.* Other examples of the first kind are: יָתֵד (*peg*), שָׁכֵן *neighbor*, שָׂבֵעַ (*sated*) *constr. state* שְׂבַע, קָצֵר *short.*

Some nouns of this form retain their *Tsere* in the *plur. constr. state;* e. g. יָשֵׁן (*sleeping*) *plur. constr.* יְשֵׁנֵי; so also אֲבֵלִי *mourning*, שְׂמֵחֵי *rejoicing*, שְׁכֵחֵי *forgetting*, חֲפֵצֵי *desiring.*

6. To Parad. VI. belongs the large class of nouns denominated *Segholate forms* (§ 84, No. 11). The chief peculiarity in their inflection is, that before suffixes and in the *construct state* of the plural and dual, they appear in their original monosyllabic form, with the stem-vowel (*ă*, *ĭ*, *ŏ*) under the first stem-letter; e. g. מַלְכִּי, סִפְרֵי, קָדְשׁוֹ. But in the *absolute state* of the plural, an *a* sound comes in before the tone of the ending (in an open syllable, hence *Qamets*), whilst in the proper place of the stem-vowel (under the first radical) there is only a vocal *Sh^eva;* e. g. מֶלֶךְ (*king*) *plur.* מְלָכִים. Comp. § 92, 2.

These forms may be arranged in three general classes, the first having *A*, the second *E*, the third *O*, in the first syllable. The Paradigm exhibits under *a*, *b*, *c*, derivatives of the regular verb; under *d*, *e*, *f*, forms which have a guttural in the final syllable; under *g*, *h*, derivatives from feeble stems עו and עי; and under *i* a derivative from a verb לה. Comp. § 85, IV. No. 11, V. No. 11.

Remarks.

1. In the form מָלֶךְ (for מַלָךְ, § 27, Rem. 2, *c*) appears the original *A* of the first syllable not only before suffixes, as in מַלְכִּי, but also mostly in *pause* (§ 29, 4), e. g. בֶּרֶם in *pause* בֶּרֶם, and before ה— *local* (§ 90. 1) as אַרְצָה. In the Septuagint, also, proper names like יָפֶת, הֶבֶל are regularly written with *A* in the first syllable, as Ἀβέλ, Ἰαφέθ. The word אֶרֶץ, with the article, is constantly written הָאָרֶץ; derivatives from verbs עו also take *Qamets* for their first vowel, as מָוֶת. The word גֵּיא *valley* has the original monosyllabic form. Many of these segholates retain the *Seghol* of the first syllable in *pause*, e. g. מֶלֶךְ, צֶדֶק, שֶׂלֶא, קֶדֶם; on the contrary, נֶפֶשׁ, שֶׁמֶשׁ, חֶרֶב. The latter form is most frequent, and with a guttural is the prevalent one.

There are, however, nouns of this form, which take *i* instead of *a*, whether from shortening the *a* to that degree, or from passing over entirely to the form סָפֶר; e. g. קֶבֶר *grave* (in *pause* קֶבֶר), קִבְרִי, *plur. constr.* קִבְרֵי; בֶּטֶן *womb*, בִּטְנִי; בֶּגֶד *garment*, בִּגְדִי (*bigh^edhi*), varying from the usual form מַלְכִּי, the *Daghesh* required by rule in ד being omitted in this word; צֶדֶק *righteousness*, צִדְקִי; זֶבַח *sacrifice*, זִבְחִי. In some words, both forms occur, as יֶלֶד *child*, יִלְדֵי Hos. i. 2 and יַלְדֵי Is. lvii. 4.

Nouns of the form מָלֶךְ, when their third stem-letter is a guttural, are sounded as זָבַח *sacrifice*, זָרַע *seed*, סָלַע *rock;* when the second stem-letter is a guttural, as נַחַל *brook*, נַעַר (see Parad. *d*), seldom like לֶחֶם *bread*. It is to be observed, moreover, that in the hard combination (viz. where the second radical has *quiescent Sh^eva*, and the third radical would take *Daghesh lene*, as in מַלְכִּי) *simple Sh^eva* may be retained

here also, as in לַחְמִי ; on the contrary, the forms corresponding to מַלְכִּי (§ 21, 2, *a*) are always pointed as נַחֲלִי, שַׂעֲרִי.

2. The form נַעַר, סֵפֶר (*b*, *e*), when its first letter is a guttural, takes *Seghol* before suffixes in the singular and in the *plur. constr.*; e. g. עֶגֶל *calf*, עֶגְלִי, עָגְלִי. The monosyllabic form appears in חֵטְא. With ח— *local*, *Tsere* is retained, as קֵדְמָה from קֶדֶם *the East*. Examples of this form are: שֵׁבֶט *staff*, נֵדֶר *vow*, חֵפֶץ *delight*.

3. The form כֶּרֶשׁ (*c*) in connection with *suffixes* takes also *Qibbuts*, but rarely; e. g. גֹּדֶל *greatness*, גָּדְלוֹ Ps. cl. 2. Like פִּעְלָכֶם *pōōl^ekhem* is formed also (without a guttural) מַכָּבָה, from כֶּטֶב *pestilence* Hos. xiii. 14. —From אֹצֶל (letter *f*) occurs also with suff. מֵאָצְלוֹ for מֵאֶצְלוֹ (not from מֵאֹצֶל) Is. i. 31, and so also תֹּאָרוֹ Is. lii. 14 for תָּאֳרוֹ 1 Sam. xxviii. 14, where the *Qamets-chatuph* (supported by *Methegh*) is protracted to a long vowel; comp. § 62, Rem. 4.

In the plural *absolute*, but few nouns have the form in the Paradigm with *Chateph-Qamets* under the first radical, e. g. חֳדָשִׁים *months*, עֳפָרִים *gazelles*, אֳרָחוֹת *ways*; most nouns take simple *Sh^eva*, as בְּקָרִים from בֹּקֶר *morning*, רְמָחִים from רֹמַח *spear*, hence רְמָחֵיהֶם with *Qamets-chatuph*, but also סְבָכִי from סֹבֶךְ *thicket*; two have in the *plur. abs. Qamets-chatuph*, as כָּרְשִׁים (*qō-rĕ-shim*), hence also with *light suff.* כָּרְשַׁי, כָּרְשָׁיִךְ, כָּרְשָׁיו (but also אֶת־כָּרְשָׁיו, and with the article always הַכָּרְשִׁים with *Chateph-Qamets*), and שָׁרְשִׁים (*shō-rĕ-shim*) *roots*, with *light suff.* שָׁרְשָׁיו, שָׁרְשֶׁיהָ, from שֹׁרֶשׁ (see § 9, Rem. 2). The word אֹהֶל has, by a Syriasm, אָהֳלִים for אֹהָלִים, with *light suff.* אָהֳלַי, אָהֳלָיִךְ, אָהֳלָיו (see § 23, 4, Rem. 2); but with a preposition and the article בָּאֳהָלִים, *constr. state* and with *grave suff.* אָהֳלֵי, אָהֳלֵיכֶם. With ח— *local* the *Cholem* is retained, as תְּאֹהֳלָה *towards the tent*.

4. After the same analogy are inflected the kindred monosyllabic forms, whose vowel is between their last two stem-letters (§ 84, No. 10); as שֹׁכֶם *shoulder*, with *suff.* שָׁכְמִי; *Infin.* קָטֹל, קָטְלִי; שָׁכַב, שָׁכְבִי (so usually with the *Inf.*, omitting *Dag. lene* in the third radical, not as מַלְכִּי).

5. Only derivatives from verbs עו and עי change their form in the *sing. constr. state* (by contraction of the diphthongs *aw* and *ay* into *ô* and *ê*, § 24, 2, *b* and Note *) as מָוֶת prop. *mawth*, *mauth*, contracted מוֹת. Before ח— *local* this contraction does not take place; e. g. מָוְתָה; עַיְתָה (except in the *constr. state*, as בַּיִתָה יוֹסֵף). The middle radical sometimes appears as a consonant in the *plur. abs.*, as תְּיָשִׁים from תַּיִשׁ *he-goat*, עֲיָנוֹת *fountains* from עַיִן; and even in some words, where by contraction it has become a vowel in the ground-form, as שׁוֹר *ox*, *plur.* שְׁוָרִים; דּוּד *pot*, *plur.* דְּוָדִים; שׁוּק *street*, *plur.* שְׁוָקִים.

6. Of segholates from verbs לה there are also properly three classes, distinguished by the *A*, *E*, and *O* sounds (§ 85, V. 11). E. g. אֲרִי *lion*, לְחִי *cheek*, חֳלִי *sickness*; in *pause*, אֲרִי, לֶחִי, חֳלִי; with *suffixes*, אֲרְיִי, לְחָיִי, חָלְיִי; in the *plur.* and *dual*, אֲרָיִים, לְחָיַיִם, חֳלָיִים. In the plural, some nouns take א instead of י, on account of the preceding *A* sound (§ 24, 2, *c*); as צְבִי *gazelle*, *plur.* צְבָאִים; פְּתִי *simple*, *plur.* פְּתָאִים.

7. To Parad. VII. (nearly resembling Parad. II.) belong nouns which have mutable *Tsere* in their final syllable, and are either monosyllabic, or have their preceding vowels immutable. It accordingly embraces all participles in *Kal* (of the form קָטֵל, not קָטֵל), and those in *Piël* and *Hithpaël*, the form קִטֵּל (§ 84, No. 9), and several others, e. g. מַקֵּל *staff*, מוֹעֵד *time*, צְפַרְדֵּעַ *frog*, &c.

The following deviations from the Paradigm are to be noted: *a*) Several nouns take *Pattach* in the *constr. state* (as in Parad. V.); e. g. מִסְפֵּד *mourning*, *constr. state* מִסְפַּד; especially with gutturals, as מִזְבֵּחַ *altar*, *constr. state* מִזְבַּח. *b*) Before *suffixes* occur such forms as מַטֶּלְכֶם, מוֹפְתֵכֶם from מוֹפֵת *sign*, or as כִּסְאֵךְ from כִּסֵּא *throne*, or as שִׂלְחֵהּ. *c*) In words of one syllable *Tsere* is retained in the *plur. absol.* as the Paradigm shows; it is also retained in several words which are not monosyllabic, as שִׁלֵּשִׁים *descendants of the third generation*, מַקְהֵלִים *assemblies*.

8. Parad. VIII. embraces nouns which double their final stem-letter when they receive any accession at the end; whether the doubling results from contraction within the stem itself, or is merely euphonic. The vowel before the doubled letter is then short, and the syllable is sharpened (§ 27, 1). The preceding syllables, when the word has more than one, are treated as the nature of the syllables requires. E. g. גָּמָל *camel*, *plur.* גְּמַלִּים, גְּמַלַּי; אוֹפָן *wheel*, *plur.* אוֹפַנִּים; גַּלְגַּל *wheel*, *plur.* גַּלְגַּלִּים. Nouns of almost every form are found among those which are inflected according to this Paradigm. Whether a noun belongs here cannot, therefore, be known from its *form*, though its etymology will generally decide.

Etymology refers to this Paradigm the following classes of nouns; viz. 1) All contracted derivatives of verbs צ"ע (§ 85, II.), as חֹק, חַן, חֵל, הֵל, מָנָן, &c. and primitives which follow the same analogy, as יָם *sea*, חֹר *mountain*, אֵשׁ *fire*. 2) Contracted forms, like אַהּ *anger* (for אַנְהּ, § 19. 2) with *suff.* אַפּוֹ, בַּת *daughter* (for בָּנָת) with *suff.* בִּתִּי, עֵת *time* (for עֵדָת), *plur.* עִתִּים and עִתּוֹת. 3) Denominatives, especially *Patronymic* and *Gentilic* forms in י—, as לְוִיִּים *levites*, יְהוּדִיִּים *Jews*, though the forms יְהוּדִים, נָכְרִים *foreigners*, are at least equally common. 4) Derivatives of the stronger stems (§ 84) under the following forms: 10. זְמַן *time*; 14. מַחֲשָׁךְ *darkness*, מַחְמָד *delight*; 15. אֶתְנָן *gift*, גִּבְעֹן *plur.* גִּבְעֹנִים *mountain-peaks*; 21. אָדֹם *red*; 36. כַּרְמֶל *orchard*, with *suff.* כַּרְמְלוֹ, חַרְטֹם, *plur.* חַרְטֻמִּים *sacred-scribes*. But there are also words of all these five forms which do not take *Daghesh* in the plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.

Before *suffixes* with only *vocal Sh'va* for a union-vowel (as הָ—, הֶם—), the *Daghesh* may be omitted. The same vowel is generally retained, however, except that in words of the form חֹק it is more commonly *Qamets-ẓhatuph*.

Pattach before the doubled letter is retained in some words, as רַב *much, plur.* רַבִּים; in others it is shortened into *Chireq*, as פַּת *morsel*, פִּתִּי.

9. Parad. IX. embraces derivatives from stems לה (§ 85, V.) which terminate in ה—; as יָפֶה *beautiful*, רֵאֶה *seer*, מַרְאֶה *aspect*. Only the changes which affect the final syllable ה— (which is treated very much as in verbs לה) are peculiar to this Paradigm; the preceding syllables being treated as their own nature requires.

As the ending ח— stands for י— (§ 24, 2, Rem. *a*, and § 75, 1, Rem.), there occur, not unfrequently, singular forms with *suffixes* which have the appearance of the plural; e. g. מְכַסִּיךָ *thy covering*, Is. xiv. 11 (not *thy coverings*), מִקְנְיךָ *thy cattle* Is. xxx. 23, מַרְאַיִךְ *thy form* Cant. ii. 14, מַרְאֵיהֶם, Dan. i. 15, Gen. xli. 21, מַעֲשָׂיו *his doing* 1 Sam. xix. 4, מִקְנִי *my cattle*, Ex. xvii. 3, and so also perhaps עֹשַׂי *my maker* Job xxxv. 10. But with these occur also the forms, in which (as in the Parad.) the ח— falls away, or becomes merged in the union-vowel; as מִקְנֵךָ Gen. xxx. 29, מִקְנֵחוּ Gen. xxxi. 18. In the plural, we find also מְמָחִיִּים (from מְמָחַי for מְמָחֵי *Part. Pual*), Is. xxv. 6.

§ 94.

VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The termination ה— (§ 80, 2) appended to a masculine noun affects the tone of the word, and consequently its vowels, in the same manner as the light suffixes beginning with a vowel (see § 92, 2, *a*). The following are examples of the formation of feminines in the several Paradigms:

Parad. I. סוּס, *fem.* סוּסָה. II. מוֹצֵא, *fem.* מוֹצֵאָה *outgoing*. III. גָּדוֹל *great*, *fem.* גְּדוֹלָה. IV. נָקָם, *fem.* נְקָמָה *vengeance*. V. זָקֵן *old*, *fem.* זְקֵנָה. VI. מֶלֶךְ, *fem.* מַלְכָּה *queen*; סֵתֶר, *fem.* סְתִירָה *covert*; עֶדֶן, *fem.* עֶדְנָה *delight*; אֹכֶל, *fem.* אָכְלָה *food*; נַעַר, *fem.* נַעֲרָה *damsel*; צַיִד, *fem.* צֵידָה *game*; לָוִי (not in use), לְוָיָה *wreath*. VII. קַטָּל, *fem.* קַטָּלָה. VIII. רַב, *fem.* רַבָּה *much*; חֹק, *fem.* חֻקָּה *law*; מַד, *fem.* מִדָּה *measure*. IX. קָצֶה, *fem.* קָצָה *end*.

2. The ending ־ָת shortens the vowel of the preceding syllable in the same manner as ־ָה ;* e. g. עֲטָרָה and *constr. state* עֲטָרַת *crown;* חָבֵר *fellow, fem.* חֲבָרָת. But it also affects the vowel of the final syllable in several ways, so that the termination of the word follows the analogy of the segholate forms; namely,

a) *Qamets* and *Pattach* are both changed to *Seghol*, e. g. חוֹתָם *seal, fem.* חוֹתֶמֶת.

b) *Tsere* in some words is retained, in others is changed to *Seghol*, e. g. חָמֵשׁ, *fem. constr.* חֲמֵשֶׁת *five;* גֶּדֶר, *fem. constr.* גִּדֶרֶת *wall.*

c) The firm and very long vowels (ו, וּ, ־ִי) are changed to the corresponding mutable vowels, e. g. בּוֹשׁ, *fem.* בֹּשֶׁת *shame;* אַשְׁמוּרָה *night-watch* (also אַשְׁמֹרֶת) from the *masc.* אַשְׁמוּר; גְּבִירָה *mistress* (also גְּבֶרֶת) from גְּבִיר.

Hence, for feminine nouns also, there are three segholate forms, ־ֶת (for ־ַת or ־ָת), ־ֶת, and ־ֶת, corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflection in the singular. The termination ־ֶת (when the word ends with a guttural) always changes the preceding vowel to *Pattach*, e. g. מֹדָע, *fem.* מֹדַעַת *acquaintance;* דַּע, *fem.* דַּעַת *knowledge;* נַחַת *rest*, from נוּחַ (not in use).

Rem. 1. An unusual form, ־ֶת for ־ַת, has already been noticed in § 74, Rem. 3. Of another kind is the form יֹלַדְתִּי for יָלַדְתִּי Gen. xvi. 11, Judges xiii. 5, 7 (like מַלְכֵּךְ = מָלַכְתְּ). As this form, in all the three places where it occurs, stands connected with the 2d pers. *fem. Perfect*, it may in this case have been so uttered with a designed approximation to that *Perfect* form; for with the 3d pers. we find the regular form יָלְדָה Gen. xvii. 19; Is. vii. 14.

2. When masculines of Parad. VII. receive the termination ־ֶת, they necessarily omit the doubling of their final stem-letter; hence חֲמֵשֶׁת *constr.* חֲמֵשֶׁת *five;* אַדְמֹנִים *reddish, plur.* אַדְמוֹנִים, but *fem.* אַדְמֹנִיּוֹת. So דַּל and דֶּלֶת *door* (from דָּלַל), רֶשֶׁת *rack*, from רָשַׁת.

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* This is contrary to the general rule (§ 27, 3), *since the tone is not thrown forward.* But the exception is accounted for by the fact, that this ־ֶת is a shortened form of the *accented* ־ָת; see § 80, 2.

§ 95.

PARADIGMS OF FEMININE NOUNS.

The inflection of these nouns is more simple than that of masculines (§ 92, 5), the addition of the feminine ending having already occasioned as much contraction and shortening of the vowels as is admissible. E. g. from Parad. III. גְּדֹלָה; VII. קְטֻלָּה; VIII. רַבָּה, מִדָּה, חֻקָּה. All these feminine forms belong to the single Parad. *A*. In the plural, there is no distinction made between the *light* and the *grave* suffixes, the former as well as the latter being appended to the *construct state*.

These nouns have only *three* modes of inflection, Parad. *A* (which is inserted merely for the sake of comparison) having no vowel-changes. A general view of these inflections is presented in the subjoined table, which is followed by the necessary explanations.

		A.	*B.*		
		(no vowel-changes.)	a.	b.	c.
Sing.	*absol.*	סוּסָה (mare)	שָׁנָה (year)	שֵׁנָה (sleep)	צְדָקָה (righteousness)
	constr.	סוּסַת	שְׁנַת	שְׁנַת	צִדְקַת
	light suff.	סוּסָתִי	שְׁנָתִי	שְׁנָתִי	צִדְקָתִי
	grave suff.	סוּסַתְכֶם	שְׁנַתְכֶם	שְׁנַתְכֶם	צִדְקַתְכֶם
Plur.	*absol.*	סוּסוֹת	שָׁנוֹת	שֵׁנוֹת	צִדְקוֹת
	constr.	סוּסוֹת	שְׁנוֹת	שְׁנוֹת	צִדְקוֹת
	with suff.	סוּסוֹתַי	שְׁנוֹתַי	שְׁנוֹתַי	צִדְקוֹתַי
Dual	*absol.*		שְׂפָתַיִם (lips)	פְּאָתַיִם (two sides)	
	constr.		שִׂפְתֵי	פַּאֲתֵי	

		C.			*D.*	
		a.	b.	c.	a.	b.
Sing.	*absol.*	מַלְכָּה (queen)	חֶרְפָּה (reproach)	חָרְבָּה (waste)	יוֹנָקָה (sprout)	גֻּלְגֹּלֶת (skull)
	constr.	מַלְכַּת	חֶרְפַּת	חָרְבַּת	יוֹנַקְתִּי	גֻּלְגֹּלְתִּי
	light suff.	מַלְכָּתִי	חֶרְפָּתִי	חָרְבָּתִי	יוֹנַקְתְּכֶם	גֻּלְגֹּלְתְּכֶם
	grave suff.	מַלְכַּתְכֶם	חֶרְפַּתְכֶם	חָרְבַּתְכֶם	יוֹנְקוֹת	גֻּלְגְּלוֹת
Plur.	*absol.*	מְלָכוֹת	חֲרָפוֹת	חֳרָבוֹת	יוֹנְקוֹת	גֻּלְגְּלוֹת
	constr.	מַלְכוֹת	חֶרְפוֹת	חָרְבוֹת	יוֹנְקוֹת	גֻּלְגְּלוֹת
	with suff.	מַלְכוֹתַי	חֶרְפוֹתַי	חָרְבוֹתַי	יוֹנְקוֹתַי	גֻּלְגְּלוֹתַי
Dual	*absol.*	יַרְכָתַיִם (two sides)	רִקְמָתַיִם (double embroidery)		מְצִלְתַּיִם (cymbals)	נִחֻשְׁתַּיִם (fetters)
	constr.	יַרְכְתֵי				

EXPLANATIONS.

1. To Parad. *B* belong those feminines which have a mutable *Qamets* or *Tsere* before the feminine ending תָ—. E. g. קָצָה *end*, עֵצָה *counsel*, צְדָקָה *righteousness*, תּוֹעֵבָה *abomination*. It accordingly embraces the feminine forms of nouns belonging to Parads. II. IV. V. and of several belonging to Parad. IX.

When the *Qamets*, or *Tsere*, is preceded by a half-syllable with vocal *Sh'va* (§ 26, 4), there is formed, on the falling away of the former, a closed syllable with a short vowel in place of the vocal *Sh'va*, as shown in the Parad. צְדָקָה. In like manner נְבֵלָה *corpse*, נִבְלַת, נִבְלָתוֹ; עֶגְלָה *a wain*, עֶגְלָתִי.

Many nouns of this form, however, take in the construct state and before suffixes the coexisting form in תַ— or תַ֫— (§ 89, 2, *b*, § 94, 2). E. g. מַמְלָכָה *kingdom*, *constr. state* מַמְלֶכֶת, with *suff.* מַמְלַכְתִּי; so also תִּפְאָרָה *ornament*, תִּפְאֶרֶת; מִשְׁפָּחָה *family*, מִשְׁפַּחְתִּי, מִשְׁפַּחַת.

Qamets is *immutable* in all nouns like בַּמָּה, אַזְכָּרָה (§ 84, Nos. 25, 28), *constr. state* בַּמַּת, אַזְכָּרַת. *Tsere* is also unchangeable in most verbals of the form אֲבֵדָה *destruction*, גְּזֵלָה *plunder* (§ 84, No. 13); but in others it is mutable, as in שְׁאֵלָה *request* (§ 84, No. 2). The character of the vowel, in each case, is given in the Lexicon.

2. To Parad. *C* belong feminines derived from the segholate forms (Parad. VI.), to which their inflection also is analogous. As מֶלֶךְ forms מְלָכִים in the *plur. abs.*, so also here a *Qamets* comes before the third radical in the plural; as מְלָכוֹת *queens*; כְּבָשׂוֹת *lambs*, from כֶּבֶשׂ.

Care must be taken not to confound with nouns of this class, those feminines of the same form which are not derived from *segholates*, particularly the derivatives from verbs לה of the form מְצָוָה, מַרְאָה, whose masculine form is מְצָוָה, מַרְאֶה. The first syllable of these nouns is immutable, e. g. מְצָוֹת, מַרְאוֹת.

3. To Parad. *D* belong segholate nouns formed by the addition of the feminine ending תַ֫— (§ 94, 2). These correspond, in the inflection of the singular, to masculine segholates (§ 93, Parad. VI). To the examples in the Paradigm may be added, מִסְגֶּרֶת *enclosure*, אִגֶּרֶת *letter*, מַשְׂכֹּרֶת *wages*.

Of the form סֵפֶר, which is rare in this class of nouns, אֵשֶׁת *woman*, with *suff.* אִשְׁתִּי, would be an example. The same inflection, however, is exhibited by some words ending in תַ֫—, viz. those in which this ter-

mination takes the place of ־ֶת ; e. g. לָדַת (for לַדֶת) *to bear*, with *suff.* לִדְתִּי ; in like manner שִׁבְתִּי, שִׁבְתְּךָ (from the *masc.* שֵׁב).—מוֹלֶדֶת takes with suffixes the form מוֹלַדְתִּי.

Many nouns of this class borrow their plural from the coexisting form in ־וֹת, ־ָה (Parad. *B*); as פּוֹתֶרֶת *capital of a column, plur.* פּוֹתָרוֹת ; מַחֲרֵשֶׁת *ploughshare, plur.* מַחֲרֵשׁוֹת ; תּוֹכַחַת *reproof, plur.* תּוֹכָחוֹת ; עַשְׁתֹּרֶת *Astarte, plur.* עַשְׁתָּרוֹת.

§ 96.

LIST OF THE IRREGULAR NOUNS.

1. There are several anomalous forms of inflection, chiefly occurring in single examples only, or at most in very few, which may be best exhibited in an alphabetical list of the words in which they are found. They are the more important, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflection consist in the derivation of the *construct state*, or of the plural, not from the *absolute state* of the singular, but from another wholly different form ; precisely similar to what we have seen in the inflection of the irregular verb (§ 78). Compare *γυνή, γυναικός* ; *ὕδωρ, ὕδατος*.

אָב (as if for אָבָה from אָבָה*) *father ; constr. state* אֲבִי, with *suff.* אָבִי (*my father*), אֲבִיךָ, אֲבִיכֶם, *plur.* אָבוֹת (§ 87, 4).

אָח *brother, constr.* אֲחִי, with *suff.* אָחִי (*my brother*), אָחִיךָ, אֲחִיכֶם, *plur. constr.* אֲחֵי, אֲחֵיכֶם. All these forms follow the analogy of verbs לה, as if אָח stood for אָחָה from אָחָה. But the *plur. absol.* is אַחִים with *Dag. forte implicitum* (§ 22, 1), as if from אָחַח ; hence אַחֵי, אַחֶיךָ, אַחֶיהָ, &c. For the form אָחִיו (which is always used instead of אֲחִיו) see § 27, Rem. 2, *b*.

אֶחָד *one* (for אַחַד, also with *Dag. forte implicitum*, see § 22, 1, and comp. § 27, Rem. 2, *b*), *constr. state* אַחַד, *fem.* אַחַת for אַחָדָה *una* (see § 19, 2), in *pause* אָחָת. In one instance, Ez. xxxiii. 30, it takes the form חַד (by *aphæresis*, § 19, 3), as in Chald. and Syr. *Plur.* אֲחָדִים *some*.

* As these nouns, though primitives, follow the analogy of verbals (§ 82, 2), it is necessary, in order to understand their inflections, that we should know to which class of irregular verbs they respectively conform.

אָחוֹת *sister* (*contr.* for אֲחוֹתָה, as if from a masc. אָחוֹ = אָח). *plur.* אֲחָיוֹת, with *suff.* אַחְיוֹתַי (from a *sing.* אַחְיָה, *fem.* from אָח), also אַחוֹתַיִךְ (as if from a *sing.* אַחוֹת).

אִישׁ *a man*, a softened form of אֱנָשׁ, אֱנָשׁ (§ 19, 5, Rem.); in the *plur.* it has very seldom אִישִׁים, the usual form being אֲנָשִׁים (from אֱנָשׁ), *constr.* אַנְשֵׁי. Comp. אִשָּׁה.

אָמָה *maid-servant*, *plur.* (with ה as consonant) אֲמָהוֹת, אִמְהוֹת. Comp. in Aram. אַבָהָן *fathers*, and similar cases.

אִשָּׁה *woman* (for אִנְשָׁה, *fem.* from אֱנָשׁ, see אִישׁ), *constr. state* אֵשֶׁת (*fem.* from אִישׁ, with *e* for *i*); with *suff.* אִשְׁתִּי, אִשְׁתְּךָ, *plur.* נָשִׁים, abbreviated from אֲנָשִׁים, *constr.* נְשֵׁי.

בַּיִת *house* (perhaps a softened form from בָּנָת (בָּנָה), § 19, 5, Rem.), derivative of בָּנָה *to build* (like δόμος from δέμω), *constr. state* בֵּית, *plur.* בָּתִּים *bōt-tim* (perhaps a contr. of בָּנָתִים from another *sing.* בֹּת for בָּנָת, like בַּת for בָּנָת).

בֵּן *son* (for בַּנְיָה, from בָּנָה), *constr. state* בֶּן, seldom בִּן, once בְּנִי (§ 90, 3, *a*) Gen. xlix. 11, and בְּנוֹ (§ 90, 3, *b*) Num. xxiv. 3, 15. With *suff.* בְּנִי, בְּנָהּ; *plur.* בָּנִים (as if from בָּן, for בָּנְיָה), *constr. state* בְּנֵי.

בַּת *daughter* (for בָּנָת, *fem.* בֵּן, comp. § 19, 2), with *suff.* בִּתִּי (for בִּנְתִי); *plur.* בָּנוֹת (from the *sing.* בָּנָה, comp. בָּנִים *sons*), *constr. state* בְּנוֹת.

חָם *father-in-law*, with *suff.* חָמִיךָ, and חָמוֹת *mother-in-law*; comp. אָח *brother*, and אָחוֹת *sister*.

יוֹם *day*, *dual* יוֹמַיִם, but *pl.* יָמִים, יְמֵי (as if from יָם for יָמָה).

כְּלִי *vessel*, *plur.* כֵּלִים (as if from כֵּל, כֵּלָה).

מַיִם *plur.*, *water* (comp. § 88, 1, Rem. 2), *constr. state* מֵי, and also doubled מֵימֵי, with *suff.* מֵימֵיכֶם.

עִיר *city*, *plur.* עָרִים, עָרֵי (from עָר, which is still found in proper names).

פֶּה *mouth* (for פַּאָה, from the stem פָּאָה *to breathe*), *constr. state* פִּי (for פִּיו), with *suff.* פִּי *my mouth*, פִּיךָ, פִּיו.

רֹאשׁ *head* (for רַאְשׁ), *plur.* רָאשִׁים (for רָאְשִׁים, § 23, 2).

§ 97.

NUMERALS.—I. CARDINAL NUMBERS.

1. The cardinal numbers from 2 to 10 are substantives with abstract meaning, like *trias*, *decas*, *πέντας*, though they are also used *adverbially* (§ 120). Only אֶחָד *one* (*unus*), *fem.* אַחַת

(*una*, see § 96), is construed as an adjective. Of the remaining numbers of this series, each has a masculine and a feminine form; properly without any difference of meaning, but so distinguished in the prevailing usage of the language, that the former is construed with *fem.*, and the latter with *masc.* nouns. Only in the dual form for *two*, שְׁנַיִם, *fem.* שְׁתַּיִם, does the gender of the numeral agree with that of the object numbered.

NUMERALS FROM 1 TO 10.

	With *masc.* nouns.		With *fem.* nouns.	
	Absol.	*Constr.*	*Absol.*	*Constr.*
1.	אֶחָד	אַחַד	אַחַת	אַחַת
2.	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם*	שְׁתֵּי
3.	שְׁלֹשָׁה	שְׁלֹשָׁה	שָׁלֹשׁ	שְׁלֹשׁ
4.	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
6.	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שִׁבְעַ
8.	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	——
9.	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע
10.	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	†עֲשַׂר

* Abbreviated from שְׁנֵתַיִם (according to others, for אֶשְׁתַּיִם with *Aleph prosthetic*, § 19, 4), hence the *Dagheš lene* in the *Tav*.

† The simple numerals are certainly words of very high antiquity. They are essentially the same in all the Semitic languages; and it is here also that the main point of connection is found, for the historical affinity between the Semitic and Indo-Germanic tongues, since the numerals from 1 to 7 in these two families seem, at first view, to have a certain degree of resemblance. Thus, with שֵׁשׁ (which, however, is properly שְׁדָשׁ, as the Arab. and Æthiop. show), are compared the Sanscr. *shash*, Zend *cwas*, ἕξ, *sex*, Old-Slav. *shesty*; with שֶׁבַע, the Sanscr. *saptan*, Zend *hapta*, mod. Pers. *haft*, Gr. ἑπτα, Lat. *septem*, Germ. *sieben*; with שָׁלֹשׁ (Aram. תְּלָת), the Sanscr. *tri*, fem. *tisri*, Zend *thri*, fem. *tisarô*, Gr. τρεῖς, Lat. *tres*; with אֶחָד, the Sanscr. *êka*; with חָמֵשׁ, the Sanscr. *pantshan*, Gr. πέντε, Lat. *quinque*; with אַרְבַּע, the Lat. *quatuor*; with שְׁנַיִם (Aram. תְּרֵין), the Sanscr. *dva*, Lat. *duo*, &c. But a rigid analysis renders all this apparent accordance doubtful; and there is, on the other side, a far greater probability, that e. g. שְׁנַיִם, חָמֵשׁ (prop. the fist, the five fingers) as also עֶשֶׂר (prop. band, company) are to be referred to the purely Semitic stems שָׁנָה *to bend, to fold, to double, to repeat*, חָמַשׁ *to draw together, to contract* (comp. קָמַץ, קָפַץ &c.), and עָשַׂר *to bind together* (comp. אָסַר, חָבַשׁ &c.).

The other Semitic languages exhibit the same peculiarity in the use of the genders of these numerals. This is explained by the supposition, that they were originally *abstract substantives*, like *decas, trias.* As such, they could have both the masculine and feminine form. The latter was the chief form, and hence was used with words of the more prevalent masculine gender; a distinction which usage only could establish.* The exceptions are very rare; e. g. שָׁלְשָׁה נָשִׁים, Gen. vii. 13, Job i. 4; comp. Ez. vii. 2, Jer. xxxvi. 23.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form עֶשֶׂר *masc.*, עֶשְׂרֵה *fem.*), written as separate words and without a conjunction. In such as are of the feminine gender (masculine in form) from *thirteen* onward, the units are in the construct state, which in this case indicates merely a close connection, not the relation of the genitive (§ 116). These numerals have no construct state, and are always construed adverbially.

In the first two of these numerals are some deviations from analogy; the third shows the manner in which the rest are formed.

	Masc.	*Fem.*
11.	אַחַד עָשָׂר	אַחַת עֶשְׂרֵה
	†עַשְׁתֵּי עָשָׂר	עַשְׁתֵּי עֶשְׂרֵה
12.	שְׁנֵים עָשָׂר	שְׁתֵּים עֶשְׂרֵה
	שְׁנֵי עָשָׂר	שְׁתֵּי עֶשְׂרֵה
13.	שְׁלֹשָׁה עָשָׂר	שָׁלֹשׁ עֶשְׂרֵה

Rarely, the units take also in the *masc.* the form of the *constr. state;* as חֲמֵשׁ עָשָׂר *fifteen*, Judges viii. 10; שְׁמֹנַת עָשָׂר *eighteen*, Judges xx. 25.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units, so that the plural here always means *tenfold;* as שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שִׁשִּׁים 60, שִׁבְעִים 70,

* In the vulgar dialects of the Arabic, and in the Æthiopic, the feminine form of the numeral is used almost exclusively. This form is used in Hebrew also, when speaking of the number by itself and in the abstract (Gen. iv. 15). We may refer, moreover, to the use of the feminine form for collectives and ideas of multitude (§ 107, 3).

† The etymology of this word is obscure. R. Jona explains it by עַד שְׁתֵּי עֶשְׂרֵה *unto twelve*, as it were *close upon twelve*, an expression like *undeviginti*, but not so suitable here. Moreover, this explanation applies only to the feminine; and yet the masculine is also עַשְׁתֵּי עָשָׂר, where עַד שְׁנֵי עָשָׂר for עַד שְׁנֵי עָשָׂר would be expected, unless we assume an inaccuracy of expression. Others explain it: *something conceived beyond ten*, from עָשַׁת *to think, to conceive.*

שְׁמֹנִים 80, תִּשְׁעִים 90. *Twenty* is expressed by עֶשְׂרִים, plur. of עֶשֶׂר *ten*.* They are of *common gender*, and have no construct state. When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). Exs. Num. iii. 39; xxvi. 14; 1 Chron. xii. 28; xviii. 5. They are always connected by the conjunction.

The remaining numerals are as follows:

100 מֵאָה *fem. constr.* מְאַת, *plur.* מֵאוֹת *hundreds.*
200 מָאתַיִם *dual* (for מְאָתַיִם).
300 שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.
1000 אֶלֶף, *constr.* אֶלֶף, *plur.* אֲלָפִים *thousands.*
2000 אַלְפַּיִם *dual.*
3000 שְׁלֹשֶׁת אֲלָפִים, 4000 אַרְבַּעַת אֲלָפִים, &c.
10000 רִבָּבָה, in later writers רִבּוֹא, רִבּוֹת (pr. *multitude*), *plur.* רִבְאוֹת *ten thousands.*
20000 רִבּוֹתַיִם *dual.*
30000 שְׁלֹשׁ רִבְאוֹת, 40000 אַרְבַּע רִבְאוֹת, &c.

Rem. 1. The dual form occurs in some of the units, with the effect of the English *fold:* as אַרְבָּעְתַּיִם *fourfold* 2 Sam. xii. 6; שִׁבְעָתַיִם *sevenfold* Gen. iv. 15, 24; Ps. lxxix. 12. The plural אֲחָדִים means *some, some few*, and also *the same* (*idem*); עֲשָׂרוֹת *decades* (not *decem*), Ex. xviii. 21, 25.

2. The suffixes to numerals, as with other nouns, are properly genitives, though we translate them in the nominative, as שְׁלָשְׁתְּכֶם *ye three*, prop. *your triad.*

§ 98.

NUMERALS.—II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination ־ִי (§ 86, No. 5), in addition to which another ־ִי is commonly inserted in the final syllable. They are as follows: שֵׁנִי, שְׁלִישִׁי, רְבִיעִי, חֲמִשִּׁי and חֲמִישִׁי, שִׁשִּׁי, שְׁבִיעִי, שְׁמִינִי, תְּשִׁיעִי, עֲשִׂירִי. The ordinal *first* is

* The plural forms פְּעָמִים, שְׁבָתִים, תִּשְׁעִים, from the segholates, פַּעַם, שֵׁבֶת, תֵּשַׁע, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. Analogy would require פַּעֲמִים, שְׁבָתִים, תְּשָׁעִים.

expressed by רִאשׁוֹן (for רֵאִישׁוֹן, from רֹאשׁ *head, beginning*, with the termination וֹן (§ 86, No. 4). The feminine forms have the termination יִת־, more rarely יָת־, and are employed also for the expression of numerical parts, as חֲמִשִּׁית *fifth part*, עֲשִׂירִית and עֲשִׂירִיָּת *tenth part*; in which sense are also used such forms as חֹמֶשׁ *fifth part*, רֹבַע and רֶבַע *fourth part*.

For the manner of expressing other relations of number, for which the Hebrew has no appropriate forms, see Syntax, § 120.

CHAPTER IV.

OF THE PARTICLES.

§ 99.

GENERAL VIEW.

1. The particles, which in general are signs of the subordinate relations of speech, expressing the close connection of words with one another, and the mutual relation of sentences and clauses, are most of them borrowed or derived forms from the noun, and in part also from the pronoun and verb (§ 30, 4). Very few of them can be regarded, with certainty, as primitive.

2. Of those which are not primitive, the origin is threefold: 1) they are *borrowed* from other parts of speech; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum, causa*, and the Eng. *save, lieve, fain;* 2) they are *derived* from other parts of speech, either *a*) by the *addition of formative syllables*, like יוֹמָם *by day* from יוֹם (§ 100, 3), or most commonly *b*) by *abbreviation* occasioned by the frequent use of these words. This abbreviation is effected in various ways; and in many of the forms resulting from it, the original one can no longer be recognized; e. g. אַךְ *only* (prop. *certainly, certe*) for אָכֵן.

Compare in German, *gen* from *gegen, Gegend; seit* from *Seite; weil* (orig. a particle of time like the Eng. *while*) from *Weile;* in English *since* (old Eng. *sithence*), *till*, contr. from *to while*.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. ἀπό, *ab, a; ἐξ, ex, e ad* Fr. *à; aut*, Fr. *ou*, Ital. *o; super*, Ital. *su.**

In some instances the particle has been so much abbreviated that it has lost its character as an independent word, having dwindled away to a single consonant *prefixed* to the following word (like the preformatives of the Imperfect, § 47, 1, 2); e. g. לְ from אֶל (§ 102).

That this reduction of a whole word to a single letter belongs actually to the history of the language, in its process of formation, is evident from the fact, that in the later Hebrew and the Aramæan (that is, in the progressive history of the Semitic stock), such abbreviations become greater and more frequent. Thus the shortening of אֲשֶׁר to שֶׁ and even to שׁ, becomes more and more common in some of the latest books of the Old Testament, and afterwards in the Rabbinic writings, nearly supplanting the full form; from זִי of the Biblical Chaldaism comes the later form דִּ; the modern Arabic has, e. g., *hallaq* (now) from *hâlwaqt, lêsh* (wherefore?) from *li-ayyi-sheiin*, and many others. This is shown also by the above analogies from the western tongues. Such, indeed, is the natural progress of all languages. The use of the simplest particles belongs, however, to the earliest epochs of the Hebrew language; at least to the oldest of its monuments that have come down to us.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with but few of them; and, in regard to these, there is at least the general probability of a similar derivation.

3. Less frequently, particles are formed by *composition;* as מַדּוּעַ *wherefore?* for מַה־יָּדוּעַ *how taught?* i. e. *qua ratione ductus?* comp. τί μαθών; בִּלְעֲדֵי *besides*, from בַּל and עֲדֵי; מִלְמַעְלָה *from above*, from מִן, לְ, מַעְלָה.

More frequent is the combination of two or more words without contraction; as אֲחֲרֵי כֵן, כִּי אִם, אִם כִּי, כִּי עַל כֵּן.

§ 100.

ADVERBS.

1. As primitive adverbs, may be regarded the negative לֹא, and perhaps some particles of place and time, as שָׁם *there*, אָז *then*.

* Even short phrases are contracted to one word, e. g. *forsitan* from *fors sit an*, Fr. *peut-être*. In the Chinese, most of the particles are verbs or nouns; e. g. *iù, to give*, employed as a sign of the dative; *ì, to make use of*, hence *for; nâi, the interior*, hence *in*.

So at least we may regard them, for the immediate stand-point of grammar, though a reference to still other roots, particularly the pronominal, is possible.

2. Examples of other parts of speech, which, without any change of form, are used *adverbially*, are:

a) Substantives with prepositions; e. g. בִּמְאֹד (*with might*), *very, greatly*; לְבַד *alone* (prop. *à part*), with *suff.* לְבַדִּי *I alone*; מִבַּיִת *within*; כְּאֶחָד (*as one*), *together*.

b) Substantives in the accusative (the *casus adverbialis* of the Semites, § 118), comp. τὴν ἀρχήν. Exs. מְאֹד (*might*), *very, greatly*; אֶפֶס (*cessation*), *no more*; הַיּוֹם (*this day*), *to-day*; יַחַד (*union*), *together*. Many of these substantives very seldom exhibit their original signification as nouns, e. g. סָבִיב and *plur.* סְבִיבוֹת (*circuit*), *around*; others have wholly lost it, as כְּבָר (*length*), *long ago*; עוֹד (*repetition*), *yet again, farther, longer*.

c) Adjectives, especially in the feminine (answering to the *neuter*), as נֵךְ *recte, ita* (prop. *rectum*), רִאשׁוֹנָה (*primum*), *at first, formerly*, רַבָּה and רַבַּת (*multum*), *much, enough*, נִפְלָאוֹת *wonderfully* (prop. *mirabilibus*, sc. *modis*), שֵׁנִית *the second time*, יְהוּדִית *Jewish*, i. e. in the Jewish language.

d) Verbs in the *Infinitive absolute*, especially in *Hiphil*, which are also to be regarded as accusatives (§ 130, 2); e. g. הַרְבֵּה (prop. *multum faciendo*), *much*.

e) Pronouns, as זֶה (prop. *this* (place) = *at this place*), *here*.

For a list of the most usual adverbs, arranged according to their signification, see § 149.

3. Some adverbs have been formed by the addition of the formative syllable ם־ to substantives; as אֱמֶת and אֱמֶתְנָם *truly*, from אֱמֶת *truth*; חִנָּם (*gratiarum causa*), *gratis, in vain* (from חֵן); רֵיקָם *vainly, frustra*; יוֹמָם *by day*, from יוֹם. Comp. also פִּתְאֹם for פִּתְעֹם *in a twinkling*, from פֶּתַע *twinkling*.

The termination ם־ occurs also in the formation of substantives, e. g. סֻלָּם *ladder* (from סלל); and hence those adverbs may be regarded as denominative nouns used *adverbially*, ם־ and ־ם being = וֹן and ־ן (§ 84, No. 15); comp. פְּדְיוֹם = פִּדְיוֹן *ransom*, λύτρον. But more probably, ־ם is an obsolete *plur.* ending of the noun (§ 87, 1, *d*), and these adverbs are properly nouns in the *accus. plur.*; hence, אֱמֶתְנָם like מֵישָׁרִים used adverbially Ps. lviii. 2, חִנָּם like the Lat. *gratis*, i. e. gratiis.

4. Adverbs formed by the abbreviation or truncation of longer words; such, for example, as אַךְ *only* (prop. an affirmative parti-

cle, *certainly*, from אָמַן, Chald. חֲכִין, חֲכִי), and especially the interrogative הֲ, e. g. הֲלֹא *nonne?* הֲגַם *num etiam?* which originated in the more full form הַל, Deut. xxxii. 6.

Punctuation of ה interrogative: 1) It has usually *Chateph-Pattach*, as חֲשַׂמְתָּ *hast thou set?* (see the examples in § 152, 2); 2) Before a letter with *Sh'va*, it has commonly *Pattach* followed by *Daghesh forte* (like the article), as הַאֶבֶן Gen. xvii. 17, xviii. 21, xxxvii. 32, and once without this condition, viz. הַיִרַע in Lev. x. 19; 3) Before a guttural it takes *Pattach* (with *Daghesh f. implicitum*), הַאֵלֵךְ *shall I go?* הַאַתְּ *num tu?* 4) But before a guttural with *Qametz* it takes *Seghol*, as הָאָנֹכִי *num ego?* הֶחָיָתָה *num fuit?* Its place is always at the beginning of the clause.

5. Certain adverbs, which include a verbal idea, take also the *pronominal suffixes*, and generally in the same form as verbs, particularly with *Nun* (§ 58, 4). E. g. יְשֶׁנּוֹ *he (is) existing;* אֵינֶנִּי *I (am) not,* אֵינֶנּוּ *he (is) not;* עוֹדֶנּוּ *he (is) still;* אַיּוֹ *where (is) he?* The same is true of הֵן and הִנֵּה *behold!* (prop. *here, here* is), with suffixes; as הִנְנִי, in *pause* הִנֵּנִי and הִנֵּנִּי, *behold me;* הִנְּהוּ; הִנְנוּ, הִנֵּנוּ, in *pause* הִנֵּנוּ and הִנָּנוּ; הִנָּם.

§ 101.

PREPOSITIONS.

1. Most of the words which, in the usage of the language, appear as prepositions, were originally—

a) Substantives in the *accusative case* and in the *construct state*, the noun governed by them being properly in the genitive, which is actually expressed in Arabic by the genitive ending. Compare in Eng. *in stead of*, in Latin *hujus rei causa*.* Exs. אַחַר (*hinder part** [*rear*]), *behind, after;* אֵצֶל (*side**), *at the side of, by;* בֵּין (*intermediate space, midst**), *between;* בְּעַד, בַּעֲבוּר (*interval of space, distantia*), *behind, about;* זוּלַת (*removal, want*), *without, besides;* יַעַן (*object*), *on account of;* מוּל *before, over against;* מִן (*part*), *from, out of;* נֶגֶד (*that which is before*), *before, over against;* עַד (*progress, duration**), *during, until;* עַל (*upper part* [*space above*]),

* The original signification of the noun is enclosed in parentheses, and marked with an asterisk if it is still in use. On the like usage in other languages, see *W. von Humboldt* über die Kawisprache, Bd. III. S. 621.

upon, over; עִם (*connection*, also עִמַּת, לְעֻמַּת), *with;* תַּחַת (*under part** [*space beneath*]), *under, in place of.*

b) Substantives in the *construct state with prepositions* (spec. the inseparable); as לִפְנֵי (*in face of*), *before;* לְפִי, כְּפִי (*after the mouth*, i. e. *the command**), *according to;* בִּגְלַל (*in the matter*), *on account of*, לְמַעַן (*for the purpose*), *on account of.*

2. Substantives used as adverbs very readily take, in this manner, the construction of prepositions. E. g. בִּבְלִי, בְּאֶפֶס (*in the want of*), *without;* בְּעוֹד (*in the continuing of*), *during;* בְּדֵי, כְּדֵי (*for the need*), *for, according to.*

§ 102.

PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, מִן is frequently written as a *prefix*, yet without wholly losing its *Nun*, which is represented by a *Daghesh forte* in the following letter, as מִיַּעַר *from the forest.*

The different forms of this preposition are used as follows. *a*) The full and independent form מִן is employed chiefly before the article, as מִן הָאָרֶץ; but also, especially, before the feebler letters, as מִן אָז Jer. xliv. 18, מִן בְּנֵי 1 Chr. v. 18, and elsewhere in the later books (as in Syriac). There is, besides, a poetic form מִנִּי (comp. § 90, 3, *a*). *b*) Most frequent is the form מִ֫, viz. as a *prefix* with *Daghesh forte* in the following letter, which can be omitted only when the letter has *Sh'va* (§ 20, 3, *b*). Before gutturals this becomes מַ (§ 22, 1), e. g. מַאַדָם, מַעַם. and also מָ before ה, as מָחוּץ, מָחוֹז Gen. xiv. 23.

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 99, 2) to a single prefix consonant, with the slightest vowel (*Sh'va*); namely,

בְּ *in, at, on, with* (from בֵּית, בֵּי),
לְ *towards, to* (from אֶל),
כְּ *like, as, according to* (from כֵּן).*

* The derivation of לְ immediately from אֶל, and more remotely from a stem meaning *appropinquavit, accessit* (Heb. and Aram. לָוָה, לָוָא *adhæsit, se adjunxit*, Arab. ولى *accessit*) is beyond question. On the derivation of בְּ from בֵּית, in Aram. also בֵּי, prop. *in the house*, hence *in* (not from בֵּין *between*), see *Gesenius*, Man. Lex. art. בְּ, Note at the end. The signification of כְּ (from כֵּן) is properly, *so;* doubled כַּ֫—כְּ *as—so.*

The pointing of these prefixes is as follows:

a) They have properly simple *Sh'va*, which is varied, however, according to § 28, 1, 2, e. g. לִפְרִי *to fruit*, כַּאֲרִי *as a lion*; and before feeble letters according to § 23, 2 and § 24, 1, *a*, e. g. לֵאמֹר for לְאֱמֹר, לִירוּשָׁלִַם.

b) Before the article they usually displace the ה and take its pointing, as בַּגָּן for בְּהַגָּן *in the garden*. See § 35, Rem. 2.

c) Immediately before the tone-syllable, in monosyllabic or dissyllabic words with the tone on the penultima, they also take *Qamets* (*Prætonic*, § 26, 3); not always, however, but only in the following cases: *α*) before Infinitives of the above-mentioned form, as לָתֵת *to give*, לָדִין *to judge*, לָלֶדֶת *to bear*, except when the *Inf.* is followed by another word as its subject or object § 133, as בְּלֹתָהּ Num. viii. 19, בְּשָׁכְבָהּ Judges xi. 26; *β*) before many pronominal forms, as בָּזֶה, לָזֶה, בָּזוֹ, כָּאֵלֶּה *like these*; particularly בָּהֶם, לָהֶם, כָּהֶם, and בָּהֵמָּה, לָהֵמָּה, כָּהֵמָּה (see § 103, 2); *γ*) when such a word is closely connected with the foregoing one, and is thereby separated from the one following, e. g. פֶּה לָפֶה *mouth to mouth* 2 Kings x. 21, בֵּין מַיִם לָמָיִם *between water and water* Gen. i. 6; especially at the end of a clause, as in the instructive example Deut. xvii. 8; likewise לָנֶצַח *to eternity*, but לָנֶצַח וְנֶצָחִים *to all eternity*, Is. xxxiv. 10.

d) To the interrogative מָה they are very closely joined by *Pattach* and *Daghesh forte*; as בַּמָּה *by what?* כַּמָּה *how much?* לָמָּה (*Milël*) *for what? why?* Comp. the *Vav consecutive* of the Imperfect (§ 49, 2). Before gutturals, לָמָּה (*Milra*) is used for the latter.

Rem. The word יְרֵחוֹ, which has not its own original vowels (probably יִרְחוֹ) but those of אֲדֹנָי (see the word in the Lexicon), takes *prefixes* also after the manner of the latter; as לְיִרְחוֹ, בְּיִרְחוֹ, מֵיִרְחוֹ, because these were to be read לַאדֹנָי, בַּאדֹנָי, מֵאֲדֹנָי.

§ 103.

PREPOSITIONS WITH SUFFIXES, AND IN THE PLURAL FORM.

1. The prepositions being originally nouns (§ 101), they follow the analogy of the noun in their connection with pronouns; i. e. they take the nominal form of the suffix (§ 91, 1, 2), as אֶצְלִי (prop. my side) *by me*, אִתִּי (my vicinity) *with me*, תַּחְתִּי (my place) *instead of me*, like *mea causa*, *on account of me*.

Rem. 1. The preposition אֵת *at* (*apud*), *with* (from אָנָה), is distinguished from אֵת, the sign of the definite accusative (§ 117, 2), when they take suffixes, by the difference of pointing. The former has, e. g., אִתִּי, אִתּוֹ, אִתָּם, אִתָּכֶם, while the latter retains its original *o* before most of the persons, as אֹתִי *me*, אֹתְךָ, אֹתָךְ *thee*, אֹתוֹ *him*, אֹתָהּ *her*; אֹתָנוּ *us*, אֶתְכֶם, אֶתְכֶן *you*, אֹתָם and אֹתָן *them*. But in the later books, especially in the books of Kings and in Jeremiah and Ezekiel, are found אִתְּךָ, אִתָּם inaccurately formed from אֵת *with*.

2. The preposition עִם *with* takes *Qamets* before בָּם and חָם, by which the doubling of the *Mem* is made more audible, as עִמָּכֶם, עִמָּהֶם. In the first person, besides עִמִּי is found עִמָּדִי.

3. It is but seldom that verbal suffixes are attached to prepositions, as תַּחְתַּנִי 2 Sam. xxii. 37, 40, 48 (for which תַּחְתַּי occurs in Ps. xviii. 37, 40, 48), תַּחְתָּנָה Gen. ii. 21, and בַּעֲדַנִי Ps. cxxxix. 11 (here in order to rhyme with יְשׂוּמֵנִי). We may, however, explain this form of the *suffix* here, as expressing a direction *whither;* namely in 2 Sam. above quoted, תַּחְתַּנִי [coming or brought] *under me*, place whither (together with תַּחְתַּי [being] *under me*, place where), תַּחְתֶּנָּה *into its place* ("he put flesh into its place"), בַּעֲדֵנִי *around about me*.

2. When pronominal *suffixes* are attached to the *prefix* prepositions (§ 102), there is a tendency in some cases, especially with the shorter *suffixes*, to lengthen the preposition in order to give it more body and support. This is at least apparent in בְּ and לְ with a full vowel, for בְּ, לְ (§ 102, 1, *c*); to כְּ is appended the syllable מוֹ, and מִן is lengthened into מִמֶּן (prop. *a parte, on the part of* ——).

a) לְ with suffixes:

	Sing.		*Plur.*	
1	לִי *to me.*		לָנוּ *to us.*	
2	*m.* לְךָ, לָךְ, in pause לָךְ	*to thee.*	לָכֶם	*to you.*
	f. לָךְ		לָכֶן, לָכֶנָּה	
3	*m.* לוֹ *to him.*		לָהֶם, לָהֵמָּה, poet. לָמוֹ*	*to them.*
	f. לָהּ *to her.*		לָהֶן†	

בְּ takes suffixes in the same manner, except that with the 3*d pers. plur.* the forms are בָּהֶם, בָּם, *fem.* בָּהֵן.

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* It has often been asserted, that the form לָמוֹ stands also for the *sing.* לוֹ. For this various explanations have been sought; something analogous may certainly be found in the form תִּקְטֹלְנָה used for תִּקְטֹל (§ 47, Rem. 3). But, in fact, it is so used only with reference to *collectives;* see Gen. ix. 26 (in reference to Sem = the Semites), Ps. xxviii. 8; lxxiii. 10 (in reference to the people), Is. xliv. 15 (in reference to פֶּסֶל, אֵל, which the Seventy have rendered *θεοί*), liii. 8 (in reference to the foregoing דּוֹרוֹ *his generation*, i. e. He and his contemporaries).

The same is true of עָלֵימוֹ for עָלֵיהֶם; see Job xx. 23 (in reference to the ungodly man, who in the whole representation, vs. 5–20, is a collective,—nay, it begins v. 5 with the plural רְשָׁעִים), and xxvii. 23 (comp. at the beginning, v. 13, עָרִיצִים). More strange is עָלֵימוֹ Job xxii. 2 in reference to גֶּבֶר *man* (*homo*). But this also is undoubtedly collective.

† Not לָהֵן, which signifies *therefore*.

b) כְּ with suffixes:

		Sing.	*Plur.*
1		כָּמֹונִי* *as I.*	כָּמֹונוּ *as we.*
2	*m.*	כָּמֹוךָ *as thou.*	כָּכֶם, seldom כְּמֹוכֶם *as ye.*
	f.	——	—— —— ——
3	*m.*	כָּמֹוהוּ *as he.*	כָּהֶם, כָּהֵם, כְּמֹוהֶם *as they.*
	f.	כָּמֹוהָ *as she.*	—— —— ——

c) מִן with suffixes:

		Sing.	*Plur.*
1		מִמֶּנִּי, poet. מִנִּי, מֶנִּי *from me.*	מִמֶּנּוּ *from us.*
2	*m.*	מִמְּךָ, in pause מִמֶּךָ *from thee.*	מִכֶּם *from you.*
	f.	מִמֵּךְ	מִכֶּן
3	*m.*	מִמֶּנּוּ, poet. מִנְּהוּ, מֶנְּהוּ *from him.*	מֵהֶם, poet. מִנְּהֶם *from them.*
	f.	מִמֶּנָּהּ *from her.*	מֵהֵן

The syllable מוֹ in כָּמוֹנִי (in Arabic مَا = Heb. מָה *what*, prop. *according to what I*, for *as I*) is in poetry appended to the simple prefixes בְּ, כְּ, לְ, even without suffixes, so that בְּמוֹ, כְּמוֹ, לְמוֹ appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms; but in the case of מִן it has adopted the shorter ones, resembling those of the Syriac.

In the table of מִן with *suffixes*, מִמֶּנּוּ *from him* is contracted from מִמֶּנְּהוּ (according to § 19, 2, *extr.*), and coincides in form with מִמֶּנּוּ *from us*, which comes from מִמֶּנְּנוּ. The Palestinian grammarians proposed to distinguish the latter by writing it מִמֵּנּוּ, which *Ibn Esra* justly censures. The form מִמֶּנָּהּ is always written without *Mappiq*, and comes from מִמֶּנְּהָ.

3. Many prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* [and the Eng. *besides*]. For the ground of this, see § 108, 2, *a*.† They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connection with those forms of the suffixes which belong to plural nouns (§ 91, 2). These are:

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* The use of נִי for ִי—, in this case, is merely euphonic.

† Some of these words, which come from stems לֹוי, namely אֲלֵי, בַּלֵי, עֲדֵי, might indeed be referred to singular forms, as אֲלַי, בַּלַי, עֲדַי; but the analogy of the others makes it more probable that these are also to be regarded as plurals. Comp. the plural forms גַּבַּי from גַּב; רַגְלַיִךְ, &c. from רֶגֶל.

אַחַר, more frequently אַחֲרֵי (prop. *space behind, rear*), *behind*, with *suff.* always אַחֲרַי *behind me*, אַחֲרֶיךָ *behind thee*, אַחֲרָיו, אַחֲרֵיכֶם, &c.

אֶל־, poet. also אֲלַי (*regions, directions*), *towards, to*, with *suff.* always אֵלַי *to me*, אֵלֶיךָ, אֵלָיו, אֲלֵיכֶם.

בֵּין (*interval of space*), *between*, with *suff.* בֵּינִי, בֵּינְךָ, but also בֵּינֶיךָ, בֵּינֵיכֶם, בֵּינוֹתַינוּ, בֵּינוֹתָם (from בֵּינִים, בֵּינוֹת, *intervals*).

מִן *from, out of*, seldom מִנֵּי (*plur. constr. state*), Is. xxx. 11.

עַד (*progress, duration*, from עָדָה) *as far as, unto, plur.* (poet.) עֲדֵי, but with *suff.* עָדַי, עָדֶיךָ, עָדָיו, עֲדֵיכֶם (the last also with *Qamets*).

עַל *upon, over, constr. state* of עָל *that which is above* (from עָלָה *to go up*), *plur.* (poet.) עֲלֵי, but with *suff.* also in prose עָלַי, עָלֶיךָ, עָלָיו, עֲלֵיהֶם, for which עֲלֵימוֹ is also frequent in poetry.

תַּחַת *under* (prop. *that which is beneath*), with *suff.* in the plural תַּחְתַּי, תַּחְתֶּיךָ, תַּחְתָּיו, but also in the singular תַּחְתָּם.

§ 104.

CONJUNCTIONS.

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them were originally other parts of speech, viz.

a) Pronouns, as אֲשֶׁר and כִּי *that, because, for*, the former being at the same time the common *relative pronoun*, the latter also derived from a pronominal stem (§ 36).

b) Adverbs, as אַל (not), *that not*, אִם (num?), *if*. Also adverbs with prepositions; e. g. בְּטֶרֶם (*in the not yet*), *before that;* or with a conjunction added, as אַף כִּי *there is added that = much less* or *much more.*

c) Prepositions which are fitted by the addition of the conjunctions אֲשֶׁר and כִּי to show the connection between propositions; e. g. יַעַן אֲשֶׁר *because* (from יַעַן *on account of*), prop. *on this account, that*, אַחַר אֲשֶׁר *after that*, כַּאֲשֶׁר *according as*, עֵקֶב and כִּי אֲשֶׁר עֵקֶב (*in consequence, that*), *for the reason that, because.* The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. עַל (for עַל אֲשֶׁר) *because*, עַל־כֵּן (for עַל־כֵּן אֲשֶׁר) *on this account that, because.*

In like manner, all prepositions before the Infinitive may be translated by conjunctions with the finite verb (§ 132, 2).

2. Even those words which are no longer in use except as conjunctions, seem to have belonged originally to other parts of speech, particularly the noun, and they generally betray their affinity with verbal roots. Exs. אוֹ (prop. *desire, choice*, from אָוָה *to desire*, comp. Prov. xxxi. 4) *or*, like *vel, ve*, kindred with *velle*; אַל (*a turning away*, from אָלָה) *that not*. Even the only prefix conjunction וְ *and*, must perhaps acknowledge relationship with וָו *a binding* or *fastening*, *a nail*.

The pointing of וְ is in several respects analogous with that of the *prefix* prepositions בְּ, כְּ, לְ (§ 102, 2); but it has also, as a feeble letter, some peculiarities.

a) It has commonly a simple *Sh'va* (וְ).

b) Before words whose first consonant has simple *Sh'va* (excepting the case *c*), the *Vav* is sounded *û*, as וּלְכֹל *and to all*. It is also sounded thus (with the exception of the case *d*) before its cognate letters, the labials ב, מ, פ, as וּבָלָהָ; and even before a *Chateph* (under letters not guttural), as וּזְבַח Gen. ii. 12.

c) Before יְ the *Vav* takes *Chireq*, e. g. וִירִיחִי (for וְיְרִיחִי, comp. § 28, 1, and § 24, 1, *a*); before חָ and חֲ it takes *Chireq* and *Seghol*, as וְחִירָם Jos. viii. 4, and וְחֶרֶשׁ Gen. xx. 7 (comp. § 63, Rem. 5).

d) Immediately before the tone-syllable, it often takes *Qamets*, like בָּ, לָ, and with similar limitations (§ 102, 2, *c*); especially when words are connected in pairs, as תֹּהוּ וָבֹהוּ Gen. i. 2, יוֹם וָלַיְלָה viii. 22, but chiefly at the end of a short clause, hence שָׁם וְחָם וְיֶפֶת Gen. vii. 13, אֱלֹהִים וָמֶלֶךְ 1 Kings xxi. 10. But the case is different, when it stands in close connection with words following, as אִישׁ וְאִישׁ יִלַּד בָּהּ Ps. lvii. 5; and hence, especially, with certain monosyllabic words, whose nature it is to attach themselves to that which follows; so always, וְזֹאת, וְאֵת, וְלֹא, וְגַם and the like.

§ 105.

INTERJECTIONS.

1. Among the interjections, there are several which are merely natural sounds expressed in writing, as אֲהָהּ, אָח *ah!* הוֹי, אוֹי *wo!* הֲאָח *ho! aha!*

2. Most of them, however, like the other particles, were borrowed from other parts of speech, which, in animated discourse, gradually came to be used as interjections; as הֵן or הִנֵּה *behold!* (prop. *here*); הָבָה, *plur.* הָבוּ (prop. *give*, Imp. from יָהַב) for *age, agite, come on!* לְכָה, לְכִי (prop. *go*), in the same sense;* חֲלִילָה

* הָבָה and לְכָה are also used, in this form, with the feminine and with the plural; a proof that they have wholly taken the nature of interjections.

far be it! prop. *ad profana!* חָלִי (perhaps for חֲלִי *entreaty*), *I beseech, hear me;* נָא (*up! come on!* in Æthiop. an Imp. *go to! come on!*), *pray now!* a particle of incitement and entreaty (always subjoined).*

* The particle נָא serves for the expression of various shades of meaning, which are exhibited in different places in the Syntax. A brief view only is given here. It stands *a*) after the *Imp.* in command as well as entreaty (§ 130, 1, Rem.); *b*) with the *Impf.* as well the first as the third person (§ 127, 3, *b*, and § 128, 1); *c*) once with the *Perf.* (§ 126, 4, Note); *d*) with various particles, as הִנֵּה נָא *behold now;* particularly with conjunctions, as אַל נָא *ne quaeso*, and אִם־נָא *if now, εἴποτε, if* with a courteous or modest limitation.—In courtly language, these particles are heaped together in every way; Gen. xviii. 3, xix. 7, 8, 19, l. 17.

PART THIRD.

SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

§ 106.

RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE, — OF THE ABSTRACT TO THE CONCRETE.

In the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e. g. those of *material*) are almost wholly wanting.* This deficiency is supplied by substantives, and especially in the following ways:

1. The substantive employed to express some quality in another is placed after it in the genitive. So constantly in designating the material of which a thing is made, e. g. כְּלֵי כֶסֶף *vessels of silver = silver vessels*; אֲרוֹן עֵץ *ark of wood = wooden ark*, like *des vases d'or*; in like manner אֲחֻזַּת עוֹלָם *an eternal possession*, Gen. xvii. 8, מְתֵי מִסְפָּר *men of number*, i. e. *few men* Gen. xxxiv. 30, אֶבֶן חֵן *a precious stone* Prov. xvii. 8. This construction was also employed, even in cases where the language supplies an adjective; e. g. בִּגְדֵי הַקֹּדֶשׁ *the holy garments*, Ex. xxix. 29. Comp. *un homme de bien.*

Rem. 1. Less frequently, the substantive which expresses a quality in another is followed by it in the genitive; as מִבְחַר עֲמָקֶיךָ *the choice of thy valleys*, i. e. *thy choicest valleys*, Is. xxii. 7, comp. xvii. 4, xxxvii. 24; Gen. xxiii. 6; Ex. xv. 4. But with the substantive כֹּל (the) *whole*, for *all of, all*, this is the usual construction (see § 111, 1, Rem.).

The place of an adjective, when it would be predicate of the sentence, is sometimes supplied directly by the substantive; e. g. Gen. i. 2, *and the earth was desolation and emptiness*; Job iii. 4, *let that day be*

* There are a few adjectives of this kind formed after the manner of passive participles, as אֲרִזִּי *of cedar*, נְחוּשָׁה *of brass*, comp. *cuneatus* (wedge-formed).

darkness; Ps. xxxv. 6, lxxxviii. 19, cx. 3, Is. v. 12, Job xxiii 2, xxvi. 13 More seldom the substantive takes a preposition; as in Ps. xxix. 4, *the voice of Jehovah is* בַּכֹּחַ *with power*, for *powerful.*

2. Adjectives which denote a property, quality, or habit. where they would stand by themselves as substantives, are often expressed in Hebrew by a periphrasis, in which an abstract noun designating the attribute is preceded by one of the following nouns denoting its subject; viz.

a) By אִישׁ *man*, e. g. אִישׁ דְּבָרִים *an eloquent man*, Ex. iv. 10; אִישׁ חָכְמַת *a wise man*, Prov. xxiv. 5. *b*) By בַּעַל *master, possessor*, e. g. בַּעַל שֵׂעָר *hairy*, 2 Kings i. 8; בַּעַל הַחֲלמוֹת *the dreamer*, Gen. xxxvii. 19. *c*) By בֵּן *son* and בַּת *daughter*, e. g. בֶּן־חַיִל *a valiant man*, 1 Kings i. 52; בֶּן־שָׁנָה *one year old*, Ex. xii. 5; בֶּן־מָוֶת *doomed to death*, 1 Sam. xx. 31; בַּת בְּלִיַּעַל *a worthless woman*, 1 Sam. i. 16.

It is a bolder construction, and found only in poetry, when the abstract is used directly for the concrete, as בְּלִיַּעַל *worthlessness*, for *worthless*, like *scelus* for *scelestissimus;* and at the same time for the plural, as קֶשֶׁת *bow* for *bowmen*, Is. xxi. 17, קָצִיר *harvest* for *harvesters*, xvii. 5. On this, as a common characteristic of language, see § 83, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the Feminine, has been shown in § 84; comp. § 107, 3, *b.*

We may here remark also, that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e. g. אֲבִיר *the Strong*, i. e. *God;* אַבִּיר *the strong*, i. e. *the bullock*, in Jeremiah *the horse;* רֹזֶן *the Majestic, August*, =*the Prince;* לְבָנָה *pallida* i. e. *luna.* In Arabic this is yet far more common. Comp. *merum* for *vinum*, ἰγρὴ i. e. *the sea* Odyss. 1, 97.

§ 107.

USE OF THE GENDERS.

Whether the Hebrew regarded a substantive as feminine is known partly from the feminine ending (§ 80, 1, 2), partly from its construction with a feminine predicate, and in most cases, though there are many exceptions (§ 87, 4), from the feminine plural form. We are now to show in what manner the designation of gender was employed.

1. The most natural use of it was with reference to the physical distinction of sex in men and beasts, but with several gradations, according as this natural distinction is more or less strongly indicated. The principal cases are the following; viz.

a) when the male and female are designated by entirely different words, and the latter, of course, requires no feminine ending, as *father*, *mother*, in Heb. אָב, אֵם; אַיִל *ram*, רָחֵל *ewe*, חֲמוֹר *ass*, אָתוֹן *she-ass*; *b*) when the female is designated by the addition of the feminine ending, as אָח *brother*, אָחוֹת *sister*; עֶלֶם *young man*, עַלְמָה *young woman*; פַּר *juvencus*, פָּרָה *juvenca*; עֵגֶל *vitulus*, עֶגְלָה *vitula*; *c*) when the feminine gender is shown only by the construction (*communia*), as in ὁ, ἡ *βοῦς*; ὁ, ἡ *παῖς*; e. g. גָּמָל *camel*, *masc.* Gen. xxiv. 63, but *fem.* xxxii. 16; בָּקָר *masc. male cattle*, Ex. xxi. 37, but *fem.* for *female cattle*, Job i. 14; *d*) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to designate both (*epicœna*), as in ὁ *λύκος*, ἡ *χελιδών*; e. g. דֹּב שַׁכּוּל *masc. a bear robbed of her young*, Hos. xiii. 8 (but construed as feminine in 2 Kings ii. 24); אֱלוֹהַּ *masc. ox*, Ps. cxliv. 14, where the female of the ox-kind is meant.

Often, in cases where the language makes the distinction of genders as in *a*, *b*, and *c*, writers neglect to do it, and employ the more general and indefinite terms. E. g. חֲמוֹר and אַיִל as *fem.* for אָתוֹן and אַיָּלָה, 2 Sam. xix. 27, and Ps. xlii. 2; also נַעַר *a youth*, for נַעֲרָה, in the Pent. and in Ruth ii. 21, comp. Job i. 19. Compare in German *Gemahl* for *Gemahlin*; in Arabic also, the older written language shuns the use of feminine forms (e. g. בעלה *mistress*, عروسة *bride*), which become more and more common in later usage.

This sparing use of the distinctions of gender appears also in other examples; viz. אָמוֹן *masc. architect*, Prov. viii. 30, where *wisdom* (*fem.*) is meant (comp. *artifex omnium natura*, Plin. 2, 1); מֵת *a dead body* (*masc.*), spoken of the corpse of a woman, Gen. xxiii. 4, 6; אֱלֹהִים for a *goddess*, 1 Kings xi. 5; so in Eng. *instructor* for *instructress*, and in Lat. *auctor*, *martyr*.

Among *epicœne* nouns are found names of whole species of animals, which the mind conceived as masculine or feminine, according as they appeared strong and powerful, or weak and timid. E. g. *masc.* כֶּלֶב *dog*, זְאֵב *wolf*; *fem.* יוֹנָה *dove*, חֲסִידָה *stork*, יַעֲנָה בַּת *ostrich*, אַרְנֶבֶת *hare*.

2. The designation of the feminine gender, by its appropriate ending, is most uniform in the adjectives and participles. (§ 87, 5.)

3. Besides objects properly feminine, there are others (nearly the same which in Greek and Latin are *neuter*), for which the feminine form is preferred, viz.

a) *Things without life*, for which the feminine, as the weaker, seemed to be the most suitable designation, as יָרֵךְ *side* (of the human body), *thigh*, יַרְכָה *side* (of a country), *district*; מֵצַח בַּת *brow*, מִצְחָה *greave* (from the resemblance).

b) Hence *abstract ideas*, which at least decidedly prefer the feminine form, even when the masculine is also in use; as נָקָם, נְקָמָה *vengeance*, עָזָר, עֶזְרָה *help* (§ 84, 11, 12). Adjectives when used in a neuter sense as substantives (like τὸ *καλόν*), commonly take the fem. form, as נְכוֹנָה *the right*, Ps. v. 10; so also in the plur. גְּדֹלוֹת *great things*, Ps. xii. 4.

c) The feminine is sometimes applied as a designation *of dignity* or *office*, which borders on the abstract sense, as שָׂרָה *Princes* (like *Highnesses*); in like manner קֹהֶלֶת *concionator* (applied to king Solomon,= *the preacher Wisdom*); comp. סוֹטָרָת as the name of a man, in Neh. vii. 57, Ezra ii. 55. Even in the *fem. plur.* form אָבוֹת *fathers*, the reference to *dignity* seems not improbable. These words are construed, agreeably to their signification, with the masculine. This usage is more extensive in Arabic, Æthiopic and Aramæan, e. g. in *Chalipha* (*Caliph*) خليفة. There is a remote likeness in the Lat. *magistratus*, Ger. *Herrschaft*, [Eng. *lordship*] for *Herr* [Eng. *lord*], *Obrigkeit* for *Oberer*, Ital. *podestà*, &c.

d) *Collectives*, as אוֹרֵחַ *wanderer, traveller*, אֹרְחָה *caravan*, prop. *that which wandereth*, for *the wanderers*; גּוֹלָה (from the *masc.* גּוֹלָה) *the company of exiles*; יוֹשֶׁבֶת Is. xii. 6, Mic. i. 11, 12, prop. *that which inhabiteth*, for *the inhabitants*; אוֹיֶבֶת, Mic. vii. 8, 10, for *the enemies*. So often in the Arabic. Comp. the poetic צֹר בַּת equivalent to בְּנֵי צֹר *the inhabitants of Tyre*, עַמִּי בַּת = בְּנֵי עַמִּי *my countrymen*. Examples of its application to things without life, עֲצָה *timber*, עֲנָנָה *clouds*, אַרְזָה *cedar wainscotting*. Comp. τὸ *ἱππικόν* and ἡ *ἵππος* for *the cavalry*, ἡ *κάμηλος* (Herodotus I., 80).

e) On the contrary, the feminine sometimes appears, as in Arabic, to denote *an individual of a class*, while the masculine is applied to the class or species, e. g. אֳנִי *ships, fleet* (1 Kings ix. 26, comp. 2 Chron. viii. 18), אֳנִיָּה *a single ship*; שַׂעַר *hair* (collectively), שַׂעֲרָה *a single hair* (see Judges xx. 16, Ps. xl. 13); שִׁיר *song, ode*, also collectively, שִׁירָה *a single ode*; so also תְּאֵנָה *a fig*, נֵצֶר *a flower* (with the collective נִצָּן Gen. xl. 10); שׁוֹשַׁנָּה *a lily* (with שׁוֹשָׁן), and others, though the distinction is in part effaced in the Hebrew.

4. Many words (besides certain names of objects properly feminine, No. 1, *a*) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes:

a) Names of *countries* and *towns*, contemplated as mothers,*—as it were nurses,—of the inhabitants; e. g. אַשּׁוּר *fem. Assyria*, אֱדוֹם *fem. Idumea*, צֹר *Tyre*; so also *appellatives*, denoting *countries*, *towns*, and *locality* in general, as אֶרֶץ *earth, land*, תֵּבֵל *the world*, עִיר *city*, יָרֵךְ and

* Thus אֵם, 2 Sam. xx. 19 and on Phœnician coins, stands for *mother-city*, μητρόπολις (comp. μητήρ, *mater*); and by the same figure, the inhabitants were called *sons* of the country, as *sons of Zion*, Ps. cxlix. 2; *sons of Babylon*, Ezek. xxiii. 15 (comp. son of the house, son of the womb).

אֹרַח *way*, חָצֵר *court*, מַחֲנֶה *camp*, שְׁאוֹל *under-world*, גֹּרֶן *threshing-floor*, בְּאֵר *well*, &c., and sometimes even מָקוֹם *place*.*

As names of people are commonly masculine, it often happens, that the same word is used as *masc.* for the name of a people, and as *fem.* for the name of a country; e. g. יְהוּדָה *masc. Jews*, Is. iii. 8, *fem. Judæa*, Lam. i. 3; אֱדֹם *masc. Idumæans*, Num. xx. 20, *fem. Idumea*, Jer. xlix. 17.

But such names are also construed as *fem.* when the *people* is meant, by a metaphorical use (like the German *Polen ist im Aufstande*), Job i. 15; 1 Sam. xvii. 21; Is. vii. 2; xxi. 2.†

b) *Members* and *parts of the body* in man or beast, יָד and כַּף *hand*, רֶגֶל *foot*, עַיִן *eye*, אֹזֶן *ear*, זְרוֹעַ *arm*, לָשׁוֹן *tongue*, קֶרֶן *horn*, כָּנָף *wing*, שֵׁן *tooth*, זָקָן *beard*, בֶּטֶן *womb*; probably with reference to their subserviency as mere instruments,‡ and hence also words for *inanimate instruments* and *utensils*, as חֶרֶב *sword*, יָתֵד *pin*, מַטֶּה and שֵׁבֶט *staff*, אָרוֹן *chest*, עֶרֶשׂ *bed*, סוֹס *cup*, כַּד *pitcher*, also אֶבֶן *stone*, and many others. Most of these words and ideas have the same gender in the other Semitic languages.

c) The words for *light*, *fire*, and other *powers of nature*, as שֶׁמֶשׁ *sun*, אֵשׁ *fire* (Æth. *ésat*), אוֹר (Job xxxvi. 32), so also אֹת and תַּנּוּר *oven*, נֹגַהּ *brightness*, צֹהַר *window*, Gen. vi. 16, רוּחַ *wind*, also *spirit*, and נֶפֶשׁ *breath*, *soul*, &c.§

§ 108.

OF THE PLURAL, AND OF COLLECTIVE NOUNS.

1. Besides the proper plural endings (§ 87, 1, 2), the language employs some other means for the expression of plurality; viz. *a*) separate words, whose appropriate signification is *collective*, designating an indefinite number of a class of objects, and having their corresponding *nomina unitatis*, or nouns which designate an individual of the class, as שׁוֹר *an ox* (*an individual of the ox-kind*), בָּקָר *oxen*, e. g. חֲמִשָּׁה בָקָר *five oxen*, Ex. xxi. 37, צֹאן *small cattle*, viz. *sheep* or *goats*, שֶׂה *an individual of the*

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* As this last word is regularly *masc.*, so we find more or less fluctuation in the gender of the others.

† Here belongs the poetical personification of a people as a female, Is. xlvii., l. 1, liv. 1 seq., Lam. i., Ez. xvi.

‡ Of these words, too, some are not uniform in respect to their gender, and occur also as *masc.*; as זְרוֹעַ Is. xvii. 5, שׁוֹק Ex. xxix. 27, עַיִן Zech. iv. 10, לָשׁוֹן Ps. xxii. 16.

§ The particulars are supplied by the Lexicon. There are some words, moreover, which have the feminine ending, as נְחֹשֶׁת *brass*, קֶשֶׁת *bow* (from the stem-word קוֹשׁ), עֵת *time* (for עֶדֶת), but yet are sometimes construed as masculine, from a misapprehension of their origin.

same, a sheep or *a goat*; *b*) the feminine ending (§ 107, 3, *d*); *c*) nouns which have the proper signification of the singular, but which are also used as collectives, as אָדָם *man, the human race* Gen. i. 26, אִישׁ collect. for *men*, דָּבָר *words*, אוֹיֵב *the enemy*, for *enemies*. These words take the article, when all the individuals of the class are included (§ 109, 1). Comp. also § 107, 3, *e*.

2. On the other hand, the terminations which properly express *plurality*, are employed in the expression of other kindred ideas; so that the Hebrew often uses plural forms where other languages employ the singular. Thus, under the plural form are expressed—

a) *Extension* of space and time:* hence the frequent use of it to express *portions of space, regions* or *places*, as שָׁמַיִם *heaven* (§ 88, Rem. 2), מְרוֹמִים *height* (of heaven) Job xvi. 19, מַרְגְּלוֹת *the place at the feet*, מְרַאֲשׁוֹת *the place at the head; certain members of the body*, which are *spaces* on its surface,† as פָּנִים *face*, צַוָּארִים *neck; spaces of time*. as חַיִּים *life*, נְעוּרִים *youth*, זְקֻנִים *old age*; and finally *states, qualities*, which are *permanent* or *of long continuance*, as עִוְעִים *perverseness*, רַחֲמִים *compassion*, שַׁכּוּלִים *childlessness*.

b) *Might* and *power*, these being originally conceived as something distributed and manifold. So, particularly, אֱלֹהִים *God*,—whether originating in a polytheistic conception and then passing over to the "God of gods," or in monotheism, and intended to express the divine power in its developments; so a few times קְדֹשִׁים *the Holy* (God) Hos. xii. 1; Prov. ix. 10; xxx. 3; (comp. Jos. xxiv. 19, and Chald. עִלָּיִין *the Highest*, Dan. vii. 18); and תְּרָפִים *penates*, always in the plural even when only one image is meant, 1 Sam. xix. 13, 16. Farther: אֲדֹנִים = אָדוֹן *lord*, e. g. אֲדֹנִים קָשֶׁה *a cruel lord* Is. xix. 4, אֲדֹנֵי הָאָרֶץ *the lord of the land* Gen. xlii. 30; so also בַּעַל *lord, master*, with *suff.* often בְּעָלָיו *his master*, בְּעָלֶיהָ *her master*.‡

Rem. 1. The use of the plural, as given under letter *b*, is confined within very narrow limits, not extending beyond the words above quoted; and these, moreover, have the same use in the singular. On the con-

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* A transferring (in mathematical language) of an expression for arithmetical quantity to geometrical (comp. Rem. 1). The language has other examples of the designation of *great* and *many* by the same word (as רַב, עָצוּם).

† Comp. the same use of the *plur.* in τὰ στέρνα, τὰ νῶτα, *præcordia, cervices, fauces*.

‡ Somewhat similar is the use of *we* by kings in speaking of themselves (Ezra iv. 18, vii. 24, comp. 1 Mac. x. 19, xi. 31), a form which is then transferred to God (Gen. i. 26, xi. 7; Is. vi. 8). Such a plural the Jewish grammarians call רִבּוּי חַלְחוֹת (*pluralis virium* or *virtutum*); the moderns call it *pluralis excellentiæ* or *pluralis majestaticus*. The use of the plural in modern languages, as a form of respectful address, is more remote from the Hebrew usage.

struction of these plurals with adjectives, see § 112, 1, Rem. 3; with verbs, § 146, 2. On אֲדֹנָי, used of God, see § 121, Rem. 4.

2. The use of the plural given under *a* is also, in common prose, limited to a few words; but in the poets it is somewhat more extensive. e. g. חֲשֵׁכִים *tenebræ* (of dark places), תַּעֲנֻגִים *deliciæ*, אֲמוּנִים *faithfulness*, and many others.

3. When a substantive is followed by a genitive, and this compound idea is to be expressed in the plural, it is done *a*) most naturally by the plural form in the *governing noun*, as גִּבֹּרֵי חַיִל *strong heroes* (prop. heroes of might); so also in compounds, as בֶּן־יְמִינִי *Benjaminite, plur.* בְּנֵי יְמִינִי 1 Sam. xxii. 7; *b*) *in both*, as גִּבֹּרֵי חֲיָלִים 1 Chron. vii. 5, בָּתֵּי־כְלָאִים *prison houses*, Is xlii. 22, and hence בְּנֵי אֱלִים, Ps. xxix. 1, *sons of God;* *c*) even in the *noun governed* alone, as בֵּית אָב *father's house, family*, בֵּית אֲבוֹת *ancestral houses, families* Num. i. 2 foll., פְּרִי מִגְדִּים *precious fruits* Cant. iv. 16, vii. 14. On this observation, which has hitherto been overlooked by grammarians, compare also Judges vii. 25 (*the head of Zeeb* and *Oreb*, for *the heads*), 2 Kings xvii. 29; Dan. xi. 15. Here the two words by which the compound idea is expressed, are treated directly as a *nomen compositum.**

The union with *suffixes* is also conformed to letter *c*, as פִּימוֹ *os eorum* for *ora eorum* Ps. xvii. 10, יְמִינָם Ps. cxliv. 8, where we also say *their mouth, their hand.*

4. To the modes of expressing plurality belongs also the *repetition* of a noun, with or without the *copula*. By this is indicated *the whole, all, every*, as יוֹם יוֹם *day by day, every day*, אִישׁ אִישׁ *every man*, and אִישׁ וְאִישׁ Ps. lxxxvii. 5, יוֹם וְיוֹם Esth. iii. 4, דּוֹר וָדוֹר *every generation* Deut. xxxii. 7; hence *distributively*, as עֵדֶר עֵדֶר לְבַדּוֹ *each flock by itself* Gen. xxxii. 17; also *a great multitude*, even with the plural form, Gen. xiv. 10, בְּאֵרוֹת בְּאֵרוֹת חֵמָר *asphalt-pits in abundance, nothing but asphalt-pits*, 2 Kings iii. 16, Joel iv. 14; finally (with the *copula*) *diversity, more than one kind*, as כֹּל signifies *all* and *every kind;* e. g. אֶבֶן וְאֶבֶן *two kinds of weights* Deut. xxv. 13, לֵב וָלֵב *a double heart* Ps. xii. 3, 1 Chron. xii. 33.

Impassioned repetition, in exclamations, e. g. Jer. xxii. 29, Is. vi. 3

* All three are found in Syriac and Æthiopic. See *Hoffmann*, Gram. Syriaca, p. 254; *Ludolf*, Gram. Æthiopica, p. 139.

(with little emphasis in many writers, however, to whom it has become habitual, e. g. Is. xl. ff.) is a rhetorical usage, and does not belong here.

Rem. 1. Substances cohering in masses are mostly conceived as a unity, and hence very seldom occur except in the singular, as זָהָב *gold*, כֶּסֶף *silver*, עֵץ *wood*, יַיִן *wine*; though מַיִם *water* is *plural*, but in Arabic this also is singular. But when *portions* of a substance are meant, the plural form is used, as כְּסָפִים *pieces of silver* Gen. xlii. 25, עֲצִים *ligna* (for building or for fuel). So of grain, as חִטָּה *wheat* (*growing in the field*), חִטִּים *wheat in the kernel*.

2. Even in cases where the plural form is regarded as merely poetic, we are to connect with it the idea of real *plurality*, e. g. Job vi. 3, יַמִּים *the seas* for the *sea*, comp. Gen. xli. 49; Job xvii. 1, *the graves are my portion*, equivalent to *burying-place*, many graves being usually found together; xxi. 32.

§ 109.

USE OF THE ARTICLE.

The article (הַ־, הָ § 35) was originally a demonstrative pronoun (as in other languages, e. g. the *Romanic*, comp. *ὁ, ἡ, τό* in Homer), yet with so little force that it was scarcely used except as a prefix to the noun.

Its stronger demonstrative force (*this*) it has still in some connections, as הַיּוֹם *this day, hodie*; הַלַּיְלָה *this night, to-night*; הַפַּעַם *this time*. To this original, demonstrative signification points, especially 1) its occasional use for the relative before the verb, e. g. הַנִּמְצָאִים *that are found* 1 Chron. xxix. 17, xxvi. 28, Jos. x. 24, Ezra viii. 25; comp. Gen. xviii. 21, xlvi. 27, Job ii. 11; so also הֶחָפְלִיטָה = אֲשֶׁר פָּלְטָה 1 Sam. ix. 24; 2) when it serves, mostly with a participle, to form a connection with a previous subject-noun, repeating it once more; e. g. Ps. xix. 10, *the laws of Jehovah are truth* . . . . v. 11, הַנֶּחֱמָדִים *they, that are precious*,—where the article has nearly all the force of הֵמָּה *αὐτοί*. So also in Ps. civ. 3 (three times), Is. xl. 22, 23, xlvi. 6, Gen. xlix. 21, Job xli. 25; and still stronger, Ps. xviii. 33, הָאֵל חֹגְרִי חָיִל *the God that girds me with strength*; ver. 48, Jer. xix. 13, Neh. x. 38.

The article is employed with a noun, to limit its application, in nearly the same cases as in Greek, German, and English; viz. when the subject of discourse is *a definite object, previously mentioned* (Gen. i. 3, *God said, Let there be light*, אוֹר, verse 4, *and God saw the light*, אֶת־הָאוֹר; 1 Kings iii. 24, *bring me a sword, and they brought the sword*), or *already known* Eccl. ix. 15; (הַמֶּלֶךְ שְׁלֹמֹה *the king Solomon*), or *the only one of its kind* (הַשֶּׁמֶשׁ *the sun*, הָאָרֶץ *the earth*).

In such cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e. g. מֶלֶךְ for הַמֶּלֶךְ Ps. xxi. 2, אֶרֶץ for הָאָרֶץ Ps. ii. 2.

Special cases in which the article is commonly employed, are:

1. When an appellative is used collectively, denoting all the individuals of the class; as *the righteous, the unrighteous*, Gen. xviii. 25; *the woman* for *the female sex*, Eccl. vii. 26; *the Canaanite*, Gen. xiii. 7, xv. 19, 20; as in Engl. *the Russian, the Turk.**

2. When an appellative is applied by way of *eminence* to a particular person, and thus becomes a kind of proper name, as ὁ ποιητής (Homer). E. g. שָׂטָן *adversary*, הַשָּׂטָן *the adversary, Satan*; בַּעַל *lord*, הַבַּעַל (prop. name of the idol) *Baal*; הָאָדָם *the first man, Adam*; חָאֵל, חָאֱלֹהִים ὁ θεός, *the only, true God* = יְהוָה (though this word, from its frequent occurrence in this sense, is often so used without the article, approaching the nature of a *proper name*, § 110, 1); הַנָּהָר *the river*, i. e. *the Euphrates*; הַכִּכָּר *the region around*, viz. *around the Jordan*.

3. Hence it is also used with actual proper names of *rivers, mountains*, and of many *towns*, with reference to their original appellative signification (comp. *the Hague, le Havre, la Plata*); as הַיְאוֹר *the Nile* (prop. *the river*), הַלְּבָנוֹן *Lebanon* (prop. *the white mountain*), הָעַי the town *Ai* (prop. *the stone-heap*). But its use in connection with names of towns is unfrequent, and in poetry is generally omitted. (Comp. § 110, 1.)

Rem. 1. The Hebrew article certainly never stands for the *indefinite* article; but the Hebrew conceives and expresses many ideas definitely, which we are accustomed to conceive and express indefinitely. This is most commonly seen,

a) *In comparisons*, where the imagination pictures to itself a definite image of the object; e. g. *white as the wool, as the snow, red as the scarlet* Is. i. 18; *as the sheep* Ps. xlix. 15; *he hurls thee like the ball* Is. xxii. 18; *the heavens are rolled up like the scroll* xxxiv. 4; comp. x. 14, xxiv. 20, xxvii. 10, liii. 6, Ps. xxxiii. 7. See instructive examples in Judges xiv. 6, xvi. 9, Is. xxix. 8, 11. But where the noun used for comparison is already made definite by an adjective, the article is omitted as when a genitive follows, e. g. כָּעֵן Is. x. 14, but כְּעֵן מִשְׁלַח xvi. 2; comp. Ps. i. 4 with Is. xxix. 5. Exceptions are rare, as כַּגִּבּוֹר Job xvi. 14, כָּאָב xxxi. 18.

* And so among the Attics, ὁ Ἀθηναῖος, ὁ Συρακόσιος.

b) ***In designating classes of objects which are universally known***, e. g ***the gold***, ***the silver***, ***the cattle***, ***the water***. Hence Gen. xiii. 2, ***Abraham was very rich in the (smaller) cattle, the silver, and the gold*** where most languages would omit the article. He had much, is the Hebrew's conception, of these well-known treasures. Comp. Gen. xli. 42, Ex. xxxi. 4, xxxv. 32, Is. i. 22.

c) Often also ***in the expression of abstract ideas*** (like τὸ ἁπλοῦν, ***la modestie***), hence of physical and moral evils, as ***the blindness*** Gen. xix. 11, ***the darkness*** Is. lx. 2, ***the falsehood*** Is. xxix. 21.

On these principles, it is easy to explain the use of the article in single, special cases; as in 1 Sam. xvii. 34, הָאֲרִי ***the lion***, as the well-known enemy of the flocks (comp. τὸν λύκον, John x. 12); 1 Kings xx. 36, Gen. viii. 7, 8, xiv. 13. The frequent expression וַיְהִי הַיּוֹם should not be translated, ***and it happened on a day***, but ***on the day***, (***at***) ***the time***, as determined by what precedes.

2. The vocative also takes the article, and for the most part in those cases where it is usually required; e. g. יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל, ***O Joshua high priest***, Zech. iii. 8; 1 Sam. xxiv. 9.

§ 110.

USE OF THE ARTICLE (Continued).

The article is regularly omitted,

1. Before the *proper name* of a *person* or a *country* (דָּוִיד, מִצְרַיִם), and also of a *people*, when it coincides with the name of the founder of the race or the name of their country (אֲרָם, יִשְׂרָאֵל). On the contrary *Gentilic* nouns admit it both in the sing. and plur., as הָעִבְרִים ***the Hebrews***, 1 Sam. xiii. 3, הַכְּנַעֲנִי ***the Canaanite*** (*collective* § 109, 1).

2. Before substantives made definite by a following genitive or suffix, which renders the use of the article unnecessary; e. g. דְּבַר אֱלֹהִים ***God's word***, אָבִי ***my father***.

When the article is used in these two cases, some special reason can generally be assigned for it. E. g.,

a) In some cases, the full demonstrative power of the article is required; as Jer. xxxii. 12, ***I gave this bill of sale*** (אֶת־הַמִּקְנָה הַזֹּאת) with reference to ver. 11; Jos. viii. 33, חֶצְיוֹ ***a half thereof***, in the next clause חֲצִיוֹ הַ***the*** (other) ***half thereof***; Is. ix. 12.

b) In other cases, the genitive is a proper name, and, according to No. 1, does not admit the article [comp. § 111, 1]; as הַמִּזְבֵּחַ בֵּית־אֵל ***the altar of Bethel*** 2 Kings xxiii. 17, הָאֵל בֵּית־אֵל ***the God of Bethel*** Gen. xxxi. 13, הַמֶּלֶךְ אַשּׁוּר ***the king of Assyria*** Is. xxxvi. 16; comp. Gen. xxiv. 67; Jer. xlviii. 32; Ez. xlvii. 15, comp. xlviii. 1.

c) In others, the connection between the noun and the following genitive is somewhat loose, so that the first forms a complete idea by itself, the second being only supplemental, relating to the material or design; as חָאֶבֶן הַפְּדִיל *the weight, the leaden one* Zech. iv. 10, הַמִּזְבַּח הַנְּחֹשֶׁת *the altar of brass* 2 Kings xvi. 14, נִשְׂאֵי הָאָרוֹן הַמַּקְּרִים Jos. iii. 14, Ex. xxviii. 39, Jer. xxv. 26.

3. Before the predicate, which from its nature is indeterminate, as Gen. xxix. 7, עוֹד הַיּוֹם גָּדוֹל *yet is the day great, it is yet high day;* xxxiii. 13, xl. 18, xli. 26; Is. v. 20, הָאֹמְרִים לַטּוֹב רַע *who call the good evil;* lxvi. 3.

Yet there are cases where the nature of the predicate requires the article: Gen. ii. 11 הוּא־הַסֹּבֵב *the same* (§ 122, 1, 2d ¶) *is that which surrounds;* xlv. 12 פִּי הַמְדַבֵּר *that my mouth* (it is) *that speaketh;** Gen. xlii. 6, Ex. ix. 27, Num. iii. 24. For another case, where the article stands before the predicate, see § 109, 2d ¶.

§ 111.

USE OF THE ARTICLE (Continued).

1. When a compound idea, represented by one noun followed by another in the genitive, is to be expressed definitely, it is done by prefixing the article to the noun in the genitive; as אִישׁ מִלְחָמָה *a man of war* Jos. xvii. 1, אַנְשֵׁי הַמִּלְחָמָה *the men of war*, Num. xxxi. 49; דְּבַר שָׁקֶר *a word of falsehood* Prov. xxix. 12, דְּבַר הַנָּבִיא *the word of the prophet* Jer. xxviii. 9.

The article has the same position, when only the genitive is definite, as חֶלְקַת הַשָּׂדֶה *a part of the field* 2 Sam. xxiii. 11 (see on the contrary Jos. xxiv. 32, Gen. xxxiii. 19), אִישׁ הָאֲדָמָה *a husbandman* Gen. ix. 20 (on the contrary אִישׁ שָׂדֶה Gen. xxv. 27). But, in this case, to avoid ambiguity, another construction was usually chosen; see § 115.

N. B. This explains the use of the article after כֹּל prop. *totality, the whole.* The article is inserted after כֹּל, when it expresses definitely *all, whole* (like *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, any thing*, or distributively for *every* (*tout homme, à tout prix*); e. g. כָּל־הָאָדָם *all men*, כָּל־הָאָרֶץ *the whole earth*, prop. *the whole of men, the whole of earth;* but כָּל־אֶבֶן *all kinds of stones*, 1 Chron. xxix. 2, כָּל־דָּבָר *any thing* Judg. xix. 19, כָּל־יוֹם *every day* Ps. vii. 12. But also כֹּל חַי *every living thing* = *all living.*

* Not, however, in its ordinary use as the mere definite article. In such forms, it is rather to be referred to its original import, as a demonstrative pronoun (§ 109, 2d ¶), *that which surrounds.*—Tr.

Even compound proper names may be resolved again into two words, and the second then takes the article; e. g. בֶּן־יְמִינִי *Benjaminite* (§ 86, 5), בֶּן־חַיְמִינִי Judges iii. 15, בֵּית הַלַּחְמִי *the Bethlemite* 1 Sam. xvii. 58.

For exceptions, where the article stands before the governing noun and not before the genitive, see § 110, 2, *b*. So in the later style, Dan. xi. 31; comp. xii. 11.

2. When the substantive has the article, or (what is equivalent) is made definite by a following genitive or suffix, the adjective (as well as the pronoun זֶה, הוּא, § 120, 1), belonging to the substantive, takes also the article. Gen. x. 12, הָעִיר הַגְּדֹלָה *the great city;* xxviii. 19, הַמָּקוֹם הַהוּא *that place;* Deut. iii. 24, יָדְךָ הַחֲזָקָה *thy strong hand;* מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah.*

Not very unfrequent is the use of the article—

a) With the adjective alone, so that the limitation is superadded; e. g. יוֹם הַשִּׁשִּׁי, Gen. i. 31, *the sixth day*, prop. *a day, the sixth* (on the contrary יוֹם שֵׁנִי *a second day*, ver. 8); xli. 26, 1 Sam. xix. 22, Ps. lxii. 4, civ. 18, Neh. iii. 6, ix. 35, Zech. xiv. 10. So also נֶפֶשׁ הַחַיָּה Gen. i. 21, ix. 10. When the adjective is properly a participle, this is the usual construction; as Jer. xlvi. 16 חֶרֶב הַיּוֹנָה *the sword that doeth violence.*

b) It seldom stands only with the substantive, as in Ez. xxxix. 27, Gen. xliii. 14, 2 Sam. vi. 3 (perhaps to be emended); but somewhat frequently in connection with the pronouns הוּא and זֶה, which in themselves are sufficiently definite, as בַּלַּיְלָה הוּא Gen. xxxii. 23, זֶה הַהוֹר זוּ Ps. xii. 8; especially when the noun is made definite only by a suffix, as עֲבָדֶיךָ אֵלֶּה 1 Kings x. 8; comp. Ex. x. 1, Jos. ii. 20, Judg. xvi. 5, 6, 15. Purposely indefinite is הִבָּהֶם רָעָה Gen. xxxvii. 2, *evil report respecting them* (הִבָּהֶם רָעָתָה would be *their evil report*); xlii. 19, אֲחִיכֶם אֶחָד = *one of your brethren.*

§ 112.

CONNECTION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

1. The adjective, as an appendage of the substantive and subservient to it, stands *after* it, and agrees with it in *gender* and *number;* as אִישׁ גָּדוֹל, אִשָּׁה יָפָה. On the position of the article, see § 111, 2.

Rem. 1. It is very seldom that the adjective, as an *epithet* of the substantive, stands *before* it, as when some emphasis rests on it; Is. xxviii. 21, liii. 11, Ps. lxxxix. 51, cxlv. 7; compare also Ps. xviii. 4. Merely poetic is the form of expression אַבִּירֵי מָגִנִּים, Job xli. 7, *strong among the shields* for *strong shields* (comp. ver. 21; Is. xxxv. 9); or with

a collective noun instead of the plural, אֶבְיוֹנֵי אָדָם *the poor among men* = *the poor*, Is. xxix. 19; Hos. xiii. 2. Comp. the Latin construction *canum degeneres.*

2. When substantives of the feminine gender or those which incline to it (§ 107, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive; as מָלְאָה וְמִבְוָה 1 Sam. xv. 9; רוּחַ גְּדוֹלָה וְחָזָק 1 Kings xix. 11; Ps. lxiii. 2. Comp. § 147, Rem. 1.

N. B. In respect to *number*, nouns in the dual take adjectives in the plural (comp. § 88, 1); as עֵינַיִם רָמוֹת *lofty eyes* Prov. vi. 17; Ps. xviii. 28, Job iv. 3, 4, Is. xxxv. 3. Moreover the *constructio ad sensum* is frequent. Collectives are construed with the plural, as in 1 Sam. xiii. 15, Jer. xxviii. 4; the so-called *pluralis majestatis* (§ 108, 2. *b*), on the contrary, with the singular, as אֱלֹהִים צַדִּיק Ps. vii. 10, Is. xix. 4; (but with the *plur.* 1 Sam. xvii. 26.)

2. An adjective, when its application is limited by a substantive, is followed by it in the genitive case,* as יְפַת־תֹּאַר *beautiful in form* Gen. xxxix. 6, נְקִי כַפַּיִם *pure in hands* Ps. xxiv. 4, אַגְמֵי נָפֶשׁ *sorrowful in spirit* Is. xix. 10. Participles and verbal adjectives are often construed thus, though they also govern the cases of their verbs; see § 135.

3. On the adjective as predicate of the sentence, see § 144 foll.

§ 113.

OF APPOSITION.

1. By this is meant the placing together of two substantives, when one of them (commonly the second†) serves as a limitation or restriction of the other. E. g. אִשָּׁה אַלְמָנָה *a woman* (who is) *a widow* 1 Kings vii. 14; נַעֲרָה בְתוּלָה *a damsel* (who is) *a virgin* Deut. xxii. 28; אֲמָרִים אֱמֶת *words* (which are) *truth* Prov. xxii. 21. The first of the two substantives sometimes takes the form of the *construct state* (§ 116, 5).

Two adjectives may also be placed in apposition, when the first modifies the sense of the second; as בָּהֶרֶת לְבָנָה בַּהֶרֶת *pale white spots* Lev. xiii. 39; in verse 19, בַּהֶרֶת לְבָנָה אַדְמְדֶמֶת *a white-red* (clear red) *spot.*

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* In Greek and Latin the genitive is employed in the same manner, as *tristes animi*; see *Ruhnken.* ad Vell. Paterculum, 2, 93.

† The first only in certain formulas, as דָּוִיד מַלְכֵּנוּ, שְׁלֹמֹה מַלְכֵּךְ, like our *the king David, the king Solomon*; where the arrangement דָּוִיד הַמֶּלֶךְ, 2 Sam. xiii. 39, like *Cicero Consul*, is of rare occurrence.

§ 114.

OF THE GENITIVE.

1. It has already been shown (§ 89) that the relation of the genitive is regularly expressed, by attaching the genitive noun to the preceding *nomen regens* in the *construct state*. A genitive can be thus annexed to only one governing noun.* The language also avoids attaching to one such noun several genitives connected by the conjunction *and*, sometimes by repeating the *nomen regens;* as Gen. xxiv. 3, אֱלֹהֵי הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ, *the God of heaven and the God of earth.* Several genitives may indeed follow one another, each dependent on the preceding one. This repetition of the *construct state* is often avoided, however, by adopting a periphrasis of the genitive (§ 115); but not always, e. g. יְמֵי שְׁנֵי חַיֵּי אֲבוֹתַי *the days of the years of the life of my fathers*, Gen. xlvii. 9; שְׁאָר מִסְפַּר־קֶשֶׁת גִּבּוֹרֵי בְּנֵי־קֵדָר *the remnant of the number of the bows of the mighty ones of the children of Kedar*, Is. xxi. 17.

In these two examples (comp. also Is. x. 12, Job xii. 24 and others) all the substantives, except the last genitive, are in the *construct state.* But there are also examples, where a genitive subordinate to the leading idea, and serving only as a periphrasis for the adjective, stands in the *absolute state*, while only the genitive that follows is dependent on the leading idea. E. g. Is. xxviii. 1, גֵּיא שְׁמָנִים חַלּוּמֵי יָיִן *the fat valley* (prop. *the valley of fatness*) *of the smitten of wine*, 1 Chron. ix. 13; Ps. lxviii. 22.

Similar is the unusual case, of a substantive followed immediately by an adjective, and then by a genitive; as אֶבֶן שְׁלָמָה גָּזִית *unhewn stones of the quarry*, 1 Kings vi. 7. The usual arrangement is, עֲטֶרֶת זָהָב גְּדוֹלָה *a great crown of gold*, Esther viii. 15.

2. The noun in the genitive may stand not only for the subject, but sometimes also for the object. E. g. Ez. xii. 19, חֲמַס הַיּוֹשְׁבִים *the wrong which the inhabitants have done;* on the contrary, Obad. ver. 10, חֲמַס אָחִיךָ *the wrong against thy brother;* Prov. xx. 2, אֵימַת מֶלֶךְ *the fear of the king;*† זַעֲקַת סְדֹם *the cry*

* It would be a violation of Hebrew idiom to say, בְּנֵי וּבְנוֹת דָּוִד *filii et filiæ Davidis;* it would be necessary to say, בְּנֵי דָוִד וּבְנוֹתָיו *filii Davidis ejusque filiæ.*

† In Latin there is the same use of the genitive after *injuria* (Cæs. B. Gall. 1, 30), *metus* (as *metus hostium, metus Pompeii*), *spes*, and other words. Comp. Aul. Gell. 9, 12. In Greek compare *πίστις τοῦ Θεοῦ, λόγος τοῦ σταυροῦ* 1 Cor. i. 18.

concerning Sodom, Gen. xviii. 20; שֵׁמַע צֹר *the rumor concerning Tyre*, Is. xxiii. 5; שְׁלַל אוֹיְבִיךְ *præda hostibus tuis erepta* Deut. xx. 14. Comp. further § 121, 5. Other applications of the genitive are: דֶּרֶךְ עֵץ *way to the tree*, Gen. iii. 24, קְצִינֵי סְדֹם *judges like those of Sodom*, Is. i. 10, זִבְחֵי אֱלֹהִים *sacrifices acceptable to God*, Ps. li. 19, שְׁבֻעַת יְחוָֹה *an oath sworn by Jehovah* 1 K. ii. 43.

3. Not unfrequently the genitive relation supplies the place of apposition, as נְהַר פְּרָת *fluvius Euphratis*. See further, § 116, 5.

Rem. 1. In very rare cases, a word intervenes between the *nomen regens* and the *nomen rectum*, as in Hos. xiv. 3, 2 Sam. i. 9, Job xxvii. 3 (after כֹּל, in all these passages; comp. also Is. xxxviii. 16).

2. With *proper names*, which are generally in themselves sufficiently definite, the genitive is seldom used for limitation or restriction. Instances of it occur, however, in geographical names; as אוּר כַּשְׂדִּים *Ur of the Chaldees* Gen. xi. 28, אֲרַם נַהֲרַיִם *Aram of the two rivers* = *Mesopotamia*; in like manner יְחוָֹה צְבָאוֹת *Jehovah of hosts* for *Jehovah* the Lord *of hosts*.

§ 115.

EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the expression of the genitive relation by subordination to the governing noun in the *construct state* (§ 89, and § 114), there are modes of expressing it by *periphrasis*, and chiefly by the preposition לְ, which means *pertaining* or *belonging to*, and thus expresses a relation not unlike that of the genitive. Thus we find—

1. אֲשֶׁר לְ, used principally for the genitive of possession, as חַצְאן אֲשֶׁר לְאָבִיהָ Gen. xxix. 9, xlvii. 4, *the flock of her father* (prop. *the flock which was to her father*); and also where there would be several successive genitives (to avoid the repetition of the *constr. state*, but see § 114, 1), as אַבִּיר חָרֹעִים אֲשֶׁר לְשָׁאוּל *the chief of the herdsmen of Saul* 1 Sam. xxi. 8, שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה *the song of songs of Solomon* Cant. i. 1; Gen. xl. 5, 2 Sam. ii. 8, 1 Chron. xi. 10. (Hence the Rabbinic designation of the genitive שֶׁל; in Syriac and Chaldee, the relative דִּי, דְ serves also by itself as a sign of the genitive.)

2. לְ (without אֲשֶׁר), also for the genitive of *appertaining* and of *possession*,* as נִצָּבִים לְשָׁאוּל *the watchmen of Saul*, 1 Sam. xiv. 16. This is

* Essentially, the Gascon is no less correct in saying *la fille à Mr. N.*, than the written language in the form *la fille de* —; the former expresses the idea *belonging to*, the latter that of *origin, descent*. The Arabians distinguish a twofold geni-

used especially, *a*) when the governing noun is to be expressed *indefinitely*, e. g. בֶּן־יִשַׁי *a son of Jesse*, 1 Sam. xvi. 18 (whilst בֶּן־יִשַׁי signifies also *the son of Jesse*); כֹּהֵן לְאֵל עֶלְיוֹן *a priest of the most high God*. Gen. xiv. 18, xli. 12; שְׁנֵי־עֲבָדִים לְשִׁמְעִי *two servants of Shimei*, 1 K. ii. 39; אֹהֵב לְדָוִד *a friend of David* (was Hiram) 1 Kings v. 15; מִזְמוֹר לְדָוִד also שִׁיר מִזְמוֹר לְדָוִד *a psalm of David* (prop. belonging to him as author), and elliptically לְדָוִד *of David*, Ps. xi. 1, xiv. 1: *b*) when there are several genitives depending on one substantive, e. g. חֶלְקַת שָׂדֶה לְבֹעַז *a portion of the field of Boaz*, Ruth ii. 3; 2 Kings v. 9, דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל *the chronicles of the kings of Israel*, 1 Kings xv. 31; רְאשֵׁי חָאֲבוֹת לְמַטּוֹת בְּנֵי יִשְׂרָאֵל Josh. xix. 51, where the more closely connected nouns, expressing one compound idea, are joined in pairs by the *construct state*, whilst between them is the looser connection indicated by לְ; (comp. however, § 114, 1); *c*) after specifications of number, e. g. בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ *on the seven and twentieth day of the month*, Gen. viii. 11.

§ 116.

FARTHER USE OF THE CONSTRUCT STATE.

The *construct state*, as it serves only to indicate the close connection of two nouns, is used in the current of discourse for other near relations besides that of the genitive; viz.

1) Before prepositions, especially in poetry, and most frequently when the governing word is a participle; e. g. before בְּ, as שִׂמְחַת בַּקָּצִיר *the joy in the harvest*, Is. ix. 2, v. 11; before לְ, as אֹהֲבֵי לָנוּם Is. lvi. 10, xxx. 18, Ps. lviii. 5, Job xviii. 2; before מִן, as גְּמוּלֵי מֵחָלָב *weaned from the milk*, Is. xxviii. 9; before עַל Judg. v. 10.

2) Before the relative pronoun, e. g. מְקוֹם אֲשֶׁר *the place where* ——, Gen. xl. 3.

3) Before relative clauses without אֲשֶׁר, e. g. קִרְיַת חָנָה דָוִד *the city where David dwelt*, Is. xxix. 1, מָקוֹם לֹא יָדַע אֵל *the place of him who knows not God*, Job xviii. 21, 1 Sam. xxv. 15, Ps. xc. 15. Comp. § 123, 3, Rem. 1.

4) Rarely, even before *Vav copulative*, as חָכְמַת וְדַעַת Is. xxxiii. 6, xxxv. 2, li. 21.

5) In cases of apposition (i. e. where there is not, as in § 114,

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tive; viz. one which may be explained by לְ, and another by מִן. From the latter conception proceeds the *de* of the Romanic languages. In Greek may be compared the so-called *σχῆμα Κολοφώνιον*, e. g. *ἡ ἀσφαλὴ τῷ ἀνθρώπῳ* for *τοῦ ἀνθρώπου* (see *Bernhardy's* Syntax, p. 88).

3, an actual genitive relation); e. g. 1 Sam. xxviii. 7, אִשָּׁה בַּעֲלַת אוֹב *a woman, mistress (possessor) of a divining spirit* (comp. *παιδίσκη ἔχουσα πνεῦμα πύθωνος* Acts xvi. 16); and so also, בְּתוּלַת בַּת צִיּוֹן *the virgin-daughter of Zion*, Is. xxxvii. 22, Jer. xiv. 17.

6) Also in other close connections of words; e. g. אַחַד *one* sometimes used for אֶחָד 2 Sam. xvii. 22, Zech. xi. 7; see moreover Is. xxviii. 4, 16. Compare also the *construct state* in the numerals, as *thirteen, fourteen* (§ 97, 2), and in the adverb (§ 100, 2, *c*).

Rem. As in the above cases, the *absolute state* might be used about equally well instead of the *construct*, so on the contrary there are connections, where we should expect the *constr. state* rather than the *absolute*. E. g.

a) in geographical names like אָבֵל בֵּית מַעֲכָה *Abel Beth-Ma*ᵉ*chah* (i. e. Abel *at* Beth-Ma*chah, in distinction from other places called Abel). Comp. on the contrary § 114, Rem. 2.*

b) in some other examples, where the connection is not sufficiently close for the genitive relation, so that it must rather be understood as an apposition, or an adverbial use (in the accusative § 118) of the second noun. Here belongs, among others, Ez. xlvii. 4, מַיִם בִּרְכַּיִם not so well *water of the knees* as *water up to the knees;* Is. xxx. 20, מַיִם לַחַץ *water of affliction*, or rather *water in affliction*.

c) in the combination אֱלֹהִים צְבָאוֹת, elliptical for אֱלֹהֵי אֱלֹהִים צְבָאוֹת *God* (the God) *of hosts*.

§ 117.

DESIGNATION OF THE OTHER CASES.

1. The Hebrew language having lost the living use of case-*endings* (§ 90), it becomes a question how this defect was supplied, in designating the relation of the noun to the sentence. The *Nominative* can be known only from the syntactic construction. On the modes of indicating the *Genitive*, see §§ 114–116. The *Dative* is periphrased by the preposition לְ, the *Ablative* by מִן (*from, out of*), the *Locative* and *Instrumental* by בְּ (*in, at, by*). But the noun thus dependent on a preposition, is in the Semitic form of conception a *genitive;* for these particles were originally nouns, and still retain in Arabic the genitive ending. Comp. § 101, 1.

* Latin, *Augusta Vindelicorum*. But in English, e. g. *York street, Covent-garden;* a mere juxtaposition, for *near* Covent-garden.

On the use of the sign of the dative (לְ), so far as it encroaches on the sphere of our genitive, see § 115, 1, 2.

2. The *Accusative*, when it expresses a local *direction* or *motion towards*, frequently retains its ending ־ָה (§ 90, 1). Elsewhere, it is usually known, like the nominative, only from the structure of the sentence. But it may often be recognized by the prefixed אֵת־ or אֵת (and before pronominal suffixes אוֹתְ); which is not used with a noun, however, except when it is made definite by the article, by a genitive (whether noun or pronominal suffix), or in some other way (Gen. vi. 2, 2 Sam. xiii. 17, xviii. 18), or is a proper name. Such is its prevalent use, especially in prose; but less use is made of it in poetry. E. g. Gen. i. 1, אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ (on the contrary אֶרֶץ וְשָׁמַיִם Gen. ii. 4, vi. 10, Ex. i. 11).*

The examples are rare in which אֵת stands before a noun that is not rendered definite; but somewhat more frequent in elevated style, where the article also may be omitted with a noun which is definite in signification (§ 109). E. g. Prov. xiii. 21, אֶת־צַדִּיקִים, Is. l. 4, Job xiii. 25, Ez. xliii. 10; in prose very rarely, as 1 Sam. xxiv. 6, Ex. ii. 1 (where, however, the noun is also limited by the connection).

§ 118.

USE OF THE ACCUSATIVE.

The accusative is employed, 1) as the object of transitive verbs (§ 138); and also 2) in many forms of adverbial limitation, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

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* אוֹת (whence, in close connection with a following noun, the toneless אֶת, and then again with independent tone אֵת) proceeds from a pronominal stem, and is properly a substantive meaning *essence, substance* (comp. אוֹת *sign*). But when connected, in the *constr. state*, with a following noun or suffix, it forms a periphrasis of the pronoun *ipse, αὐτός* (comp. the similar case in § 124, Rem. 3). In common usage, however, it has so little force that it merely indicates a definite object, having become as feeble as the *casus obliqui αὐτοῦ, αὐτῷ, αὐτόν, ipsi, ipsum, desselben, demselben, denselben;* and the Heb. אֵת הַשָּׁמַיִם, prop. *αὐτὸν τὸν οὐρανόν* (comp. *αὐτὴν χρυσηΐδα* Il. I. 144), *it, the heaven*, is no stronger than *τὸν οὐρανόν*.—That אֵת should also express the *nominative*, is not in itself inconceivable; and of this there seem to be a few examples, as Hag. ii. 17, 2 K. xviii. 30 (but in the parallel passage Is. xxxvi. 15, it is wanting), perhaps also Jos. xxii. 17, Dan. ix. 13. But in other passages, which some would reckon here (e. g.

The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 138, 1, Rem. 3). But we are not therefore authorized to reject altogether the adverbial use of the accusative.

Accordingly the accusative is employed:

1. In designations of *place:* *a*) in answer to the question *whither?* after verbs of motion,* as נֵצֵא הַשָּׂדֶה *let us go out into the field*, 1 Sam. xx. 11, לָלֶכֶת תַּרְשִׁישׁ *to go to Tarshish*, 2 Chron. xx. 36, Ps. cxxxiv. 2; *b*) in answer to the question *where?* after verbs of rest, as בֵּית אָבִיךָ *in the house of thy father*, Gen. xxxviii. 11, פֶּתַח הָאֹהֶל *in the door of the tent*, xviii. 1. It is then employed also *c*) with reference to *space* and *measure*, in answer to the question *how far?* Gen. vii. 20, *the water rose fifteen cubits.*

In the cases *a* and *b*, especially the former, the noun often takes the accusative endind ־ָה, on which see § 90, 2. The first relation may also be expressed by אֶל (as it commonly is with reference to persons), and the second by בְּ; but we are by no means to suppose that where these particles are omitted the construction is incomplete.

2. In designations of *time:* *a*) in answer to the question *when?* as הַיּוֹם *the day*, i. e. *on the day, then*, or *on this day, to-day;* עֶרֶב *at evening*, לַיְלָה *noctu;* צָהֳרַיִם *at noon* Ps. xci. 6; שְׁלֹשׁ עֶשְׂרֵה שָׁנָה מָרְדוּ *the thirteenth year* (*in the thirteenth year*) *they revolted*, Gen. xiv. 4; תְּחִלַּת קְצִיר שְׂעֹרִים *at the beginning of barley harvest*, 2 Sam. xxi. 9 (*K'thibh*); *b*) in answer to the question *how long?* שֵׁשֶׁת יָמִים *six days* (*long*) Ex. xx. 9.

3. Where we say *in respect to, according to*, &c. and in other adverbial limitations: Gen. xli. 40, רַק הַכִּסֵּא אֶגְדַּל *only in respect to the throne will I be greater;* 2 Sam. xxi. 20, *four and twenty* מִסְפָּר *in number* (comp. τρεῖς ἀριθμόν *three in number*); 1 Kings xxii. 13, פִּי אֶחָד *with one mouth* i. e. *with one voice;* Zeph. iii. 9, *they served God* שְׁכֶם אֶחָד *with one shoulder* i. e. *with one heart.* With a following genitive, יִרְאַת שָׁמִיר *for fear of thorns*, Is. vii. 25; Job i. 5, *he brought burnt-*

2 Sam. xi. 25, Neh. ix. 32, and even 1 Sam. xvii. 34), there is rather to be understood a loosely governed accusative,—as is certainly the case in its connection with the Passive (§ 143, 1, *a*).—In Ez. xlvii. 17, 18, 19, אֵת stands for זוּת, unless indeed the passage is to be so emended; comp. vs. 20.

* In Greek, this use of the accus. is exclusively poetical; Il. 1, 317, *κνίση δ' οὐρανὸν ἶκε.*

offerings מִסְפַּר כֻּלָּם *according to the number of them all.* Here belong also such cases as מִשְׁנֶה כֶסֶף *the double in money* Gen. xliii. 15, אֵיפָה שְׂעֹרִים *an ephah of barley* Ruth ii. 17, שְׁנָתַיִם יָמִים *two years' time* Gen. xli. 1. Comp. also § 116, Rem. *b.*

See analogous cases of the accus. in connection with a verb, in §§ 138 and 139. By this same process, carried still farther, many substantives have come to be distinctly recognized as adverbs (§ 100, 2, *b*).

Rem. Such a reference to place, time, &c., the noun may have, when it is connected with בְּ (*as, according to, after the manner of*), though then the preposition בְּ alone is in the accusative, while the noun is to be conceived as the genitive after it. So, *a*) of *place;* בְּדָבְרָם *as in their pasture*, Is. v. 17, xxviii. 21; בָּאֶבֶן *after the manner of the stone* i. e. *as into stone* (the water contracts in freezing) Job xxxviii. 30, xxx. 14; כְּמוֹ לְבוּשׁ *as in gorgeous dress* Job xxxviii. 14; כַּחֲלוֹם *as in a dream*, Is. xxix. 7, comp. xxiii. 15; *b*) of *time*, especially in the combinations כְּיוֹם *after the manner of the day = as on the day*, Is. ix. 3; Hos. ii. 5; כִּימֵי *as in the days of* —, Hos. ii. 17, ix. 9, xii. 10; Amos ix. 11; Is. li. 9. *c*) In other relations: e. g. Job xxviii. 5, כְּמוֹ אֵשׁ *after the manner of fire = as by fire;* Is. i. 25, *I fuse away thy dross* כַּבֹּר *as with lye.*

Rarely, another preposition is used after such a בְּ, e. g. בְּבָרִאשֹׁנָה Is. i. 26; 1 Sam. xiv. 14.

The substantive with בְּ may, of course, be the accusative of the object, or the nominative.

§ 119.

MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.*

1. When the *comparative* is to be expressed, the particle מִן (מִ·) is prefixed to the word with which comparison is made; e. g. 1 Sam. ix. 2, גָּבֹהַּ מִכָּל־הָעָם *taller than any of the people;* Judg. xiv. 18, מָתוֹק מִדְּבַשׁ *sweeter than honey;* so also after a verb, especially such as express a quality or attribute, as וַיִּגְבַּהּ מִכָּל־הָעָם *and he was taller than any of the people*, 1 Sam. x. 23; אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו *he loved Joseph more than all his* (other) *sons.*

* In Arabic, there is a strengthened form for the comparative and superlative, which in Heb. would be אַקְטָל. To this, perhaps, belonged originally אַכְזָר *cruel*, אַכְזָב *deceitful* (of a failing brook), and its opposite אֵיתָן (contr. from *aitan*) *unfailing, perennis.* These forms have, indeed, lost their force and stand like solitary fragments; somewhat as the Latin comparative dies out in the Italian, and still more in the French, and its place is supplied by periphrasis (with *più, plus*).

In other cases also the particle מִן often expresses *pre-eminence* (e. g. יִתְרוֹן מִן *excellence above*, Eccles. ii. 13, comp. Deut. xiv. 2), which the Hebrew conceives as a separation *from*, a *de*-signation. Compare the Latin ablative with the comparative; also the etymology of the Latin words *eximius*, *egregius*, and in Homer ἐκ πάντων μάλιστα, Il. 4, 96, and merely ἐκ πασέων, 18, 431). Hence the signification *more than* connects itself with the fundamental signification *out of*. (Compare the use of עַל in comparisons, Job xxiii. 2; Ps. cxxxvii. 6.)

The predicate is sometimes not expressed, and must be supplied from the connection. E. g. Is. x. 10, פְּסִילֵיהֶם מִירוּשָׁלַם *their idols are* more numerous (mightier) *than those in Jerusalem;* Job xi. 17, מְצָהֳרַיִם clearer *than the noonday.*

The correlative comparatives, *greater*, *less*, are expressed merely by *great*, *little*, Gen. i. 16.

2. The several modes of expressing the *superlative* are in principle the same: thus in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as pre-eminently *the* possessor of the quality expressed (comp. *le plus grand*). E. g. 1 Sam. xvii. 14, *and David was* הַקָּטָן *the small* (*one*) i. e. *the smallest, and the three great* (*ones*), i. e. *greater*, &c.; Gen. xlii. 13; Jon. iii. 5, מִגְּדֹלָם וְעַד קְטַנָּם *from the greatest among them* (lit. *their great ones*) *even unto the least among them;* 2 Chron. xxi. 17, קָטֹן בָּנָיו *the youngest of his sons.*

A kind of superlative, in substantives expressing quality, is made by the construction קֹדֶשׁ קָדָשִׁים *the holiest of all*, prop. *the holy* (*holiest*) *among holy things.*

§ 120.

SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially, § 97, 1), are connected with substantives in three different ways. They stand either *a*) in the *construct state before* the substantive (the object numbered being therefore in the genitive), שְׁלֹשֶׁת יָמִים *three days*, prop. *triad of days;* or *b*) in the *absolute state before* it (the object numbered conceived as the accusative or in apposition), שְׁלֹשָׁה בָנִים *three sons;* or *c*) in the *absolute state after* it, and in apposition with it (in the later books, where the adverbs also are so placed), בָּנוֹת שָׁלוֹשׁ *three daughters*, 1 Chron. xxv. 5.

In like manner, the constructions מֵאָה שָׁנָה Gen. xvii. 17, and מְאַת שָׁנָה xxv. 7, 17, *a hundred years*, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 Kings xxii. 1), with the plural form of the substantive. The tens (from 20 to 90), when they precede the substantive, are regularly joined with the singular (in the accusative), and when they follow it in apposition, with the plural. The first is the more frequent construction. E. g. Judg. xi. 33, אַמּוֹת עֶשְׂרִים עִיר *twenty cities;* on the contrary עֶשְׂרִים אַמּוֹת *twenty cubits*, 2 Chron. iii. 3 seq. The plural may be used in the first case (Ex. xxxvi. 24, 25), but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, which there is frequent occasion to number, as יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, &c. (comp. "*four foot deep*," "*a thousand pound*,"); e. g. אַרְבָּעָה עָשָׂר יוֹם, prop. *fourteen day* Ex. xii. 6. With this exception, they are joined to the plural; and in the later books may then stand after the substantive (1 Chron. iv. 27, xxv. 5).

3. Numerals compounded of tens and units (as 21, 62) take the object numbered either after them in the singular (accusative), as שִׁשִּׁים וְשִׁשִּׁים שָׁנָה *sixty-two years* Gen. v. 20; or before them in the plural, as in the later books (Dan. ix. 26); or the object is repeated, with the smaller number in the plural, with the larger in the singular, as Gen. xii. 4, חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה *seventy-five years* Gen. xxiii. 1, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *one hundred and twenty-seven years.*

4. Beyond 10 the *ordinals* have no peculiar forms, but are expressed by those of the cardinals, either before the object numbered, or after it in the genitive; as בִּשְׁבָעָה עָשָׂר יוֹם *on the seventeenth day* Gen. vii. 11, בִּשְׁנַת עֶשְׂרִים וָשֶׁבַע *in the twenty-seventh year* 1 Kings xvi. 10. In the latter case, the word שָׁנָה is sometimes repeated, as in Gen. vii. 11, 2 Kings xiii. 10.—In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10, e. g. בִּשְׁנַת שְׁתַּיִם *in the second year*, בִּשְׁנַת שָׁלוֹשׁ *in the third year* 1 Kings xv. 25, 2 Kings xviii. 1; בְּתִשְׁעָה לַחֹדֶשׁ *on the ninth of the month*, בְּאֶחָד לַחֹדֶשׁ *on the first of the month*, Lev. xxiii. 32, Gen. viii. 13.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as הַשְּׁנַיִם *the two* Eccles. iv. 9, 12. The case שִׁבְעַת הַיָּמִים *the seven days* Judg. xiv. 17, is to be explained on the principle stated § 111, 1.

2. Certain substantives employed in designations of *weight*, *measure*, or of *time*, are commonly omitted after numerals; e. g. Gen. xx. 16. אֶלֶף כֶּסֶף *a thousand* (*shekels*) *of silver*; so also before זָהָב *gold* 1 K. x. 16; Ruth iii. 15, שֵׁשׁ שְׂעֹרִים *six* (*ephahs*) *of barley*; 1 Sam. xvii. 17. עֲשָׂרָה לֶחֶם *ten* (*loaves*) *of bread*. Thus יוֹם is omitted Gen. viii. 5, and חֹדֶשׁ, viii. 13. —The number of *cubits* is often stated thus: מֵאָה בָּאַמָּה *a hundred cubits*, prop. *a hundred by the cubit*, Ex. xxvii. 18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as שְׁנַיִם שְׁנַיִם *two by two*, Gen. vii. 9, 15. *One time*, *once*, is expressed by פַּעַם אַחַת (prop. *a tread*), פַּעֲמַיִם *two times*, *twice*, שְׁלֹשׁ פְּעָמִים *thrice*. These may also be expressed by the *fem.* forms of the cardinals, as אַחַר *once*, שְׁתַּיִם *twice*, שָׁלוֹשׁ *thrice*; also בְּאַחַת *once*, Num. x. 4. The ordinals are used in the same manner, as שֵׁנִית *a second time* Gen. xxii. 15, Jer. xiii. 3, Ez. xxi. 19.

CHAPTER II.

SYNTAX OF THE PRONOUN.

§ 121.

USE OF THE PERSONAL PRONOUN.

1. The personal pronoun as subject of the sentence, like any other word in the same relation, requires for its union with the predicate no separate expression of the copula, when this is merely the substantive-verb *to be* (§ 144). E. g. אָנֹכִי הָרֹאֶה *I* (am) *the seer* 1 Sam. ix. 19, אֲנַחְנוּ כֵּנִים *upright* (are) *we* Gen. xlii. 11, תָּמִים אַתָּה *blameless* (wast) *thou* Ez. xxviii. 15, כִּי עֵרֻמִּים הֵם *that naked* (were) *they* Gen. iii. 7, חֲלוֹם אֶחָד הוּא *one dream* (is) *it* Gen. xli. 26.

2. The pronoun of the *third* person often serves to form a connection between the subject and predicate, and then supplies in some measure the place of the copula, or of the verb *to be*. E. g. Gen. xli. 26, *the seven good kine* שֶׁבַע פָּרוֹת הַטֹּבֹת *seven years* (are) *they*; Eccles. v. 18, זֶה מַתַּת אֱלֹהִים הִיא *this is a gift of God*.—Sometimes such a pronoun of the third person refers to a subject of the first or second person; e. g. אַתָּה הוּא מַלְכִּי *thou art my king* Ps. xliv. 5, where הוּא points at the same time

to the predicate and gives it prominence (prop. *thou* (art) *he, my king*); Is. xxxvii. 16, Neh. ix. 6, 7, Deut. xxxii. 39. (Comp. in Chaldee, Ezra v. 11; so in the Coptic.)

3. To the ground-rule (§ 33, 1), that the separate pronouns express the nominative and the suffixes the oblique cases, there is but one exception, viz. when there is an emphatic repetition of the personal pronoun in an oblique case (*me, me; of thee, of thee*); it then takes, the second time, the separate form of the pronoun, in the same case as the preceding suffix, with which it is in apposition. E. g. the accusative of the verbal suffix, Gen. xxvii. 34, בָּרֲכֵנִי גַם אָנִי *bless me, me also*, comp. Prov. xxii. 19; still oftener in the genitive, with a nominal suffix, דָּמְךָ גַם אַתָּה 1 Kings xxi. 19, *thy blood, yea thine* (prop. *sanguis tui, utique tui*); Prov. xxiii. 15, Ps. ix. 7. So also when the pronoun, thus placed in apposition, is under the influence of a preposition (i. e. is in the genitive, according to § 101, 1, comp. § 154, 4), as Hag. i. 4, כָּם אַתֶּם *for you, for you;* 1 Sam. xxv. 24, בִּי אֲנִי *on me, on me;* 1 Sam. xix. 23, עָלָיו גַּם הוּא *also on him;* 2 Chron. xxxv. 21, לֹא עָלַיִךְ אַתָּה *not against thee*. On the same principle is to be explained Gen. iv. 26, לְשֵׁת גַּם הוּא *to Seth, to him also;* x. 21.

4. The *suffix to the verb* is, properly, always the accusative (§ 33, 2, *a*, § 59), and is the most common form of expressing the accusative of the pronoun (see Rem.). In certain cases, however, it is used also (with an almost inaccurate brevity of expression) for the dative; as Zech. vii. 5, הֲצַמְתֻּנִי *did ye fast for me?* i. e. in my behalf, for לִי הֲצַמְתֶּם; Job xxxi. 18, גְּדָלַנִי *he* (the fatherless) *grew up to me as to a father*, Ez. xxix. 3, comp. ver. 9.

Rem. The accusative of the pronoun is *necessarily* expressed by אֵת (§ 117), the sign of the accusative, *a*) when the pronoun, for the sake of emphasis, precedes the verb, as אֹתְךָ חָרַפְתִּי Num. xxii. 33; *b*) when the verb has two pronouns in the accusative (as only one of them can be a suffix), as חֹרְאַנִי אֹתוֹ 2 Sam. xv. 25. The use of this sign with the pronoun is not confined, however, to these cases; see Gen. iv. 14, xv. 13.

5. The *suffixes to nouns*, which are properly *genitives* (§ 33, 2, *b*), and supply the place of *possessive pronouns*,* express, like

* The possessive pronoun may also be expressed by a periphrasis, as is usual in the Aramæan; e. g. Ruth ii. 21, הַנְּעָרִים אֲשֶׁר לִי *the servants which* (are) *to me*, for *my servants;* especially when the substantive is followed immediately by

nouns in the genitive (§ 114, 2), not only the subject, but also the object. The latter, e. g.: חֲמָסִי *the wrong done to me*, Jer. li. 35; יִרְאָתוֹ *the fear of him*, Ex. xx. 20.

6. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns (compare the analogous position of the article, § 111, 1). This occurs most frequently in the case (mentioned § 106, 1), where the second noun is used to express a quality of the first, as a periphrasis of the adjective; e. g. Ps. ii. 6, הַר קָדְשִׁי *my holy mount;* Is. ii. 20; xxxi. 7, אֱלִילֵי כַסְפּוֹ *his silver idols;* עֲמָדַי אוֹנוֹ *his strong steps*, Job xviii. 7.

Very rare is the construction זִמָּה דַּרְכֵּךְ *thy lewd conduct*, Ez. xvi. 27; comp. xviii. 7. So also Lev. vi. 3, Ps. xxx. 8.

Rem. 1. A masculine pronoun is sometimes used with reference to a feminine substantive (probably an inaccuracy of the colloquial language, which passed into that of books); e. g. Gen. xli. 23, Ex. i. 21. The reverse also occurs, but less frequently; Deut. v. 24, 2 Sam. iv. 6.

2. The accusative of the pronoun, as object of the verb, is often omitted where it is easily supplied from the connection, especially the neuter accusative (*it*) after verbs of *saying;* e. g. וַיֹּאמֶר (like *dixit*) *he said it* Ex. xix. 25; וַיַּגֶּד *and he told it* Gen. ix. 22. As accus. of the *living object* it is also omitted; Gen. xxxviii. 17, *until thou sendest* (him); xxiv. 12, *let* (her) *meet me.* [?]

3. It is merely emphatic pleonasm, on the contrary, and minute formality of expression, when the noun, for which the pronoun stands, follows immediately in apposition with it. E. g. Ex. ii. 6, *she saw him, the child;* Prov. v. 22; Ez. x. 3, בְּבֹא הָאִישׁ *when he, the man, entered in;* 1 Sam. xxi. 14. So also Gen. ii. 19, נֶפֶשׁ חַיָּה . . . . לוֹ *to them, the living beings;* and with the preposition repeated, Josh. i. 2.

4. In some examples also, the force of the nominal suffix, or possessive pronoun, has become so weak as almost to have disappeared. E. g. אֲדֹנָי prop. *my Lord* (see § 108, 2, *b*), namely in addressing God (Gen. xv. 2, xviii. 3, Ps. xxxv. 23); then also (without regard to the pronoun), *the Lord*, spoken of God:* יַחְדָּו (prop. *in his*, or *its*, *connections* = *he, it, together*), as עַל־חֻקָּם יַחְדָּו Ex. xix. 8; and even (disregarding the *person* of the *suffix*) after the first person, as אֲנַחְנוּ יַחְדָּו 1 K. iii. 18,

another in the genitive, as in 1 Sam. xvii. 40. (Comp. the analogous mode of expressing the genitive, § 115.)—In this case there is sometimes a pleonastic use of the suffix, as מִטָּתוֹ שְׁלֹשְׁלֹתוֹ prop. *his litter of Solomon*, Cant. iii. 7; comp. i. 6.

* See *Gesenius*, Thes. Ling. Hebr., p. 329. Compare the Phœnician names of gods, *Adonis* (אֲדֹנִי) and *Baaltis* (בַּעֲלָתִי); and our *Notre Dame, Unsere liebe Frau.*

comp. Is. xli. 1; and after the second, Is. xlv. 20. In a similar manner. Mic. i. 2, *hear, ye peoples* שִׁמְעוּ עַמִּים.

§ 122.

OF THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS

1. The personal pronoun of the third person הוּא, *fem.* הִיא, *plur.* הֵמָּה, *fem.* הֵנָּה, הֵן (*is, ea, id; ii, eæ, ea*), is used also for the *demonstrative* pronoun. It then takes, regularly, the article (exceptions see in § 111, 2, *b*), but scarcely ever except when the substantive also is made definite. E. g. הָאִישׁ הַהוּא *is vir*, בַּיּוֹם הַהוּא *eo die*.

The distinction between הוּא and the *demonstrative* זֶה, is as follows: זֶה (=*οὗτος, hic*), always points out a present or near object; הוּא (=*αὐτός, is*), like the article § 109, indicates an object already mentioned or already known. This distinction is made very clear by Judges vii. 4; *of whom I say to thee, this* (זֶה) *shall go with thee, let the same* (הוּא) *go with thee; and every one of whom I say to thee, this* (זֶה) *shall not go with thee, let the same* (הוּא) *not go.* In like manner, Ps. xx. 8, אֵלֶּה *οὗτοι*, and הֵמָּה *αὐτοί* in ver. 9. Hence, הַיּוֹם הַזֶּה means *this day*, i. e. the present day on which one is speaking or writing (Gen. xxvi. 33); on the contrary, הַיּוֹם הַהוּא is the day or the time of which the historian has just been narrating (Gen. xv. 18, xxvi. 32), or the prophet has just been prophesying (Is. v. 30, vii. 18, 20), and of which he goes on to narrate or to prophesy.

2. The *demonstrative*, in its leading form זֶה (as well as זֹה, זוֹ), has also, especially in poetry, the force of the relative אֲשֶׁר; comp. in Engl. *that* for *which*. E. g. Ps. civ. 8, *to the place* זֶה יָסַדְתָּ לָהֶם *which thou hast destined for them.* It is even employed (like אֲשֶׁר, § 123, 1) to give a relative sense to another word; e. g. Ps. lxxiv. 2, *Mount Zion* בִּי זֶה שָׁכַנְתָּ *on which thou dwellest.*

זֶה is used adverbially, *a*) for *there*, הִנֵּה זֶה *see there!* and then merely as an intensive particle, especially in questions, as לָמָּה זֶה *wherefore then?* *b*) in reference to *time*, for *now*, as זֶה פַּעֲמַיִם *now* (already) *twice*, Gen. xxvii. 36.

3. The interrogative מִי may be used in reference to a plural, as מִי אֵלֶּה Gen. xxxiii. 5 (for which, however, the more accurate expression is מִי וָמִי, Ex. x. 8); and also in reference to things, but only where the idea of persons is implied, e. g. מִי שְׁכֶם *who is Shechem (the Shechemites)*? Judg. ix. 28; comp. Gen. xxxiii. 8. Moreover, מִי may also stand in the genitive, as בַּת מִי *whose*

daughter? Gen. xxiv. 23; and both מִי and מָה are also used indefinitely, for *any one whoever*, and *any thing whatever* (Job xiii. 13). For the latter, the language has also the word מְאוּמָה.

For the use of מָה in a form of negative command, see § 153, 2, first Note.

§ 123.

RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The pronoun אֲשֶׁר often serves merely as a *sign of relation*, i. e. to give a relative signification to substantives, adverbs, or pronouns. E. g. שָׁם *there*, שָׁם—אֲשֶׁר *where*; שָׁמָּה *thither*, שָׁמָּה—אֲשֶׁר *whither*; מִשָּׁם *thence*, מִשָּׁם—אֲשֶׁר *whence*. In the same manner the Hebrew forms the *oblique cases* of the relative pronoun, *who*, *which*, viz.

Dative, לוֹ *to him*, לוֹ אֲשֶׁר *to whom*; לָהֶן, לָהֶן *to them*, אֲשֶׁר לָהֶם, אֲשֶׁר לָהֶן *to whom*.

Accusative, אוֹתוֹ, אוֹתוֹ אֲשֶׁר, אוֹתָהּ אֲשֶׁר *him, her*; אוֹתָהּ *whom* (*quem, quam*).

With *prepositions*, בּוֹ *therein*, בּוֹ אֲשֶׁר *wherein*, מִמֶּנּוּ *therefrom*, מִמֶּנּוּ אֲשֶׁר *wherefrom*.

Genitive, לְשֹׁנוֹ אֲשֶׁר *whose language*, Deut. xxviii. 49.

The accusative *whom* may, however, be expressed by אֲשֶׁר alone, as in Gen. ii. 2.

Rem. 1. The Hebrew is able, in this way, to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in English the third must be used. E. g. Gen. xlv. 4, אֲשֶׁר אֹתִי; Num. xxii. 30, אֲשֶׁר עָלַי; Is. xli. 8, *Jacob* אֲשֶׁר בְּחַרְתִּיךָ lit. *whom I have chosen thee*; Hos. xiv. 4. Only in the nom. of the 1st and 2d person is this possible in German also, e. g. *der ich, der du, die wir*, where *der* stands for *welcher*, and (like the Heb. אֲשֶׁר) is merely a sign of relation.

2. The word אֲשֶׁר is commonly separated from the one which it thus affects, by one or more words, as אֲשֶׁר רוּחַ שָׁם *where was*, Gen. xiii. 3. But seldom are they written together, as in 2 Chron. vi. 11.

2. The relative אֲשֶׁר often includes the personal or demonstrative pronoun, in such combinations as *he* (or *she*) *who, that which, those who*, see § 124, 2, as in Latin *qui* stands for *is qui*. E. g. Num. xxii. 6, וַאֲשֶׁר תָּאֹר *and* (he) *whom thou cursest*; Is. lii. 15, אֲשֶׁר לֹא שָׁמְעוּ (that) *which they have not heard*. The pronoun is almost always to be supplied where a preposition stands before אֲשֶׁר; the preposition is then construed with the

supplied pronoun, and the relative takes the case which is required by its connection with the following part of the sentence. E. g. לַאֲשֶׁר *to him who*, and *to them who*; מֵאֲשֶׁר *from him who, from those who* or *which*; כַּאֲשֶׁר prop. *according to that which*, hence, *as*; אֵת־אֲשֶׁר *him who, those who*, and also *that which*.*

Sometimes the idea of place or time is also to be supplied; as בַּאֲשֶׁר *in* (that place) *where?* מֵאֲשֶׁר *from* (that time) *when.*

3. The pronoun אֲשֶׁר may be omitted in all the cases which have been specified: there is then no expression of the relative, as in the English construction, *the friend I met; the book I told you of;* where the relation is indicated only by the subordination of the relative clause. This omission of אֲשֶׁר (most frequent in poetry) takes place—

a) Where it would stand as a pronoun in the nominative or accusative; e. g. Gen. xv. 13, בְּאֶרֶץ לֹא לָהֶם *in a land* (which belongs) *not to them;* וַיִּפֹּל בַּשַּׁחַת יִפָּעֵל *and he falls into the pit* (which) *he makes;* Gen. xxxix. 4, כָּל־יֶשׁ־לוֹ *all* (which) *was*, i. e. *belonged, to him*, comp. ver. 5, where אֲשֶׁר is inserted; Eccles. x. 5 (comp. vi. 1, where with the same words אֲשֶׁר is employed).†

b) When it would be merely a sign of relation, e. g. Ps. xxxii. 2, *happy the man,* לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן *to whom Jehovah imputeth not sin;* Job iii. 3, Ex. xviii. 20. Frequently in specifications of time, where it would have the signification *when;* 2 Chron. xxix. 27, בְּעֵת הֵחֵל הָעוֹלָה *at the time* (when) *the offering began;* Ps. iv. 8, עֵת דְּגָנָם וְתִירוֹשָׁם רָבּוּ *in the time* (when) *their corn and must are abundant;* Jer. xxxvi. 2.

c) When there is also an omission of the personal or demonstrative pronoun (No. 2); e. g. Is. xli. 24, תּוֹעֵבָה יִבְחַר בָּכֶם *an abomination,* (he who) *makes choice of you;* Job xxiv. 19,

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* The examples are very rare, in which the preposition before אֲשֶׁר refers, as with us, to the relative itself; as עִם אֲשֶׁר Gen. xxxi. 32, for אֲשֶׁר עִמּוֹ *with whom* (xliv. 9, 10); perhaps בַּאֲשֶׁר Is. xlvii. 12, for אֲשֶׁר בָּהֶם *in which.* Comp. also אֵת אֲשֶׁר־דָּקָרוּ Zech. xii. 10, for אֲשֶׁר דָּקְרוּ אֹתוֹ.

† The Arabic omits the relative when the substantive to which it refers is indeterminate, as above; but inserts it when the substantive is determinate. In the latter case, the Hebrew commonly inserts it in prose (see Jer. xxiii. 39, Ex. xiv. 13 *et al.*); though it is sometimes omitted, Ex. xviii. 20, 2 Sam. xviii. 14, especially in poetry, Ps. xviii. 8, xlix. 13, 21, Deut. xxxii. 17, Job iii. 3.

Sheol [sweeps away] חֹטְאֵי (those who) *sin;* comp. ver. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chron. xv. 12, אֲשֶׁר הֲכִינוֹתִי לוֹ *to* (the place which) *I have prepared for it;* comp. Ex. xxiii. 20.

Rem. 1. When the pronoun to be supplied would be in the genitive, the preceding noun takes the *constr. state.* E. g. Ex. iv. 13, בְּיַד תִּשְׁלַח *by the hand* (of him whom) *thou wilt send;* Hos. i. 2, תְּחִלַּת דִּבֶּר־יְהוָה *beginning* (of that which) *Jehovah spake;* Ps. lxxxi. 6, שְׂפַת לֹא יָדַעְתִּי *the speech* (of one whom) *I knew not;* lxv. 5, Lam. i. 14, Jer. xlviii. 36. Comp. § 116, 3.

2. Relative clauses are also attached by the *copula* (וְ), e. g. Job xxix. 12, *the orphan,* וְלֹא עֹזֵר לוֹ *and he that hath no helper.*

§ 124.

MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

1. The reflexive pronoun in the oblique cases, *se, sibi,* &c., is expressed—

a) By the conjugations *Niphal* and *Hithpaël.*

b) By the pronominal suffix of the third person; e. g. Judg. iii. 16, וַיַּעַשׂ לוֹ אֲהוּד חָרֶב *and Ehud made him* (*sibi*) *a sword;* Gen. xxii. 3, *Abraham took two of his servants* אִתּוֹ *with him,* for *with himself;* 1 Sam. i. 24, *she carried him up* עִמָּהּ *with her,* for *with herself;* Gen. viii. 9, Jer. vii. 19, Ez. xxxiv. 2, 8, 10.

c) By periphrasis with a substantive, especially נֶפֶשׁ, e. g. לֹא אֵדַע נַפְשִׁי *I should not know myself,* Job ix. 21; Jer. xxxvii. 9; בְּקִרְבָּהּ *within herself* (קֶרֶב *the inner part*), Gen. xviii. 12 Comp. Rem. 3.

The idea *self is* similarly periphrased, in Arabic by *eye, soul, spirit,* in Sanscrit by *soul, spirit* (*âtman*), in Rabbinic גּוּפָא, עֶצֶם (bone), גּוּף (body), in Amharic by ራስ (head), in Egyptian by *mouth, hand* et al.* Comp. in Engl. *my body* (I myself), in Middle High Germ. *mîn lîp, dîn lîp.*

2. The relative אֲשֶׁר commonly includes the personal and demonstrative pronoun (in the combinations *he who, that who, those who,* § 123, 2) in all cases of the singular and plural. Very seldom it is expressed by the interrogative pronoun, as מַה־שֶּׁ *that which,* Eccl. i. 9, iii. 15.

* *M. G. Schwartze,* kopt. Gramm. Berlin, 1850, S. 346, 351.

Rem. 1. *Each, every one*, when a person is meant, is expressed by אִישׁ *a man*, sometimes repeated אִישׁ אִישׁ Ex. xxxvi. 4, אִישׁ וְאִישׁ Ps. lxxxvii. 5; with reference either to persons or things, by כֹּל, commonly without the article (§ 111, 1); by repetition, בַּבֹּקֶר בַּבֹּקֶר *every morning;* and by the plural, לַבְּקָרִים *every morning* Ps. lxxiii. 14.

2. *Any one, some one*, is expressed by אִישׁ Ex. xvi. 29, Cant. viii. 7; and by אָדָם Lev. i. 2; *any thing, something* (especially with a negation), by דָּבָר, כָּל־דָּבָר without the article. Comp. also § 122, 3.

3. *Self* (besides the above forms in No. 1, *c*), is expressed, in reference to *persons* and *things*, by הוּא, הִיא; as אֲדֹנָי הוּא *the Lord, he* for *the Lord himself*, Is. vii. 14; חֵיתוּדִים הֵמָּה *the Jews themselves*, Esther ix. 1.—*The same* is expressed by הוּא, הִיא with the article; as הָאִישׁ הַהוּא *the same man*, בָּעֵת הַהִיא *in the same time* (but also, *that man, in that time*, § 122, 1). In reference to *things*, the noun עֶצֶם (*bone, body*, in this case figuratively for *essence, substance*) is also used as a periphrasis for this pronoun; e. g. בְּעֶצֶם הַיּוֹם הַזֶּה *on the selfsame day*, Gen. vii. 13; comp. Job xxi. 23, בְּעֶצֶם תֻּמּוֹ *in his prosperity itself* = in his very prosperity.

4. *The one—the other* (*alter—alter*) is expressed by זֶה or אַחַד repeated, or by אִישׁ with אָח *brother* or רֵעַ *friend*, and where the feminine is required, by אִשָּׁה *woman*, with אָחוֹת *sister* or רֵעוּת *friend;* both the *masc.* and *fem.* forms are used also with reference to inanimate objects of the same gender. The same form is used to express *one another*, as Gen. xiii. 11, *and they separated*, אִישׁ מֵעַל אָחִיו *the one from the other*, i. e. *from one another;* Gen. xi. 3, *they said* אִישׁ אֶל־רֵעֵהוּ *to one another;* Ex. xxvi. 3, *five curtains shall be joined* אִשָּׁה אֶל־אֲחוֹתָהּ *to one another.*

5. *Some* is often expressed by the plural form alone, as יָמִים *some days* Dan. viii. 27, שָׁנִים *some years* Dan. xi. 6, 8; and sometimes by יֵשׁ אֲשֶׁר *sunt qui*, Neh. v. 2–4.

CHAPTER III.

SYNTAX OF THE VERB.

§ 125.

USE OF THE TENSES IN GENERAL.

FROM the poverty of the Hebrew language in the means of expressing the relations of time, absolute and relative (§§ 40 and 48), we should naturally expect some variety in the uses of the same form.

We are not to infer from this, however, that there was no well-defined and established use of the two existing tense-forms;

on the contrary, each has its own definite sphere, as already stated in general, in the Note on page 88. The *Perfect* serves for the expression of the *finished* and *passed*, what is come to pass or is gone into effect; whether it actually belongs already to past time, or lies properly in the present or even in the future, and is only represented as finished (i. e. expressed with the same certainty as if already done) or as relatively prior to another and later event. The *Imperfect* (*Infectum*, *Futurum*) expresses, on the contrary, the *unfinished*, and hence the *continuing* and *progressive* (even in past time), that which is coming into being, and the future. The *Imperfect*, moreover, in a modified form (§ 48), is also used to express the relations of the Optative, the Jussive, and the Subjunctive. To which is to be added another peculiarity of the Hebrew diction, already noticed in § 49, viz. the attachment of Imperfects to a Perfect, and *vice versa* of Perfects to an Imperfect, by means of the *Vav consecutive*. The details are given in the following sections.

It is a false view, which regards the so-called Perfect and Imperfect not as tenses, but as designed originally to express distinctions of *mood* rather than relations of *time*.*

As examples of the Perfect and Imperfect used expressly to denote opposite relations of time, we refer to Is. xlvi. 4, אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא *I have done it, and I will* (still) *bear* (you); and ver. 11, דִּבַּרְתִּי אַף אֲבִיאֶנָּה יָצַרְתִּי אַף אֶעֱשֶׂנָּה *I have spoken it and will bring it to pass, I have purposed and will accomplish it;* Deut. xxxii. 21, Nah. i. 12, 1 K. ii. 38.

§ 126.

USE OF THE PERFECT.

The form of the Perfect stands

1. In itself and properly, for *absolutely* and *fully* past time (*Præteritum perfectum*), e. g. Gen. iii. 10, 11, מִי הִגִּיד לְךָ *who hath showed to thee?* ver. 13, *why hast thou done this?* Comp. vs. 14, 17, 22. Hence it is used in narrating past events; Gen. i. 1, *in the beginning God created* (Perf.) *the heaven and the earth;* iv. 1, xxix. 17. Job i. 1, *there was* (Perf.) *a man in the land of Uz;* ii. 10.

* On the contrary, very nearly corresponds the distinction of *Actio perfecta* and *Actio infecta*, introduced after Varro into Latin grammar.

In continued narration, it is usually followed by the Imperfect, connected with it by *Vav consecutive*, § 129, 1.

2. For the *Pluperfect*. Gen. ii. 2, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה *his work which he had made;* ver. 5, *Jehovah had not yet caused it to rain;* vii. 9, xix. 27, xx. 18, xxvii. 30, xxxi. 20, Jon. i. 5.

3. For the abstract *Present* of our languages, where this denotes, *a*) a condition or property already long continued and still existing, as יָדַעְתִּי *I know*, Job ix. 2, x. 13; לֹא יָדַעְתִּי *I know not*, Gen. iv. 9; שָׂנֵאתִי *I hate*,* Ps. xxxi. 7; צָדַקְתִּי *I am righteous*, Job xxxiv. 5; גָּדַלְתָּ *thou art great*, Ps. civ. 1; קָטֹנְתִּי *I am little*, Gen. xxxii. 11; or *b*) an already existing, but still recurring (habitual) action or state (frequent in expressing general truths); as, אָמַרְתִּי *I say, I think*, Job vii. 13, Ps. xxxi. 15.—Ps. i. 1; *happy the man, who walks not* (הָלַךְ) *in the counsel of the wicked, nor stands* (עָמַד) *in the way of sinners, nor sits* (יָשַׁב) *in the seat of scoffers;* x. 3, cxix. 30, 40.

Here, in the sphere of our Present, the Perfect and Imperfect meet. The one or the other is used, according as the speaker regards the action or state expressed by the verb as one that before existed, but still subsisting, or perhaps just then completed; or, as then about coming to pass, continuing, perhaps happening at the moment (comp. § 127, 2). We accordingly find, in about the same sense, לֹא יָכְלְתִּי Ps. xl. 13, and לֹא אוּכַל Gen. xix. 19, xxxi. 35. Often, in such cases, Perfects and Imperfects are intermingled; e. g. Is. v. 12, Prov. i. 22, Job iii. 17, 18.

4. The Perfect refers even to *future* time; namely, in *asseverations* and *assurances*, where the will of the speaker views the act as done, as the same as carried into effect. Our Present also, in such cases, is readily used for the Future. So in contracts, or promises of the nature of a contract; e. g. Gen. xxiii. 11, *I give* (נָתַתִּי) *thee the field;* ver. 13, *I give* (נָתַתִּי) *money for the field;* especially when it is God who makes the promise (Gen. i. 29, xv. 18, xvii. 20): and also where one expresses himself with confidence, especially when declaring what God is about to do; e. g. Ps. xxxi. 6, פָּדִיתָה אֹתִי *thou, O God, deliverest me.* Hence it is frequent in animated description of the future, and in prophecies; e. g. Is. ix. 1, *the people, that walk in darkness, see* (רָאוּ) *a great light;* v. 13, *therefore, my people goes into cap-

* As in Latin, *novi, memini, odi*, in Gr. οἶδα, *μέμνημαι*.

tivity (נְבָלָה); vs. 14, 17, 25, 26; xi. 1, 2, 4, 6, 10. In these cases, also, it alternates with the Imperfect; e. g. Is. v.—Comp. No. 6.

In Arabic also, the Perfect, strengthened indeed by the particle قَدْ, is employed in the emphatic expression of a promise, and the like. Thus it is said: *I have already given it thee;* i. e. *it is as good as done.* Similar to this is the use of the Lat. *perii*, and the Gr. ὄλωλα, διέφθορας Il. 15, 128.*

5. Of the *relative tenses*, those are expressed by the Perfect in which *the past* is the principal idea, viz. *a*) the *Imperfect subjunctive* (which is also expressed by the Imperfect, § 127, 5); e. g. Is. i. 9, כִּסְדֹם הָיִינוּ לַעֲמֹרָה דָּמִינוּ *we should have been* [*essemus*] *as Sodom, we should have been like Gomorrha;* Job iii. 13; *b*) the *Pluperfect subjunctive;* e. g. Is. i. 9, לוּלֵי הוֹתִיר *if he had not left;* Num. xiv. 2, לוּ מַתְנוּ *if we had but died!* (לוּ with the Imperfect would be, *if we might but die!* § 136, 2); Judges xiii. 23; Job x. 19, כַּאֲשֶׁר לֹא הָיִיתִי אֶהְיֶה *I should be as if I had never been;* c) the *Future perfect* (*futurum exactum*); e. g. Is. iv. 4, אִם רָחַץ *when he shall have washed away*, prop. *when he hath washed away;* vi. 11.—Gen. xliii. 14, כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי *if I am bereaved* (for *shall be, ubi orbus fuero*), *then am I bereaved* (expression of hopeless resignation).

6. In the cases hitherto considered, the Perfect stands by itself, independently, and without any immediate connection with verbs that precede it. But its uses are no less various, when it is connected by וְ (*Vav consecutive of the Perfect*) with a preceding verb; *it then connects itself also* (*in signification*) *with the tense and mood of that verb.* The tone, in this case, is thrown forward; see § 49, 3. It is thus used—

a) Most frequently with reference to *future* time, when preceded by the Imperfect. E. g. Gen. xxiv. 40, *Jehovah will send his angel* וְהִצְלִיחַ דַּרְכֶּךָ *and prosper thy way* (prop. *and then he*

* The assurance, that something shall take place, can also serve for the expression of a wish that it may take place. So in Gen. xl. 14, יְעָשִׂיתָ־נָּא עִמָּדִי חָסֶד וְהִזְכַּרְתַּנִי וגו׳ *and deal kindly with me* (prop. *and thou dealest kindly with me*, I hope) *and make mention of me*, &c. The addition of נָא puts this sense of the Perfect here beyond doubt. The Arabic also employs the Perfect, in the expression of a wish and of earnest entreaty. In Hebrew, see also Job xxi. 16, *the counsel of the wicked* רָחֲקָה מֶנִּי *be far from me!* xxii. 18. Comp. the use of the Perfect *consecutive*, after the Imperative No. 6, *c.*

prospers); Judg. vi. 16, 1 Sam. xvii. 32. Here the *Future*, as the discourse proceeds, passes over into the narrative form of the *Præterite;* and this use of the Perfect is connected, in signification, with that explained in No. 4.

b) For the *Present subjunctive*, when that is the meaning of the preceding Imperfect (§ 127, 3). E. g. Gen. iii. 22, פֶּן יִשְׁלַח יָדוֹ וְלָקַח וְאָכַל *lest he put forth his hand and take and eat;* prop. *and so takes and eats.* xxii. 12, xix. 19, Num. xv. 40, Is. vi. 10.

c) For the *Imperative*, when this form precedes. Gen. vi. 21, קַח לְךָ וְאָסַפְתָּ *take for thyself, and gather;* prop. *and then thou gatherest.* xxvii. 43, 44, 1 K. ii. 36. As under letter *a*, the expression of *command* here passes over into plain *narration* of what is to be done. The Perfect is sometimes separated from the *Vav;* Ps. xxii. 22.

d) For *past* or *present* time, when this is expressed by a preceding Perfect or Imperfect.

Rem. 1. The *Perf.* with *Vav consec.* has also reference to future time, when preceded by any indication of futurity; as Exod. xvi. 6, 7, עֶרֶב וִידַעְתֶּם *at even, then ye shall know;* xvii. 4, *yet a little while* וְסָקְלוּנִי *and they will stone me;* 1 Sam. xx. 18, 1 K. ii. 42, Ex. xxxix. 27; after a participle referring to future time, 1 K. ii. 2.

But also, without any previous indication of futurity, after antecedent clauses implying, *a*) a cause, or *b*) a condition, the *Perf.* with *Vav consec.* is employed in the sense of the *Future* (and *Imperative*). For letter *a*, comp. Num. xiv. 24, *because another spirit is with him* וַהֲבִיאֹתִיו *therefore will I bring him;* and without the causal particle, Gen. xx, 11, *there is no fear of God in the land,* וַהֲרָגוּנִי *and therefore they will kill me* (for, *because there is none, therefore*); xlv. 12, 13, Ex. vi. 6. Comp. Ps. xxv. 11, *for thy name's sake,* וְסָלַחְתָּ *therefore forgive* (or, *wilt thou forgive*). For letter *b*, comp. Gen. xxxiii. 10, *if I have found grace,* וְלָקַחְתָּ *then take;* and without the conditional particle (§ 155, 4, a), xliv. 22, *leaves he* (if he leaves) *his father,* וָמֵת *then he dies.* xxviii. 29, xlii. 38, Is. vi. 7, *lo, touches this* (if this touches) *thy lips,* וְסָר *then departs* &c. 1 K. iii. 14.—Also with various other references to the present, there is connected the expression, by means of וְ with the *Perfect*, either 1) of *futurity* (Judges xiii. 3, *thou art unfruitful* וְהָרִית וְיָלַדְתְּ *but thou shalt conceive and bear;* 1 Sam. ix. 8, *here is a quarter shekel,* וְנָתַתִּי *that will I give*); or 2) of *a wish* (Ruth iii. 9, *I am Ruth* וּפָרַשְׂתָּ *therefore spread out* &c.); or 3) of *an interrogation* (Ex. v. 5, *the people are numerous in the land,* וְהִשְׁבַּתֶּם אֹתָם *and would ye let them rest?* Gen. xxix. 15, 1 Sam. xxv. 10, 11).

2. A very frequent formula of the prophetic style (like וַיְהִי *and it came to pass*, in narration) is וְהָיָה *and it will come to pass*, either with

a preceding Future, or without it (see Rem. 1), especially when a specification of *time* is added; as Is. vii. 18, וְהָיָה בַּיּוֹם הַהוּא יִשְׁרֹק.

§ 127.

USE OF THE IMPERFECT.

The significations of the Imperfect are even more various, perhaps, than those of the Perfect. But here, the language can give a more definite expression to certain modal relations, by lengthened and shortened forms of the Imperfect (see § 48), namely the *Jussive* and the *Cohortative* (§ 128). Here also, the *Vav consecutive* has a very comprehensive and important application (§ 129). The shortening, however, as already stated (§ 48, 4), is not apparent in all forms, at least in the mode of writing them; and, aside from this, usage is not constant, the common Imperfect being also employed in almost all the relations for which the shortened one was formed.

The Hebrew Imperfect is, in general, directly the opposite of the Perfect, and accordingly expresses the unfinished, what is coming to pass, and is future; but also what is continuing and in progress at any period of time, even in the past. See p. 88, Note.

Accordingly the Imperfect stands—

1. For the proper *future;* Gen. ix. 11, לֹא יִהְיֶה עוֹד מַבּוּל *there shall not again be a flood;* 1 K. i. 13, 24, 30, יִמְלֹךְ אַחֲרָי *he will* (or *shall*) *reign after me;* also, in narration for the future with reference to some point of time in the past, as 2 Kings iii. 27, *the first-born who was to reign* (*regnaturus erat*).

2. As often also for *present* time; 1 Kings iii. 7, לֹא אֵדַע *I know not;* Is. i. 13, לֹא אוּכַל *I cannot bear.* Gen. xxxvii. 15. It is employed especially in the expression of permanent states and conditions, which are now and always will be (where the Perfect also is used, but more rarely, § 124, 3, *a*, *b*), and hence in the expression of general truths. E. g. Gen. xliii. 32, *the Egyptians may not eat with the Hebrews;* Job iv. 17, *is man just before God?* ii. 4; Prov. xv. 20, בֵּן חָכָם יְשַׂמַּח אָב *a wise son rejoices his father.* This is very frequent in Job and in Proverbs.

In the same formula is used sometimes the Perfect, and sometimes the Imperfect, but not necessarily without any difference of meaning, e. g. Job i. 7, מֵאַיִן תָּבֹא *whence comest thou?* Gen. xvi. 8, אַיִּמְזָּה בָאת *whence didst thou come?*

3. For a number of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive; namely the future, or what is to be, according to a subjective view or in some other conditional relation. Thus it stands—

a) For the Subjunctive after particles signifying *that, that not* (*ut, ne*), as אֲשֶׁר, especially לְמַעַן אֲשֶׁר, and לְמַעַן (without אֲשֶׁר), also יַעַן אֲשֶׁר *that, in order that.** E. g. Gen. xi. 7, אֲשֶׁר לֹא יִשְׁמְעוּ *that they may not understand;* Num. xvii. 5, לְמַעַן אֲשֶׁר לֹא יִקְרַב *that he may not come near;* Deut. iv. 1, לְמַעַן תִּחְיוּ *in order that ye may live;* Ez. xii. 12, יַעַן אֲשֶׁר לֹא יִרְאֶה *in order that he may not see;* and also after פֶּן *that not, lest*, e. g. פֶּן יִשְׁלַח יָדוֹ Gen. iii. 22.

b) For the Optative; Job iii. 3, יֹום יֹאבַד *pereat dies;* vs. 5, 6, 8; vi. 9. In this signification, the lengthened or shortened form is properly employed (§ 128, 1, 2), often with the particle נָא;† e. g. יִגְמְרֶנָּא, Ps. vii. 10, *O that might cease* ——! יְדַבְּרֶנָּא עַבְדְּךָ Gen. xliv. 18, *thy servant would speak*, i. e. let thy servant speak. Ver. 33, יֵשֶׁב־נָא *let him, I pray, remain.* Sometimes, however, the common Imperfect occurs in place of the shortened one, even when the latter is distinctly formed; e. g. תֵּרָאֶה *let there appear*, Gen. i. 9; comp. xli. 34; אַל יֵרָאֶה Job iii. 9.

c) For the Imperative, for which, in *negative* commands (prohibitions), it always stands; when prohibitory, with לֹא, as: לֹא תִגְנֹב *thou shalt not steal*, Ex. xx. 15; when in the sense of dissuasion, of a wish or opinion that something should not be done, with אַל, as: אַל תִּירְאָ *do not fear* Gen. xlvi. 3, Job iii. 4, 6, 7. Here too, especially in connection with אַל, the proper form is the *Jussive*, viz. the shortened Imperfect. It is also used for the Imperative when the third person is required, and for the Imperative in the passive conjugations, where this form does not exist (see § 46). E. g. יְהִי אוֹר *let there be light*, Gen. i. 3; יוּמַת *let him be put to death*, Ex. xxxv. 2. Comp. § 128, 2.

d) For the so-called Potential, where we use *may, can, might, could*, &c. E. g. Gen. ii. 16, אָכֹל תֹּאכֵל *thou mayest eat;*

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* When these particles have a different signification, the Imperfect is not used; e. g. יַעַן *because*, with the *Perf.* Judg. ii. 20, אֲשֶׁר *because*, Gen. xxxiv. 27.

† The particle נָא (§ 105) gives to the verb the form of a request and of a wish. On the use of it with the first person, see § 128, 1.

Prov. xx. 9, מִי יֹאמַר *who can say?* Gen. xliii. 7, נֵדַע נָדַע *could we know?* Gen. xx. 9, אֲשֶׁר לֹא יֵעָשׂוּ *which may not* (or *should not*) *be done.*

4. The idea of the Imperfect falls even within the sphere of the *past;* and, chiefly, in the following cases:

a) After the particles אָז *then,** טֶרֶם *not yet,* בְּטֶרֶם (*when not yet*) *before.*† E. g. Josh. x. 12, אָז יְדַבֵּר יְהוֹשֻׁעַ *then spake Joshua;* Gen. ii. 5, טֶרֶם יִהְיֶה *there was not yet;* Gen. xxxvii. 18; בְּטֶרֶם תֵּצֵא *before thou camest forth,* Jer. i. 5. Compare the use of the Perf. and Impf. in the same sentence, 1 Sam. iii. 7.

b) Often also of continuous, constantly repeated acts, of customary and habitual action, like the Imperfect of the Latin and French languages. Repeated or customary action involves the idea of continued renewal, the incomplete, the unfinished, which lies in the conception of the Imperfect. 1 K. iii. 4, *a thousand burnt-offerings did Solomon offer* (יַעֲלֶה). Job i. 5, *thus did* (יַעֲשֶׂה) *Job continually;* xxii. 6, 7, 8, xxix. 12, 13, Judg. xiv. 10, 1 Sam. i. 7, 1 Kings v. 25, Is. x. 6, Ps. xxxii. 4, xlii. 5. But also—

c) Of singly occurring, transient events, where the Perfect might be expected.‡ So at least in the poets, as we use the Present tense in lively description of the past. Job iii. 3, *perish the day* אֹבַד יוֹם אִוָּלֵד בּוֹ *wherein I was born;* ver. 11, לָמָּה לֹא מֵרֶחֶם אָמוּת *wherefore died I not from the womb?* iv. 12, 15, 16, x. 10, 11.

5. For the Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*) both in the protasis and apodosis. Ps. xxiii. 4, גַּם כִּי־אֵלֵךְ ... לֹא אִירָא *even if I should*

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* But when אָז signifies *then* with reference to futurity, the Imperfect has a future sense (Ex. xii. 48).

† The term *not-yet*, implying something yet to be, not yet existing, could not be followed, in the Hebrew's conception, by the expression of the *finished* and *past.* He must therefore use the *Imperfect* tense, with reference to the point of time indicated by טֶרֶם.—So of אָז; the act following it is conceived as something *proceeding onward* from that point of time, not as a thing then completed and past.—Tr.

‡ This would seem irreconcilable with the idea of the *Imperfect;* but it certainly lies in the examples adduced. In Job iii. 3, the wish is predicated of the day, when he was *yet to be* born; (in the verses following, treated as a past reality.) Ver. 11 belongs, properly, to letter *a; from the womb* (= from birth) being the point of time, at which the act is conceived as belonging to the future. In iv. 12, 15, 16, the *instantaneous* is excluded by the nature of the case. Still more clear is x. 10, 11.—Tr.

go ... I should not fear; Job v. 8, *I would apply unto God* (were I in thy place); ix. 21, *I must be ignorant of myself* (should I speak otherwise); x. 18, *I had died, and no eye had seen me;* iii. 16, vi. 14. In this case, also, the shortened form of the Imperfect is appropriate (§ 128, 2, *c*).

§ 128.

USE OF THE LENGTHENED AND SHORTENED IMPERFECT (COHORTATIVE AND JUSSIVE).

1. The Imperfect with the ending ־ָה (*Cohortative*), found almost exclusively in the first person, is expressive of *purpose* or *endeavor* (§ 48, 3); and hence is employed, *a*) to express excitement of one's self, or a determination, with some degree of emphasis. Ps. xxxi. 8, אָגִילָה וְאֶשְׂמְחָה *let me be glad and rejoice!* ii. 3; נְנַתְּקָה *come! let us break asunder.* Also, with less emphasis, in soliloquy; Ex. iii. 3, אָסֻרָה־נָּא וְאֶרְאֶה *I will go now and see;* Gen. xxxii. 21; *b*) to express a wish, a request (for leave to do something); Deut. ii. 27, אֶעְבְּרָה *let me pass through;* Num. xx. 17, נַעַבְרָה־נָּה *let us pass through, I pray thee;* *c*) to express an object or design, when it is commonly joined by וְ to a preceding Imperative; Gen. xxvii. 4, *bring it hither,* וְאֹכְלָה *and I will eat* = that I may eat; xxix. 21, xlii. 34, Job x. 20. More seldom, *d*) it stands in conditional sentences with *if, though,* expressed or implied, Job xvi. 6, xi. 17, Ps. cxxxix. 8. It also stands, *e*) frequently after *Vav consecutive* (§ 41, 2).

In Jeremiah, it is used to give force and emphasis of almost every kind; iii. 25, iv. 19, 21, vi. 10.

2. The shortened Imperfect (the *Jussive*) is used principally, *a*) in the expression of command, wish, as תּוֹצֵא *proferat* Gen. i. 24 (on the contrary, Indicative, תּוֹצִיא *proferet* Is. lxi. 11); יָקֹם *sistat* Jer. xxviii. 6; לוּ יְהִי *utinam sit* xxx. 34; and joined to an Imperative by וְ (comp. No. 1, c), Ex. viii. 4, *entreat Jehovah* וְיָסֵר *and let him take away* = that he may take away; x. 17, Judg. vi. 30, 1 Kings xxi. 10, Esth. vii. 2 (וְתֵעָשׂ);* *b*) in prohibition and negative entreaty, as לֹא תָשֵׁב *thou shalt not bring back,* Gen. xxiv. 8; אַל־תַּשְׁחֵת *do not destroy,* Deut. ix. 26; in the tone of request, אַל־תָּשֵׁב אֶת־פָּנַי *do not turn me away* [1 K.

* On these two cases (*a* and *b*), see § 127, *b* and *c*.

ii. 20]; of warning, אַל יַאֲמַן *ne confidat* Job xv. 31, xx. 17; *c*) often in conditional clauses (the usage of the Arabic) both in the protasis and apodosis. E. g. Ps. xlv. 12 (יִחְאָו), civ. 20 (תָּשֶׁת and וַיְהִי), Hos. vi. 1 (יַדֵּנוּ), Is. l. 2 (תָּמֹת), Gen. iv. 12 (תֹּסֶף), Lev. xv. 24 (תְּהִי ... אִם), Job x. 16, xiii. 5, xvii. 2, xxii. 28, 1 Sam. vii. 3 (וְיַצֵּל); *d*) after *Vav consecutive* (§ 49, 2).

As the distinction of the *Jussive* from the common form of the *Imperfect*, by its orthography, is very far from universal (§ 48, 4, and § 127, 3, *b*, *c*), it is sometimes uncertain how this tense should be understood; especially as, in the poets, the shortened form occurs, now and then, where the common one might be used without essential difference in the sense; e. g. Ps. xxx. 9. The *Jussive* then expresses rather a subjective view, *it may be, it might, should, could be*, as the sense and connection in each passage require.

§ 129.

USE OF THE IMPERFECT WITH VAV CONSECUTIVE.

1. The Imperfect with *Vav consecutive* (וַיִּקְטֹל *and then killed he*, § 49, 2), stands only in close connection with what precedes. Most usually, a narration begins with the Perfect, and is then continued by Imperfects with *Vav consecutive*. This is the usual way of relating past events. E. g. Gen. iv. 1, *and Adam knew* (וְיָדַע) *Eve his wife, and she conceived and bare* (וַתַּהַר וַתֵּלֶד) *Cain;* vi. 9, 10, &c., x. 9, 10, 15, 19, xi. 12, 13–15, 27, 28, xiv. 5, &c., xv. 1, 2, xvi. 1, 2, xxi. 1, &c., xxiv. 1, 2, xxv. 19, 20, &c., xxxvi. 2–4, xxxvii. 2.*

But where there is a connection with earlier events, the *Impf.* with *Vav consecutive* may commence the narration, or a division of it. Very often, it begins with וַיְהִי (*καὶ ἐγένετο*) *and it happened* Gen. xi. 1, xiv. 1, xvii. 1, xxii. 1, xxvi. 1, xxvii. 1;† וַיֹּאמֶר יְהוָה *and Jehovah said*, xii. 1.

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* Sometimes, the preceding *Perfect* is only implied in the sense; e. g. Gen. xi. 10, *Sem* (was) *a hundred years old* וַיּוֹלֶד *and then he begat;* x. 1. So also in the following sentence: *on the third day* וַיִּשָּׂא אֶת־עֵינָיו *then he lifted up his eyes;* fully expressed: *it happened on the third day, and then* —; Gen. xxii. 4, Is. xxxvii. 18, vi. 1.

† This connection is the usual one, when a designation of time is to be introduced; e. g. Gen. xxii. 1, וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה *and it happened after these things, that God tried;* xxvi. 8, וַיְהִי אֲרְכוּ לוֹ שָׁם הַיָּמִים וַיִּשְׁקֹף; xxix. 13, 15, 18, 19, Judg. xvi. 16, 25. See the numerous passages in *Gesenius*, Thes. Ling. Hebr. p. 372. In like manner we find וָהָיָה used of the future; see § 126, Rem. 2.

It stands also, especially, *a*) after the protasis; e. g. after *because*, as in 1 Sam. xv. 23, *because thou hast rejected the word of Jehovah*, וַיִּמְאָסֶךָ *therefore he rejects thee;* Gen. xxxiii. 10; after *since* (כִּי) Job iv. 5; *b*) after an absolute substantive, e. g. 1 Kings xii. 17, *as for the children of Israel*, וַיִּמְלֹךְ עֲלֵיהֶם רַחַבְעָם *Rehoboam reigned over them;* ix. 21, Dan. viii. 22.*

In such sentences as the following, כִּי may be rendered *that:* Ps. cxliv. 3, *what is man* וַתֵּדָעֵהוּ *that thou regardest him!* (comp. Ps. viii. 5 where כִּי is used); Is. li. 12, *who art thou* וַתִּירָא *that thou shouldest fear?* But here, the thought is properly: e'en how little account is man; *and* yet, thou dost regard him.

2. As to the relations of time denoted by it, the *Imperfect of consecution* refers, according to the tense which precedes it, either—

a) To present time; namely, in continued description of it, with a preceding *Perfect* (as a *Present;* Gen. xxxii. 6, Is. ii. 7, 8, Job vii. 9, xiv. 2); or *Imperfect* (as a *Present;* Job xiv. 10, 1 Sam. ii. 29); or *Participle;* Nah. i. 4, 2 Sam. xix. 2, Amos ix. 6.

b) Or, less frequently, to futurity; with a preceding *Perfect* (as a *Future;* Is. v. 15, 16, xxii. 7, 8, Joel ii. 23, Micah ii. 13, Ps. cxx. 1); or *Jussive* (Joel ii. 18, 19); or *Imperative*, Ps. l. 6; also, when joined to a clause without a verb, Gen. xlix. 15; or to an absolute substantive, Is. ix. 11; or leading back to the future, Is. ii. 9, ix. 13.

In the apodosis after לוּלֵא stands וַיְהִי Is. xlviii. 18, 19, for *then had been;* and וָאֹמַר in a conditional clause, Ps. cxxxix. 11, for *and* (if) *I should say;* comp. the common Imperfect § 127, 5.

§ 130.

OF THE IMPERATIVE.

1. The Imperative expresses not only command in the proper sense, but also exhortation (Hos. x. 12), entreaty (2 Kings v. 22, and with נָא, Is. v. 3), wish (Ps. viii. 2, and with לוּ Gen. xxiii. 13), permission (2 Sam. xviii. 23, Is. xlv. 11). It is employed especially in *strong assurances* (comp. *thou shalt have it*, which expresses both a command and a promise); and hence in pro-

* On the sentences which begin with the *Infinitive* or *Participle* and then proceed with this *Future of consecution*, see § 132, Rem. 2, and § 134, Rem. 2.

phetic declarations, as Is. vi. 10, *thou shalt make the heart of this people hard* for *thou wilt make.* These may be either *a*) *promises*, Ps. cxxviii. 5, *thou shalt see* (רְאֵה) *the prosperity of Jerusalem;* Is. xxxvii. 30, lxv. 18, Ps. xxii. 27, Gen. xx. 7; or *b*) *threatenings** Is. xxiii. 1, *wail, ye ships of Tarshish*, for *ye shall* (*will*) *wail;* vs. 2, 4, x. 30, xiii. 6. In all these cases the use of the Imperative approaches very near to that of the Imperfect, which may therefore precede (Gen. xx. 7, xlv. 18) or follow it (Is. xxxiii. 20) in the same signification.

A more lively expression is given to the Imperative, in almost all its senses, by the addition of the particle נָא *age!* (§ 105); particularly, in *command*, as well its milder form (do now, this or that) Gen. xxiv. 2, as that of rebuke and menace, Num. xvi. 26, xx. 10; and in *entreaty*, אִמְרִי נָא Gen. xii. 13. Tauntingly permissive is עִמְדִי נָא, Is. xlvii. 12, *persist now!*

2. We may, from the above, explain the peculiar use of two Imperatives usually connected by *and:* *a*) where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on the condition of obedience implied in it (like *divide et impera!* Engl. *do well and have well*). E. g. Gen. xlii. 18 זֹאת עֲשׂוּ וִחְיוּ *this do, and* (ye shall) *live;* Prov. xx. 13, *keep thine eyes open* (be wakeful, active), *and thou shalt have plenty of bread;* Ps. xxxvii. 27 (comp. ver. 3), Prov. vii. 2, ix. 6, Job xxii. 21, Is. xxxvi. 16, xlv. 22, Hos. x. 12, Amos v. 4, 6; *b*) where a threat is expressed, and the first Imperative tauntingly permits an act, while the second declares the consequences; Is. viii. 9, רֹעוּ עַמִּים וְחֹתּוּ *rage ye people, and ye shall* soon *be dismayed;* xxix. 9. In the second member, the Imperfect also may be used; Is. vi. 9, viii. 10, 1 Sam. xvii. 44.

Rem. 1. How far the *Perf.* and *Impf.* may also be employed to express command, has been shown in § 126, 6, *c*, and § 127, 3, *c*, § 128, 2.

2. It has been incorrectly asserted by some grammarians, that the form of the Imperative is used, in certain passages, for the *third* person (*let him kill*). E. g. Gen. xvii. 10, הִמּוֹל לָכֶם כָּל־זָכָר *let every male among you be circumcised.* (In verse 12 יִמּוֹל is used. But הִמּוֹל is the Infinitive, which gives the same sense, § 131, 4, *b*). Ps. xxii. 9 (לוּ *Infin.*); Gen. xxxi. 50, Judges ix. 28, Is. xlv. 21 (in the last three passages are actual Imperatives of the 2d person).

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* Analogous is the form of contemptuous menace in the comic writers, *vapula*, Terent. Phorm. V. 6, 10, *vapulare te jubeo* Plaut. Curculio, IV. 4, 12.

§ 131.

USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute is employed, as has been remarked in § 45, 1, when there is occasion to express the abstract idea of the verb by itself, neither in connection with what follows, nor in dependence on a preceding noun or particle.* The most important cases in which it is used, are :

1. When it is governed by a transitive verb, and consequently stands as an accusative. Is. xlii. 24, לֹא אָבוּ הָלֹךְ *they would not go;* vii. 15, לְדַעְתּוֹ מָאֹס בָּרָע וּבְחוֹר בַּטּוֹב *until he learn to refuse the evil and to choose the good;* Jer. ix. 4. Here, however, the *Inf. constr.* is oftener used, either with or without a preposition, according to the construction of the preceding verb, § 142, 1, 2.

In the same construction is Is. xxii. 13, *behold! joy and gladness* חָרוֹג בָּקָר וְשָׁחוֹט צֹאן וגו׳ *the slaying* (prop. *to slay*) *oxen, the slaughtering sheep, the eating flesh, the drinking wine* (where the *Infin.* is a mere accusative governed by *behold!*); v. 5, *I will tell you what I will do to my vineyard,* פָּרוֹץ גְּדֵרוֹ ... חָסַר מְשׂוּכָתוֹ *the taking away* (*to take away*) *its hedge and the tearing down its wall,*—q. d. that will I do.

2. When it is in the accusative and used *adverbially*† (the Latin *gerund in do*); e. g. הֵיטֵב *bene faciendo,* for *bene,* הַרְבֵּה *multum faciendo,* for *multum.* Hence,

3. When it is used emphatically, in connection with a *finite verb.*

a) It then stands most commonly *before* the finite verb, to which it adds, in general, an expression of intensity. 1 Sam. xx. 6, נִשְׁאֹל נִשְׁאַל מִמֶּנִּי *he urgently besought of me;* Gen. xliii. 3, *he strictly charged us* (הָעֵד הֵעִיד). A very clear example is in Amos ix. 8, *I will destroy it from the surface of the earth,*

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* Where the *Inf. constr.* is always used. But when several successive infinitives are to have a preposition, it is often written only before the first, and the second (before which it is to be mentally supplied) stands in the absolute form; as לֶאֱכֹל וְשָׁתוֹ *to eat and* (to) *drink,* Ex. xxxii. 6; comp. 1 Sam. xxii. 13, xxv. 26. Jer. vii. 18, xliv. 17. This case is analogous with that explained § 121, 3. Comp. also No. 4, *a,* of this section.

† On the Accusative as a *casus adverbialis,* see § 118. In Arabic, in this case, it takes expressly the accusative ending. In most cases (see Nos. 1, 2, 3, of this section), the *Inf. absol.* answers clearly to the Accusative of the Infinitive, and to this No. 4 also is to be referred.

except that I will not utterly destroy (לֹא הַשְׁמֵיד אַשְׁמִיד). Judg. i. 28. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the expression of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), contrasts; Gen. xliii. 7, *could we* (then) *know?* xxxvii. 8, הֲמָלוֹךְ תִּמְלֹךְ עָלֵינוּ *wilt thou* (haply) *rule over us?* [is that likely to happen!] xxxi. 30, *if thou wouldst needs be gone** (הָלוֹךְ הָלַכְתָּ), *because thou so earnestly longest* (נִכְסֹף נִכְסַפְתָּ); Judg. xv. 13, *we will bind thee, but we will not kill thee;* 1 Sam. ix. 6, 2 Sam. xxiv. 24, Hab. ii. 3.

b) When the Infinitive stands *after* the finite verb, this connection generally indicates *continued* or *lasting* action. Is. vi. 9, שִׁמְעוּ שָׁמוֹעַ *hear on continually;* Jer. xxiii. 17; Gen. xix. 9, וַיִּשְׁפֹּט שָׁפוֹט *and he must be always playing the judge!* Two Infinitives may be thus used; 1 Sam. vi. 12, הָלְכוּ הָלוֹךְ וְגָעוֹ *they went going on and lowing*, for *they went on lowing as they went;* 1 Kings xx. 37. Instead of a second Infinitive is sometimes used a finite verb (Jos. vi. 13), or a participle (2 Sam. xvi. 5).

Rem. 1. This usage in regard to the position of the *Infin.* is certainly the *common* one, though not without exceptions. It sometimes follows the finite verb to which it gives emphasis and intensity, where the idea of *repetition* or *continuance* is excluded by the connection. Is. xxii. 17, Jer. xxii. 10, Gen. xxxi. 15, xlvi. 4, Dan. x. 11, 13. In Syriac, the *Infin.* when it expresses intensity stands regularly *before*, and in Arabic always *after*, the finite verb.—The place of the negative is commonly between the two (Ex. v. 23), seldom before them both (Gen. iii. 4).

2. With a finite verb of one of the derived conjugations may be connected not only the *Infin. absol.* of the same conjugation (Gen. xvii. 13 xl. 15), but also that of *Kal* (e. g. טָרוֹף טָרַף Gen. xxxvii. 33; Job vi. 2) or of another of the same signification (Lev. xix. 20, 2 Kings iii. 23).

3. In expressing the idea of *continuance* (letter *b*), the verb הָלַךְ is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase*. E. g. Gen. xxvi. 13, וַיֵּלֶךְ הָלוֹךְ וְגָדַל *and he became continually greater and greater.* 2 Sam. v. 10; Gen. viii. 3, הָלוֹךְ וְשׁוֹב . . . . וַיָּשֻׁבוּ הַמַּיִם *and the waters flowed off continually.* (The participial construction is also frequent here: e. g. 1 Sam. ii. 26, הַנַּעַר שְׁמוּאֵל הוֹלֵךְ וְגָדֵל וְטוֹב *the child Samuel went on increasing in stature and*

* That is, I understand why thou art *gone*, namely because of thy earnest longing. Vulgate: *esto, ad tuos ire cupiebas.*

in goodness; 2 Sam. iii. 1). A similar mode of expression is found in the French: *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant, grows worse continually.*

4. When it stands in place of the *finite verb.* We have here the two following cases, viz.

a) When it is preceded by a finite verb. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person*, the others being in the Infinitive with the same distinctions implied. (Comp. § 121, 3.) E. g. with the *Perf.* Dan. ix. 5, מָרַדְנוּ וְסוֹר *we have rebelled and* (we have) *turned away;* Gen. xli. 43, *he caused him to ride in the second chariot,* וְנָתוֹן אֹתוֹ *and placed him;* 1 Sam. ii. 28, Jer. xiv. 5. With the *Impf.* Jer. xxxii. 44, *they will buy fields for money* (Impf.), *and write and seal bills of sale, and take witnesses* (three Infinitives); Num. xv. 35.

b) It may stand at the beginning of the sentence, without a preceding finite verb; for the Infinitive (the pure abstract idea of the verb), serves as a short and emphatic expression for any tense and person which the connection requires. E. g. it stands *α*) for the *Perf.* in lively narration and description, like the Latin *infinitivus historicus;* Is. xxi. 5, עָרוֹךְ הַשֻּׁלְחָן צָפֹה הַצָּפִית אָכוֹל שָׁתוֹה *to prepare the table, to set the watch, to eat, to drink* (sc. this they do), for *they prepare,* &c. lix. 4, Hos. iv. 2, Ez. i. 14, Job xv. 35; also *β*) for the *Impf.* in the sense of the *Future;* 2 Kings iv. 43, אָכוֹל וְהוֹתֵר *to eat and to leave thereof* (sc. this ye shall do); *γ*) most frequently for the emphatic *Imp.* (as in Greek); Deut. v. 12, שָׁמוֹר *to observe* (sc. thou art to, ye are to); so Ex. xx. 8, זָכוֹר *to remember* (oughtest thou); hence, with the full form, שָׁמוֹר תִּשְׁמְרוּן, Deut. vi. 17; זָכֹר תִּזְכֹּר, vii. 18. For the *Cohortative* Is. xxii. 13, אָכוֹל וְשָׁתוֹ *to eat and to drink!* (sc. let us eat and drink.) 1 Kings xxii. 30 *to disguise myself and go* (I will disguise, &c.).

Rem. 1. Very seldom is the *Infin.* for the *finite verb* found in connection with the subject, as in Job xl. 2; Ez. i. 14.

2. The examples are also few of the *Infin. constr.* employed in these cases. Such are Is. lx. 14, where it is used adverbially like the *gerund in do;* Neh. i. 7 (חָבֹל), Ps. l. 21 (חָיוֹת), Ruth ii. 16 (שֹׁל), Num. xxiii. 25 (קֹב), where it is connected with a finite verb.

§ 132.

INFINITIVE CONSTRUCT.

1. The *Infinitive construct*, as a verbal substantive, is subject to the same relations of case with the noun, and the modes of indicating them (§ 117) are also the same. Thus it is found, *a*) in the nominative as the subject of the sentence, Gen. ii. 18, לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ *it is not good*, (lit. *the being of man in his separation*) *that man should be alone*; *b*) in the genitive, Gen. xxix. 7, עֵת הַאָסֵף *tempus colligendi*; here belongs also the case of an *Infinitive* depending on a preposition, as originally a noun, see No. 2; *c*) in the accusative, 1 Kings iii. 7, לֹא אֵדַע צֵאת וָבוֹא *I know not* (how) *to go out and to come in*, prop. *I know not the going out and coming in*. In this case the *Inf. absol.* may also be used, § 131, 1.

2. For the construction of the *Inf.* with a preposition, as in the Greek ἐν τῷ εἶναι, the German and English languages generally employ a finite verb with a conjunction which expresses the import of the preposition. E. g. Num. xxxv. 19, בְּפִגְעוֹ־בוֹ *when he meets with him*, prop. *in his meeting with him*. Jer. ii. 35, עַל אָמְרֵךְ *because thou sayest*, prop. *on account of thy saying*. Gen. xxvii. 1, *his eyes were dim* מֵרְאוֹת *so that he could not see* (comp. the use of מִן before a noun to express *distance from*, and the *absence* or *want* of a thing). The lexicon must be consulted, for particular information on the use of the different prepositions.

3. As to the relations of time expressed, the Infinitive may refer also to the past (comp. on the Participle, § 134, 2), e. g. Gen. ii. 4, בְּהִבָּרְאָם *when they were created* (prop. *in their being created*).

Rem. 1. חָיָה לַעֲשׂוֹת (or לַעֲשׂוֹת with the omission of חָיָה) signifies, 1) *he is about to do, intends* or *purposes to do*, and *he is intent upon, is eager to do* (comp. Eng. *I was to do something*). Gen. xv. 12, וַיְהִי הַשֶּׁמֶשׁ לָבוֹא *and the sun was about going down*. Hence it serves for a periphrasis of the *Impf.* 2 Chr. xxvi. 5, וַיְהִי לִדְרשׁ אֱלֹהִים *and he served God*; without חָיָה, Is. xxxviii. 20, יְהוָה לְהוֹשִׁיעֵנִי *Jehovah saveth me*; xxi. 1, Eccles. iii. 15, Prov. xix. 8, comp. xvi. 20. 2) *It is to do* for *it must be done* (comp. Eng. *I am to give* for *I must give*). Jos. ii. 5, וַיְהִי הַשַּׁעַר לְסָגוֹר *and the gate was to shut* for *was to be shut*. More commonly חָיָה is omitted; 2 Kings iv. 13, מָה לַעֲשׂוֹת *what is to be* [can be] *done*;

2 Chr. xix. 2. Also 3) *He was able to do* (comp. the Lat. *non est sol vendo*). Judges i. 19, לֹא הוֹרִישׁ *he could not drive out.**

2. The Hebrew writers frequently pass from the Infinitive construction (described in No. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Thus the *Perf.* is connected with the *Infin.* Amos. i. 11, עַל רָדְפוֹ—וְשִׁחֵת רַחֲמָיו *because he pursued—and stifled his compassion;* Gen. xxvii. 45; the *Impf.* with *Vav. consec.* Gen. xxxix. 18, בַּהֲרִימִי קוֹלִי וָאֶקְרָא *when I raised my voice and cried;* Is. xxx. 12, xxxviii. 9. Most usually the *Impf.* with the simple וְ prefixed, as in Is. v. 24, x. 2, xiii. 9, xiv. 25, xxx. 26. Comp. the similar succession of the participle and finite verb, § 134, Rem. 2.

§ 133.

CONNECTION OF THE INFINITIVE CONSTRUCT WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed directly with the proper case of the verb, and hence, in transitive verbs, with the accusative of the object. E. g. Num. ix. 15, הָקִים אֶת־הַמִּשְׁכָּן *to set up the Tabernacle;* 1 Sam. xix. 1, לְהָמִית אֶת־דָּוִד *to kill David;* Gen. xviii. 25, לְהָמִית צַדִּיק *to kill the righteous;* 1 Kings xii. 15, xv. 4, 2 Kings xxi. 8, Ez. xliv. 30; Lev. xxvi. 15, עֲשׂוֹת אֶת־כָּל־ מִצְוֹתַי *to do all my commands;* Gen. xix. 29, בַּהֲפֹךְ אֶת־הֶעָרִים *when he overthrew the cities;* Prov. xxi. 15, עֲשׂוֹת מִשְׁפָּט *to do justice;*† with the accusative of the pronoun, לְמַעַן הָקִים אֹתְךָ *in order to establish thee,* Deut. xxix. 12; הֲשִׁיבֵנִי *to bring me back,* Jer. xxxviii. 26; לְהָרְגֵנִי *to slay me,* Ex. ii. 24; לְבַקְּשֵׁנִי *to seek me,* 1 Sam. xxvii. 1, v. 10, xxviii. 9, 1 Chron. xii. 17; בְּלָדָת אֹתָם *quum (mater) eos pareret.* So if the verb governs two accusatives, as: אַחֲרֵי הוֹדִיעַ אֱלֹהִים אֹתְךָ אֶת־כָּל־זֹאת *since God hath caused thee to know all this,* Gen. xli. 39.

The Verbal Noun, analogous to the Infinitive, retains the

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* The connection shows this to be the true sense, expressed in the parallel passage (Josh. xvii. 12) by לֹא יָכְלוּ לְהוֹרִישׁ. Comp. moreover, the Hebrew אֵין לִי *non licet mihi,* and the Syr. לית לי *non possum* (Agrell. Suppl. Synt. Syr. pp. 9, 10).

† In examples like this, we might regard מִשְׁפָּט as genitive of the object (§ 114, 2), a construction common in Arabic; but as אֵת is used in other examples, and as there never occurs in such a connection a form like הָקִים (which would decidedly indicate the *constr. state* and consequently the genitive relation), we must suppose that, as a general rule at least, the Hebrews regarded *the object of the Infin. as an accusative.* Comp. Nos. 2 and 3.

same construction; e. g. דַּעַת אֶת־יְהוָה *knowledge of Jehovah* (prop. *the knowing Jehovah*); Is. xi. 9; לְיִרְאָה אֹתִי *to fear me*, Deut. v. 26; Is. xxx. 28, lvi. 6.*

2. The subject of the action is usually placed immediately after the Infinitive, sometimes in the genitive (where the Inf. is regarded rather as a substantive), sometimes, and for the most part, in the nominative. E. g. 2 Chron. vii. 3, יֶרֶד הָאֵשׁ *the coming down of the fire;* Ps. cxxxiii. 1, שֶׁבֶת אַחִים גַּם יַחַד *the dwelling of brethren together;* Ex. xvii. 1, *there was no water* לִשְׁתּוֹת הָעָם *for the people to drink* (prop. *for the drinking of the people*). That the subject is in the genitive, is very clear after Infinitives with a feminine ending; as in Gen. xix. 16, בְּחֶמְלַת יְהוָה עָלָיו *on account of Jehovah's compassion for him;* Is. xlvii. 9, בְּעָצְמַת חֲבָרַיִךְ מְאֹד *though thy enchantments are very many;* and also when it is a *suffix*, as in בְּקָרְאִי *when I call*, Ps. iv. 2, 4 (but also incorrectly, בְּשׁוּבְנִי *when I return*, Ez. xlvii. 7, for בְּשׁוּבִי). On the contrary, the relation of genitive is excluded, and the subject is rather to be regarded as the nominative, in Ps. xlvi. 3, בְּהָמִיר אֶרֶץ (not בַּהֲמִיר) *when the earth shakes;* Deut. xxv. 19, בְּהָנִיחַ יְהוָה לְךָ *when Jehovah gives thee rest;* 2 Sam. xix. 20, לָשׂוּם הַמֶּלֶךְ אֶל־לִבּוֹ *that the king should lay it to heart;* also where the Inf. and its subject are separated, as in Judg. ix. 2, הֲמָשֹׁל בָּכֶם שִׁבְעִים אִישׁ אִם מְשֹׁל בָּכֶם אִישׁ אֶחָד *whether that seventy men rule over you, or that one man rules over you?* Job xxiv. 22, לְהִסָּתֵר שָׁם פֹּעֲלֵי אָוֶן *that the workers of iniquity may hide themselves there;* Ps. lxxvi. 10. See farther in No. 3.

3. When the object of the Infinitive, as well as its subject, is to be expressed, the subject is regularly placed next after the Inf. and then the object. The latter is here manifestly the accusative; but the subject stands, as in No. 2, sometimes in the genitive, but most commonly in the nominative. The genitive (prevalent in the Arabic) shows itself, e. g. in Deut. i. 27, בְּשִׂנְאַת יְהוָה אֹתָנוּ *because Jehovah hates us;* Is. xiii. 19, כְּמַהְפֵּכַת אֱלֹהִים אֶת־סְדֹם *as God overthrew Sodom;* Deut. vii. 8, 1 Kings x. 9; Is. xxix. 13, יִרְאָתָם אֹתִי *their* (*eorum*) *reverence for me;* Gen. xxxix. 18, כַּהֲרִימִי קוֹלִי *when I lifted up my voice.* But the nominative occurs, e. g. in Is. x. 15, כְּהָנִיף שֵׁבֶט אֶת־מְרִימָיו *as if the rod could shake him that lifts it up* (where the form would

* For examples of an accus. of the object with the *Inf. passive*, see § 143, 1, *a*.

be כֹּהֲנִים, if שָׁבָט were the genitive); and so, commonly, the subject is to be regarded as the nominative, e. g. 1 Kings xiii. 4, כִּשְׁמֹעַ הַמֶּלֶךְ אֶת־דְּבַר אִישׁ הָאֱלֹהִים *when the king heard the word of the man of God.* Gen. xiii. 10, Josh. xiv. 7, 2 Sam. iii. 11, Jer. xxi. 1, Ez. xxxvii. 13.—If the finite verb governs a double accusative, the same construction is employed also with the Infinitive, as in Gen. xli. 39, אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת־כָּל־זֹאת *since God hath caused thee to know all this.*

It is an unusual order of the words, when the object is placed first after the Infinitive, and then the nominative of the subject is added by way of complement; e. g. Is. xx. 1, בְּשָׁלְחַ אֹתוֹ סַרְגּוֹן *when Sargon sent him;* Ezra ix. 8, לְהָאִיר עֵינֵינוּ אֱלֹהֵינוּ *that our God may enlighten ou eyes;* 2 Chron. xii. 1, כְּהָכִין מַלְכוּתוֹ רְחַבְעָם *when Rehoboam had established the kingdom.* Josh. xiv. 11, Is. v. 24, xxix. 23. Ps. lvi. 1.

§ 134.

USE OF THE PARTICIPLE.

1. The only existing form of the Participle is used to express all the relations of time, as מֵת *dying* (Zech. xi. 9); *he who has died, dead* (so very often); *he who is to die* (Gen. xx. 3); נֹפֵל *he who falls, has fallen, will fall;* עֹשֶׂה *facturus* (Gen. xli. 25, Is. v. 5); though it most frequently has the signification of the Present. The passive participles may therefore stand for the Latin Participle in *-ndus*, e. g. נוֹרָא *metuendus, terrible,* Ps. lxxvi. 8; מְהֻלָּל *laudandus, worthy to be praised,* Ps. xviii. 4.

2. The Participle, standing in place of the finite verb as predicate of the sentence, denotes:

a) Most frequently the *Present.** Eccles. i. 4, דּוֹר הֹלֵךְ וְדוֹר בָּא *one generation goes, another comes;* ver. 7, כָּל־הַנְּחָלִים הֹלְכִים *all the rivers flow* . . . .; Gen. iv. 10. If the subject is a *personal pronoun*, it is either written, in its full form, in immediate connection with the participle, as יָרֵא אָנֹכִי *I fear* Gen. xxxii. 12, אֲנַחְנוּ יְרֵאִים *we are afraid* 1 Sam. xxiii. 3; or it is appended as a suffix to the word יֵשׁ (*is*), as Judges vi. 36, אִם יֶשְׁךָ מוֹשִׁיעַ *if thou savest.* In the same manner it is appended, in negative sentences, to אַיִן; e. g. אִם אֵינְךָ מְשַׁלַּח *if thou send him not,* Gen. xliii. 5.

Hence *b*) the *Future* (conceived as present, comp. § 126, 4). Is. v. 5, *I will tell you* אֵת אֲשֶׁר אֲנִי עֹשֶׂה *what I do,* for *what I will do.* Gen. xix. 13, xli. 25, 1 K. i. 14.

* In Syriac and Chaldee it is more frequently used thus than in its proper signification as a participle.

Also *c*) the *Past*, especially when it stands connected with the statement of past and contemporaneous circumstances. Job i. 16, עוֹד זֶה מְדַבֵּר וְזֶה בָּא *the one* (was) *still speaking when another came*; ver. 17. Gen. xlii. 35, Ex. ii. 6, Judges xiii. 9, 1 Sam. xvii. 23, 1 K. i. 5, 22. But it is also used with reference to past time, and even for the *perfect Preterite*, without any such connection; e. g. Deut. iv. 3, עֵינֵיכֶם הָרֹאוֹת *your eyes which have seen.**

With the verb הָיָה it serves as a periphrasis of the Imperfect.† Job i. 14, הַבָּקָר הָיוּ חֹרְשׁוֹת (as in English) *the oxen were ploughing*; Gen. xv. 17, Judges i. 7, xvi. 21.

Rem. 1. In all the three cases, *a*, *b*, *c*, הִנֵּה is employed before the participle for awakening special attention. E. g. (*a*) where the *Part.* stands for the *Present*, הִנְּךָ הָרָה *behold! thou* (art) *with child* Gen. xvi. 11, xxvii. 42, Ex. xxxiv. 11; *b*) for the *Future*, Gen. vi. 17, Is. iii. 1, vii. 14, xvii. 1; *c*) for the *Past*, Gen. xxxvii. 7, xli. 17.

2. Often, the construction is changed, from the participial form to that of the finite verb; the pronouns *who*, or *which*, &c. (אֲשֶׁר) implied in the participle, must then be mentally supplied before the verb. E. g. the *Part.* and *Perf.* in Is. xiv. 17, *who made* (שָׂם) *the earth a wilderness, and* (who) *destroyed* (הָרַס) *the cities thereof*; xliii. 7; *Part.* and *Impf.* (*Present*), with or without וְ before the second clause, e. g. Is. v. 8, הוֹי מַגִּיעֵי בַיִת בְּבַיִת שָׂדֶה בְשָׂדֶה יַקְרִיבוּ *woe to those who connect house with house, and* (who) *join field to field*; vs. 11, 23, xxxi. 1, 1 Sam. ii. 8, Prov. xix. 26; also with *Vav consec.*, e. g. Gen. xxvii. 33, חַצְדֹ צַיִד וַיָּבֵא *who hunted game and brought it*; xxxv. 3; Ps. xviii. 33. (Compare the strictly analogous change from the Infinitive-construction, § 132, Rem. 2.)

§ 135.

CONSTRUCTION OF THE PARTICIPLE.

When participles are followed by the object of the action which they express, they are construed in two ways: 1) as verbal adjectives having the same regimen as the verbs to which they belong; e. g. 1 Sam. xviii. 29, אוֹיֵב אֶת־דָּוִד *David's enemy* (prop. *one that hated David*); 1 Kings ix. 23, הָרֹדִים בָּעָם *they who rule over the people*; Ez. ix. 2, לָבוּשׁ בַּדִּים *clothed with linen garments*: 2) as nouns followed by a genitive (§ 112, 2); e. g. Gen. xxii. 12, יְרֵא אֱלֹהִים *one that fears* (*a fearer of*) *God*; Ps. lxxxiv. 5, יֹשְׁבֵי בֵיתֶךָ *they that dwell in* (*inmates of*) *thy house*; Ez. ix. 11, לָבוּשׁ הַבַּדִּים *the one clothed with linen gar-*

* For the use of the article here before the predicate, see § 110, 3, Rem.

† In Syriac, the Present and Imperfect are expressed, directly, by *interficiens ego* (comp. letter *a*), and *interficiens fui* — *interficiebam*.

ments; קְרֻעֵי בְגָדִים *those whose garments are rent,* 2 Sam. xiii. 31; נְשׂוּי עָוֹן *he whose guilt is forgiven,* Ps. xxii. 1.

This latter construction with the genitive is properly confined to active verbs (§ 138). The participle of the verb בּוֹא, *to enter in,* is also construed thus, as this verb is followed by the accusative (comp. *ingredi portam*); e. g. Gen. xxiii. 10, בָּאֵי שַׁעַר *those who enter in at the gate.* But there are also examples of the participle followed by a genitive, in cases where the verb to which it belongs is construed only with a preposition. E. g. קָמָי, קָמַי *those who rise up against him,—against me,* for קָמִים עָלַי, עָלָיו Ps. xviii. 40, 49, Deut. xxxiii. 11; שָׁבֵי פָשַׁע *they who turn away from transgression,* Is. lix. 20.

2 The two constructions, explained in No. 1, are found also in connection with *suffixes.* The first is followed in עֹשַׂנִי *he who made me,* the second in עָשִׂי *my maker.*

§ 136.

EXPRESSION OF THE OPTATIVE.

We have already seen (§ 127, 3, *b*) that the Imperfect, especially the cohortative form with the ending ־ָה, and with the particle נָא, is employed to express the Optative. It remains to mention two other forms under which it is expressed by periphrasis, namely:

1. By questions expressive of desire. E. g. 2 Sam. xv. 4, מִי יְשִׂמַנִי שֹׁפֵט *who will make me judge?* i. e. *would that I were made judge!* Judg. ix. 29, מִי יִתֵּן אֶת־הָעָם הַזֶּה בְיָדִי *would that this people were placed under my hand!* Ps. lv. 7, Job xxix. 2. In the phrase מִי יִתֵּן the proper force of the verb is often wholly lost, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed *a*) by an accusative, as Deut. xxviii. 67, מִי־יִתֵּן עֶרֶב *would it were evening!* prop. *who will give* (*will make it*) *evening? b*) by an Infinitive, as Ex. xvi. 3, מִי־יִתֵּן מוּתֵנוּ *would we had died! c*) by a finite verb (either with or without וְ), Deut. v. 26, מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם *O that they had this heart!* Job xxiii. 3.

2. By the particles אִם *si, O si!* לוּ *O si!* especially by the latter, Ps. cxxxix. 19. The particle is followed by the *Impf* Gen. xvii. 18, by the *Part.* Ps. lxxxi. 14, seldom by the *Imp* Gen. xxiii. 13. When it is followed by the *Perf.* the desire expressed has reference to past time; as Num. xx. 3, מִי גָוַעְנוּ *would we had died!*

§ 137.

PERSONS OF THE VERB.

1. In the use of the persons of the verb there is sometimes a neglect of the distinctions of gender: especially are the masculine forms (as most readily occurring to the mind) employed with reference to objects which are feminine. E. g. יְדַעְתֶּם Ez. xxiii. 49; עֲשִׂיתֶם Ruth i. 8; וַתִּכְרֹת *thou* (fem.) *hast made a league* Is. lvii. 8; comp. Cant. ii. 7. Compare the analogous use of the pronoun, § 121, Rem. 1.

2. The third person (most commonly its *masc.* form) is very often employed impersonally. E. g. וַיְהִי *and it happened;* צַר לוֹ and וַיֵּצַר לוֹ (lit. *it was strait to him*) *he was in trouble;* חַם לוֹ and וַיִּחַם לוֹ *he became warm.* It is also employed thus in the *fem.*, e. g. 1 Sam. xxx. 6, וַתֵּצַר לְדָוִד *and David was in trouble;* Ps. l. 3, Jer. x. 7.

The Arabic and Æthiopic commonly employ here the *masc.*, and the Syriac the *fem.* form.

3. The indeterminate third person (Germ. *man*, Fr. *on*, Engl. *they*, *one*, or simply the *passive voice*) is expressed, *a*) by the 3d pers. singular, e. g. קָרָא *they called* Gen. xi. 9, xvi. 14, 1 Sam. xix. 22, xxiv. 11; *b*) by the 3d pers. plural, as Gen. xli. 14, וַיְרִיצֻהוּ *and they brought him in haste*, for *he was brought;* *c*) by the 2d person, e. g. Is. vii. 25, לֹא־תָבוֹא שָׁמָּה *there shall no one go thither;* so in the common phrase עַד בֹּאֲךָ or בֹּאֲךָ *until one comes;* *d*) by the passive voice, as Gen. iv. 26, אָז הוּחַל לִקְרֹא *then they began to call upon* ——.*

Rem. 1. In the first case (letter *a*) the force of אִישׁ (impersonal, as we use *one*, *men*, *they*) is implied. The full construction occurs in one instance, 1 Sam. ix. 9, לְפָנִים בְּיִשְׂרָאֵל כֹּה אָמַר הָאִישׁ *formerly they said thus in Israel.* Sometimes the *Part.* of the verb is added, as its nominative; e. g. Is. xvi. 10, לֹא־יִדְרֹךְ הַדֹּרֵךְ *the treader shall not tread*, for *they shall not tread = there shall be no treading;* xxviii. 4, Ex. xxxiii. 4, Deut. xxii. 8. The last is not unfrequent in Arabic.

2. When the pronoun is to be expressed with emphasis, it is written separately before the corresponding verbal form. E. g. אַתָּה נָחִיתָ *thou*

* Sometimes on the contrary the impersonal *dicunt* must be understood as strictly the passive *dicitur*. Job vii. 3, *nights of pain have they appointed me*, for *are appointed me* (sc. by God); iv. 19, xvii. 12, xxxii. 15, xxxiv. 20. So in Chaldee very frequently (Dan. ii. 30, iii. 4, v. 8) and in Syriac.

hast given Judges xv. 18, 1 Kings xxi. 7, Ps. cxxxix. 2; also after the verbal form, Judges xv. 12, which, in the later writers, is done without any special emphasis, as הִבַּרְתִּי אֲנִי Eccles. i. 16, at the beginning; ii. 11, 12, 13, 15, 20, viii. 15.

3. In the poets and prophets, especially, there is often, in the same construction, a sudden transition from one person to another. Is. i. 29. כִּי יֵבֹשׁוּ מֵאֵילִים אֲשֶׁר חֲמַדְתֶּם *for they shall be ashamed of the groves in which ye delight*, where both the third and second persons are employed with reference to the same subject; lxi. 7, Deut. xxxii. 15, 17, Mic. ii. 3. —In Job xiii. 28, the *third* person is probably employed *διανοητικῶς* for the first; compare also vi. 21 (according to the reading לוֹ).

§ 138.

CONSTRUCTION OF THE VERB WITH THE ACCUSATIVE.

All transitive verbs govern the accusative (§ 118). On this general rule we remark:

1. Many verbs are construed both *without* an object (absolutely), and *with* one (the latter use commonly indicated in German by a prefix-syllable [in Engl. *moan*, *bemoan*]). E. g. בָּכָה *to weep*, and *to weep for*, *bewail*; יָשַׁב *to dwell*, and *to dwell in*, *inhabit*; יָצָא *to go forth*, and also like *egredi* in the form *egredi urbem*, Gen. xliv. 4.

Here notice further:

Rem. 1. Several verbs of this kind take after them the substantive from the same root and with a corresponding signification, as פָּחַד פַּחַד Ps. xiv. 5, יָצַץ צָצָה 1 K. i. 12, like *βουλεύειν βουλάς* Il. 10, 147; most frequently (as in Greek) as a specification, or a limitation of the general idea of the verb; e. g. Gen. xxvii. 34, וַיִּצְעַק צְעָקָה גְּדֹלָה וּמָרָה *he cried a loud and bitter cry*; ver. 33; Zech. i. 14; 1 Chr. xxix. 9. Comp. *νοσεῖν νόσον κακήν* &c.

2. Verbs which signify *to flow*, *to stream*, take in the poets an accusative of that which is represented as *poured forth in a stream*. Lam. iii. 48, פַּלְגֵי־מַיִם תֵּרַד עֵינִי *my eye flows down streams of water*. Joel iv. 18, *the hills flow milk*. So נָזַל *to run*, *to flow*, Jer. ix. 17, נָטַף *to distil*, Joel iv. 18, and שָׁטַף *to gush forth*, *to flow abundantly* (hence *to bear along as does a torrent*), Is. x. 22: similar, but more bold, is Prov. xxiv. 31, וְהִנֵּה עָלָה כֻלּוֹ קִמְשׁוֹנִים *and behold it* (the field) *has all gone up to thorns*,—*in spinas abiit*. Is. v. 6. Compare in Greek, *προφέειν ὕδωρ*, Hymn. in Apoll. 2, 202; *δάκρυα στάζειν*; [in Eng. "which all the while ran blood."]

3. It is also to be regarded as a mere poetic usage, when verbs which signify *to do*, *to speak*, *to cry*, and the like, take an accusative of the instrument or member with which the act is performed. Most clear is this, for our view of the subject, in זָעַק קוֹל גָּדוֹל *to cry a loud voice*

(comp. Rem. 1), for *to cry with a loud voice*, Ezek. xi. 13; *to speak* (with) *a false tongue* (Ps. cix. 2), hence Ps. iii. 5, קוֹלִי אֶקְרָא *with my* (whole) *voice I cry*; בְּפִי קָרָאתִי lxvi. 17, *with my* (with full) *mouth I cry*; so, to *speak* with the mouth, Ps. xvii. 10, with the lips, xii. 3; to *labor* with the hand, Prov. x. 4; to *help* with the right hand, with the hand, with the sword, Ps. xvii. 13, 14, xliv. 3, lx. 7, 1 Sam. xxv. 26, 33; in which cases the *accusativus instrumenti* is employed. In the same cases בְּ *instrumenti* is also used, e. g. to *praise* with the mouth Ps. lxxxix. 2, cix. 30; to *entreat* with the mouth Job xix. 16. The same use of the accusative is found in Greek; e. g. *προβαίνειν πόδα, παίειν ξίφος* (see *Porson* and *Schäfer* ad Eurip. Orest. 1427, 1477, *Bernhardy* Synt. Gr. Sprach. S. 110); and that the accusative is actually dependent on the verb in these cases, is clear from a comparison with those given under Rems. 1 and 2. In like manner* in German the instrument is sometimes construed as the object of the verb, as in the following examples, which are strictly analogous to those given above: *Schlittschuhe laufen; eine herrliche Stimme singen; eine tüchtige Klinge schlagen* [so in English, *to play the harp, to sound the trumpet*].

2. Many verbs govern the accusative in consequence of a peculiar turn given to their signification, when the corresponding verbs in Greek, Latin, and German are construed with other cases. E. g. עָנָה *to reply to* (like *ἀμείβομαι τινα*, prop. *to acquaint, to inform one*); רִיב *causam alicujus agere* (prop. *to defend him before the judge*; בִּשֵּׂר *to bring joyful news to one, to cheer him with glad tidings*; נִאַף *to commit adultery with one* (prop. *to embrace adulterously*); עָרַב *to become surety for one* (*to bail him*).

Rem. 1. In the same manner are construed even the passive and reflexive conjugations *Niph.* *Hoph.* and *Hithpa.*, the verb sometimes assuming under these forms a signification which requires the accusative. Exs. נִבָּא *to prophesy*, Jer. xxv. 13; נָסַב *to surround* (prop. *to place themselves around*), Judges xix. 22; הוּנְחַלְתִּי *I am made to possess*, i. e. *have taken in* (unwilling) *possession*, Job vii. 3; הִתְנַכֵּל *to plot against*, Gen. xxxvii. 18; הִתְבּוֹנֵן *to consider* Job xxxvii. 14.

2. In very common formulas, the accusative after such verbs may be omitted without injury to the sense (elliptic form), as עָרַם, for עָרַם עָרִים

* On the contrary, the Hebrew employed the בְּ *instrumenti* where we use the accusative. Equally common, as in German also, are the constructions *to shake the head* (Ps. xxii. 8), and *to shake with the head* (Job xvi. 4); *to gnash the teeth* (Ps. xxxv. 16), and *to gnash with the teeth* (Job xvi. 9), where *head* and *teeth* could be treated either as the object of the verb or as the instrument. But the form of expression differs from ours in the phrases: פָּצַר פֶּה *to open the mouth* (Job xvi. 10, prop. *to make an opening with the mouth*), פָּרַשׂ יָדַיִם *to spread out the hands* (Lam. i. 17, prop. *to make a spreading with the hands*), comp. נָתַן בְּקוֹל and נָתַן קוֹל.

to make a covenant, 1 Sam. xx. 16; שָׁלַח *to stretch forth*, sc. יָד *the hand*, Ps. xviii. 17.

3. Classes of verbs which govern the accusative are: *a*) those which signify *to clothe* and *unclothe*, as לָבַשׁ *to put on* a garment, פָּשַׁט *to put off* a garment, עָדָה *to put on as an ornament*; e. g. לָבְשׁוּ כָרִים הַצֹּאן *the pastures are clothed with flocks*; Ps. lxv. 14, cix. 29, civ. 2; *b*) those which signify *fulness* or *want*, as מָלֵא *to be full*, שָׁרַץ *to swarm with* (Gen. i. 20, 21), שָׂבַע *to be satiated*, פָּרַץ *to overflow* (Prov. iii. 10), חָסַר *to want*, שָׁכַל *to lose* (*children*); e. g. וַתִּמָּלֵא הָאָרֶץ אֹתָם *and the land was filled with them*, Ex. i. 7; אוּלַי יַחְסְרוּן חֲמִשִּׁים הַצַּדִּיקִם חֲמִשָּׁה lit. *perhaps the fifty righteous will want five*, i. e. *perhaps there will be lacking five of the fifty*, Gen. xviii. 28; אֶשְׁכַּל גַּם שְׁנֵיכֶם (*why*) *should I lose you both together*, Gen. xxvii. 45; *c*) most verbs of *dwelling*, not merely *in* a place (*to inhabit*, Judg. v. 17, Is. xxxiii. 16, Gen. iv. 20), but also *among* a people, *with* one, as גּוּר, שָׁכַן; e. g. אֶשְׁכְּנָה לַחֹמִים *I dwell among those that breathe out flames*, Ps. lvii. 5, v. 5, cxx. 5; *d*) those which express *going* or *coming* to a place (*petere locum*); hence בּוֹא, with the accus. *to befall one*. Here belongs the *accus. loci*, § 118, 1.

§ 139.

VERBS WHICH GOVERN TWO ACCUSATIVES.

Such are:

1. The causative conjugations (*Piël* and *Hiphil*) of all verbs which in Kal govern one accusative. E. g. מְלֵאתִיו רוּחַ חָכְמָה *I have filled him with the spirit of wisdom*, Ex. xxviii. 3; וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי שֵׁשׁ *and he clothed him in* (*caused him to put on*) *garments of fine cotton*, Gen. xli. 42. And further, אָזַר *to gird one with* Ps. xviii. 33, בֵּרַךְ *to bless one with* Deut. xv. 14, עִטֵּר *to crown one with*, and חִסַּר *to cause one to lack something* Ps. viii. 6.

2. A numerous class of verbs whose signification in Kal is causative; such e. g. as, *to cover* or *clothe one with any thing* (Ps. v. 13, Ez. xiii. 10; hence also *to sow*, *to plant* Is. v. 2, xvii. 10, xxx. 23, Judg. ix. 45; *to anoint* Ps. xlv. 8); *to fill* (with), *to bestow* (upon), *to deprive* (of), Ez. viii. 17, Gen. xxvii. 37; *to do one a favor* or *an injury*, 1 Sam. xxiv. 18; *to make*

one something (Gen. xvii. 5), e. g. וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת קֹדֶשׁ *and make it a holy anointing oil,** Ex. xxx. 25.

In such combinations as the one last mentioned, we often adopt another construction, viz. *and make of it a holy anointing oil,* i. e. we treat the first noun as an accusative of material, 1 Kings xviii. 32, וַיִּבֶן אֶת־הָאֲבָנִים מִזְבֵּחַ *and he built of the stones an altar,* prop. *built (formed) the stones into an altar;* Lev. xxiv. 5. More striking examples of this construction are those in which the accusative of material is placed last; as Ex. xxxviii. 3, כָּל־כֵּלָיו עָשָׂה נְחֹשֶׁת *all its vessels he made of brass;* Gen. ii. 7, Ex. xxv. 39, xxxvi. 14.

There is another use of two accusatives after the same active verb, viz. when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the adverbial use of the accusative (§ 118). E. g. חִפָּה מ׳ לְחִי *to smite one on the cheek,* for *to smite upon his cheek,* Ps. iii. 8 (comp. Deut. xxxiii. 11, 2 Sam. iii. 27); חִפָּה מ׳ נֶפֶשׁ *to smite one as to his life,* i. e. *to smite him dead,* Gen. xxxvii. 21; so also with שׂוּם, Gen. iii, 15.

§ 140.

CONSTRUCTION OF VERBS WITH PREPOSITIONS.

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea, which other languages indicate by composition with prepositions, are expressed in the Hebrew either *a*) by appropriate verbal stems, as בּוֹא *in-trare,* יָצָא *ex-ire,* שׁוּב *to re-turn,* קָדַם *to pre-cede,* קָרָה *oc-currit;* or *b*) by prepositions written after the verb [as in English], e. g. קָרָא *to call,* with לְ *to call to,* with בְּ *to call upon,* with אַחֲרֵי *to call after;* נָפַל *to fall,* with עַל *to fall upon,* and also [with or without עַל] *to fall off—to* (i. e. to desert from one to another), with לִפְנֵי *to fall down before;* הָלַךְ with אַחֲרֵי *to go after, to follow.*

It belongs to the Lexicon to show the use of the several prepositions with each particular verb. Of classes of words, construed with this or that particle, we shall most properly treat in § 151, on the meaning and construction of the different prepositions.

* On the passives of these verbs, see § 143, 1.

§ 141.

CONSTRUCTIO PRÆGNANS.

The so-called *constructio prægnans* occurs in Hebrew, chiefly when a verb not implying motion is construed with a particle of motion; and consequently, in order to complete the sense, a verb must be mentally supplied, corresponding to the idea of motion implied in this connection. E. g. תָּמַהּ אֶל *to turn* (or *look*) *with astonishment to one*, Gen. xliii. 33; מָלֵא אַחֲרֵי יְהוָה for מָלֵא לָלֶכֶת אַחֲרֵי יְ *to follow Jehovah fully*, Num. xiv. 24; Ps. xxii. 22, מִקְרְנֵי רֵמִים עֲנִיתָנִי *hear* (and save) *me from the horns of the wild bulls;* Is. xiv. 17, אֲסִירָיו לֹא פָתַח בֵּיתָה *his prisoners he did not release* (and let go) *to their homes;* Ps. lxxxix. 40, Gen. xlii. 28, Is. xli. 1.

§ 142.

UNION OF TWO VERBS FOR THE EXPRESSION OF ONE IDEA.

When one verb has another for its complement, the second (in sense the leading verb), is construed as follows:

1. It stands in the Infinitive, either *absolute* (§ 131, 1) or (more commonly) *construct*, after the other verb. E. g. Deut. ii. 25, 31, אָחַל תֵּת *I begin to give;* Gen. xxxvii. 5, וַיּוֹסִיפוּ שְׂנֹא *and they went on to hate;* Ex. xviii. 23, יָכָלְתָּ עֲמֹד *thou canst endure;* Is. i. 14, נִלְאֵיתִי נְשֹׂא *I am weary with bearing.* Still more frequently—

2. It stands in the Infinitive preceded by לְ, as Deut. iii. 24, הַחִלּוֹתָ לְהַרְאוֹת *thou hast begun to show;* Gen. xi. 8, וַיַּחְדְּלוּ לִבְנוֹת *and they ceased to build;* xxvii. 20, מִהַרְתָּ לִמְצֹא *thou hast hastened to find*, i. e. *hast quickly found*, &c.

These are the usual constructions in prose after verbs signifying *to begin* (חָלַל, הוֹאִיל), *to continue* (הוֹסִיף), *to hasten* (מָהַר), *to cease* (חָדַל, נִלְאָה), *to be finished* (תָּמַם); so also, *to make good* = *to do well* (הֵיטִיב), *to make much* or *many* (הִרְבָּה), and the like modes of action expressed, for the most part, by Hiphil; *to be willing* (חָפֵץ, אָבָה), *to be unwilling, to refuse* (מָאֵן), *to seek, to strive for* (בִּקֵּשׁ), *to be able* (יָכֹל, יָדַע, the latter signifying *to know* (how) *to do*), *to learn*, (לָמַד), *to permit.** It is to be

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* *To permit one to do a thing* is expressed by נָתַן פ׳ לַעֲשׂוֹת, and נָתַן פ׳ עָשׂוֹת, prop. *to give* or *grant one to do a thing.* Gen. xx. 6, לֹא נְתַתִּיךָ לִנְגֹּעַ *I have not permitted thee to touch.*

remarked, however, that in poetry the לְ is often omitted where it is used in prose, as אָבָה *to be willing*, with לְ, Ex. x. 27, with the mere *Inf.* Job xxxix. 9; Is. xxx. 9, xlii. 24.*

3. It has, like the first, the form of the finite verb; they are then construed—

a) With וְ before the second verb, agreeing with the first in tense, gender, and number, both forming one idea, as in Nos. 1 and 2. [Comp. in Engl. "*make haste and come down*" = make haste to come down.] Judg. xix. 6, הוֹאֶל־נָא וְלִין *be pleased now and tarry all night;* Jos. vii. 7. Gen. xxvi. 18, וַיָּשָׁב וַיַּחְפֹּר *and he returned* (repeated) *and dug*, for *he dug again;* xxxvii. 7, 2 Kings i. 11, 13; Gen. xxv. 1, *he added and took a wife*, for *he again took a wife.* Esth. viii. 6, אֵיכָכָה אוּכַל וְרָאִיתִי *how should I be able and witness*, for *how should I be able to witness.* Cant. ii. 3, Eccles. iv. 1, 7.

The construction may also begin with the *Impf.* and be continued by the *Perf.* with וְ (according to § 126, 6); as in Esther (above quoted); Deut. xxxi. 12, *that they may learn* (*Impf.*) *and fear* (*Perf.*), for *to fear;* Hos. ii. 11, Dan. ix. 25; and *vice versa*, it may begin with the *Perf.* and be continued in the *Impf.* with וְ, as in Job xxiii. 3.

b) Without וְ *and* (*ἀσυνδέτως*), the second verb connecting more nearly with the preceding one, and the first (as in letter *a*) agreeing with it in tense. Deut. ii. 24, הָחֵל רָשׁ *begin, take possession*, for *begin to take;* Hos. i. 6, לֹא אוֹסִיף אֲרַחֵם *I will not go on* and *pity*, i. e. *I will no longer pity;* 1 Sam. ii. 3, אַל תַּרְבּוּ תְדַבְּרוּ *multiply not* and *speak* = *speak not much;* Lam. iv. 14, בְּלֹא יוּכְלוּ יִגְּעוּ *so that they could not touch;* Job xix. 3, Hos. v. 10.

This construction is more poetical than the one under letter *a*. Comp. e. g. חוֹסִיף followed by וְ in Gen. xxv. 1, xxxviii. 5; but without it in Hos. i. 6, Is. lii. 1.—It occurs, however, in common prose, as in Josh. iii. 16, Neh. iii. 20, 1 Chron. xiii. 2, Jos. iii. 16, Deut. i. 5.

c) Also *ἀσυνδέτως*, but with the second verb in the Imperfect, as being more strictly dependent on the first, which we may express by the conjunction *that*. Job xxxii. 22, לֹא יָדַעְתִּי אֲכַנֶּה *I know not how to flatter* (prop. I know not what to do, *that* I

* So after words which include an analogous verbal-idea. E. g. אֵין לָבוֹא *it is not permitted to enter in;* אֵין עָרוֹךְ (poet.) *there is nothing to be compared to thee*, Ps. xl. 6; אָחִישׁ *ready, prepared*, commonly with לְ, without it in Job iii. 8.

may flatter = I cannot flatter). 1 Sam. xx. 19, וְשִׁלַּשְׁתָּ תֵּרֵד *and cause on the third day, (that) thou come down,* for *on the third day come down.* Is. xlii. 21.

In Arabic and Syriac this construction is very common;* in Hebrew rare, but was necessary at least in those cases, where the second verb was to be distinguished from the first in person or number. Is. xlvii. 1, לֹא תוֹסִיפִי יִקְרְאוּ־לָךְ *thou shalt not add* (that) *they shall call thee,* for *thou shalt not continue to be called;* Num. xxii. 6, אוּלַי אוּכַל נַכֶּה־בּוֹ וַאֲגָרְשֶׁנּוּ *perhaps I may be able,* (that) *we shall smite him, and I shall drive him out.*

All *three* constructions (letters *a*, *b*, *c*) and still another nearly like that under letter *c*, are found together in some verbs in the Syriac. *He could go* may be expressed by *potuit et ivit* (letter *a*), *potuit ivit* (letter *b*). *potuit et iret* (not in Hebrew), *potuit iret* (letter *c*). See *Agrell.* Suppl. Synt. Syr. p. 33.

4. It takes the form of the *Participle;* Is. xxxiii. 1, כְּהַתִּימְךָ שׁוֹדֵד† *when thou shalt cease as a destroyer,* i. e. *to be a destroyer = to destroy;*‡ 1 Sam. xvi. 16.

In the same manner is construed also the *verbal adjective,* 1 Sam. iii. 2, *his eyes* הֵחֵלּוּ כֵהוֹת *began* (to grow) *dim.* Of this construction is Gen. ix. 20, וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה *and Noah began* (to be) *a husbandman.*

Rem. 1. In very many of the above examples the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb. Compare also Gen. xxxi. 27, לָמָּה נֶחְבֵּאתָ לִבְרֹחַ *wherefore hast thou secretly fled;* xxxvii. 7, *your sheaves stood around and bowed,* for *bowed around;* 2 Kings ii. 10, הִקְשִׁיתָ לִשְׁאֹל *thou hast dealt hardly in asking,* i. e. *hast made a hard demand.* The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Is. liii. 11, יִרְאֶה יִשְׂבַּע *he shall see and be satisfied* (with the sight), and lxvi. 11, *that ye may suck and be satisfied* (thereby); xxvi. 11.—Jer. iv. 5, קִרְאוּ מְלְאוּ means, *call ye* (and that) *with the full voice = call aloud.*

2. Of a different construction are those verbs, which take after them (in place of an accusative) a sentence or clause depending on כִּי or אֲשֶׁר *that* (§ 155, 1); such e. g. as *to see* (Gen. i. 4, 10), *to know* (Gen. xxii. 12), *to believe, to remember, to forget, to say, to think, to happen.* On the omission of the conjunction before such clauses, see § 155, 4, *c.*

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* The Arabian says *volebat dilaceraret* (*he was inclined,* that *he should rend*), for *he would rend;* and so the Syrian ܢܨܒ ܒܗ *volebat tolleret* (Luke xviii. 13), *he would lift up,* but oftener with the conjunction *that,* ܢܨܒ ܘܐܬܐ *he would come.* The Latin also may omit the conjunction in this case: *Quid vis faciam?* Ter. *Volo hoc oratori contingat,* Cic. Brut. 84. So in German, *Ich wollte, es wäre; Ich dachte, es ginge, I would it were,* &c.

† For כַּהֲתִימְךָ (§ 20, Rem.) *Inf. Hiph.* of תָּמַם.

‡ This construction also is common in Syriac (see Hoffmann's Gram. Syr. p. 343, *b*), where it is by no means to be taken (as by J. D. Michaelis) for a Graecism.

§ 143.

CONSTRUCTION OF PASSIVE VERBS.

1. When a causative conjugation (*Piël, Hiphil*) has two accusatives (§ 139), its passive retains only one of them (viz. the second, or more remote object), taking the other (the immediate object) as a nominative, or including its subject in itself. Ps. lxxx. 11, כָּסוּ הָרִים צִלָּהּ *the mountains are covered with its* (the vine's) *shade;* 1 Kings xxii. 10, מְלֻבָּשִׁים בְּגָדִים *clothed with garments* (prop. *made to put on garments*); Ex. xxv. 40, אֲשֶׁר־אַתָּה מָרְאָה *which was shown thee* (prop. *which thou wast made to see*).

Several striking phenomena in the construction of the Passive are readily explained, if we regard it as an impersonal Active (*dicitur* = *they say*), just as, on the contrary, the impersonal Active often supplies the place of the Passive (see § 137, Note). We may thus explain those cases, in which—

a) It takes the object of the action in the accusative. Gen. xxvii. 42, וַיֻּגַּד לְרִבְקָה אֶת־הִבְרֵי עֵשָׂו *and they made known to Rebecca the words of Esau;* iv. 18, וַיִּוָּלֶד לַחֲנוֹךְ אֶת־עִירָד *one bore* (for *his wife bore*) *to Enoch Irad;* xxi. 5, בְּהִוָּלֶד לוֹ אֶת־יִצְחָק *at* the time of *bearing* (*ἐν τῷ τεκεῖν*) *to him Isaac;* xl. 20, יוֹם חֻגַּת אֶת־פַּרְעֹה *the day on which Pharaoh was born;* xvii. 5, לֹא יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם *no longer shall they call thy name Abram.* Ex. x. 8, וַיּוּשַׁב אֶת־מֹשֶׁה אֶל־פַּרְעֹה *and they brought Moses back to Pharaoh.* Lev. xvi. 27, Jos. vii. 15, 1 K. ii. 21.

b) It does not agree (as often happens) in gender and number with the noun, even when preceded by it (comp. § 147); for it is not, in the Hebrew conception, the subject of the passive verb, but is governed by it in the accusative as its object. Is. xxi. 2, חָזוּת קָשָׁה הֻגַּד־לִי *visionem diram nunciarunt mihi* (the noun in the accus.); Dan. ix. 24, *septuaginta septimanas destinarunt* (נֶחְתַּךְ); 1 K. ii. 21, Is. xiv. 3, Gen. xxxv. 26, Hos. x. 6.*

2. The efficient cause, after a passive verb, most frequently takes לְ, and is therefore in the dative (as in Greek); as בָּרוּךְ לְאֵל *blessed of God* (*τῷ θεῷ*), Gen. xiv. 19, Prov. xiv. 20. More rare, but entirely certain, is the same use of מִן (prop. *out from*, by which *origin, source*, in general, is often denoted); Ps. xxxvii. 23, Gen. ix. 11, Job xxiv. 1, xxviii. 4; מִפְּנֵי *a parte*, Gen. vi. 13; בְּ *by*, Num. xxxvi. 2, Is. xlv. 17; and sometimes of the *accusat. instrumenti* (comp. § 138, 1, Rem. 3) without a preposition, Is.

* Comp. *Olshausen*, Emendationen zum A. T., S. 24, 25.

i. 20, חֶרֶב תְּאָכֵלוּ *by the sword shall ye be devoured*, comp. Ps xvii. 13.

Rem. Many neuter verbs are sometimes used as Passives, in consequence of a peculiar application of their original meaning. E. g. יָרַד *to go down*,—spoken of a forest, *to be felled;* עָלָה for *to be brought up, to be laid upon* (the altar) Lev. ii. 12, *to be entered* (in an account) 1 Chron. xxvii. 24; יָצָא *to be brought out of*, Deut. xiv. 22.

CHAPTER IV.

CONNECTION OF THE SUBJECT WITH THE PREDICATE.

§ 144.

MANNER OF EXPRESSING THE COPULA.

THE union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any copula. 1 Kings xviii. 21, יְהוָה הָאֱלֹהִים *Jehovah* (is) *the true God;* Gen. ii. 4, אֵלֶּה תוֹלְדוֹת *this* (is) *the history;* ii. 12, זְהַב הָאָרֶץ הַהִוא טוֹב *the gold of that land* (is) *good;* Is. xxxi. 2, גַּם הוּא חָכָם *he too* (is) *wise*.—The frequent use, in this connection, of a pronoun of the third person referring to the predicate, for marking more distinctly its union with the subject, has already been noticed, § 121, 2.

More seldom the copula is expressed by the substantive-verb הָיָה. Gen. i. 2, *and the earth was* (הָיְתָה) *waste and empty;* iii. 1, *the serpent was* (הָיָה) *cunning;* ver. 20. Also by יֵשׁ and אַיִן (which include the idea of the substantive-verb) when the subject is the pronoun and the predicate is a participle (see § 134, 2, *a*).

On the *gender* and *number* of the copula see § 147.

Rem. Instead of the adjective the Hebrew often employs the abstract substantive as a predicate (§ 106, 1, Rem. 2); especially when there is no adjective of the signification required (§ 106, 1), e. g. קִירוֹתָיו עֵץ *his walls* (are) *wood* = *of wood, wooden.* The sense is here the same, as if the substantive, which stands as subject of the sentence, were repeated in the *constr. state* before the predicate (קִירוֹתָיו קִירוֹת עֵץ) This full construction occurs Job vi. 12, אִם כֹּחַ אֲבָנִים כֹּחִי *is my strength the strength of stones?* Similar examples are: Cant. i. 15, עֵינַיִךְ יוֹנִים *thy*

eyes (are) *doves'*-eyes; Ps. xlv. 7, כִּסְאֲךָ אֱלֹהִים *thy throne* (is) a throne *of God* = a divine throne;* second member (with the full construction) שֵׁבֶט מִישׁוֹר שֵׁבֶט מַלְכוּתֶךָ *a righteous sceptre is the sceptre of thy dominion.* This occurs, especially, with כְּ of comparison; as Ps. xviii. 34, רַגְלַי כָּאַיָּלוֹת *my feet after the manner of hinds* = like feet of hinds; Is. lxiii. 2, וּבְגָדֶיךָ כְּדֹרֵךְ בְּגַת *thy garments* (are) *like* the garments *of one who treads the wine-press;* xxix. 4; Jer. l. 9, חִצָּיו כְּגִבּוֹר *his arrows like* the arrows of *a mighty man.*

§ 145.

ARRANGEMENT OF THE PARTS OF SPEECH IN A SENTENCE; CASE ABSOLUTE.

1. The most natural order of words, in the simple sentence in calm discourse, is this: *subject, copula, predicate;* or, when the predicate consists of the verb with its object, *subject, verb, object.* Adverbial qualifications (of time, place, for example) may stand either before or after the verb; a negative always immediately before it.†

But the Hebrew can, at pleasure, render either of these members prominent, by giving it the first place in the sentence; e. g.

a) The verb: Prov. xxviii. 1, *there flee, when there is no pursuer, the wicked.* Gen. xlii. 30. This is its common position, when there is implied in it an indeterminate subject (the impersonal construction, § 137, 3), as Gen. i. 14, יְהִי מְאֹרוֹת *let there be lights,* עָנָה אִיִּים *they howl* (to wit) *the jackals,* Is. xiii. 22 (comp. *il vient des hommes*); and also wherever the sentence or clause is connected with a preceding one by וְ (of course where the *Impf. cons.* is employed), אֲשֶׁר or כִּי; as Gen. iii. 1, *all beasts* אֲשֶׁר עָשָׂה יְי *which Jehovah had made;* ii. 5, כִּי לֹא הִמְטִיר יְי *for Jehovah had not caused it to rain.*

b) The adjective: this, when it is the predicate, is commonly placed first as the most important member of the sentence. Jer. x. 6, גָּדוֹל אַתָּה וְגָדוֹל שִׁמְךָ *great art thou, and great is thy name.*

c) The object of the verb: the verb then immediately follows, as Prov. xiii. 5, *lying words hates the righteous man;* [Judges

* Philology requires, however, no other than the simple and natural construction, "Thy throne, O God!"—Tr.

† Rarely is the object interposed between the negative and the verb (Job xxii. 7, xxxiv. 23, Eccles. x. 10), or the subject (2 Kings v. 26), or an adverbial qualification (Ps. vi. 2).

v. 25, מַיִם שָׁאַל חָלָב נָתְנָה *water he asked; milk she gave.*] Very rare is the arrangement in 2 Kings v. 13, *some great thing had the prophet commanded thee.* Ex. xviii. 23.

d) The adverbial qualification, which is then immediately followed by the verb. Gen. i. 1; Jos. x. 12, אָז יְדַבֵּר יְהוֹשֻׁעַ; Judg. v. 22.

Another arrangement, viz. *subject, object, verb*, which is common in Aramæan (Dan. ii. 6, 7. 8, 10), is seldom found in Hebrew, and only in poetry. Ps. vi. 10, יְיָ תְּפִלָּתִי יִקָּח; xi. 5; Is. xiii. 18; xlix. 6. See *Gesenius*, Comm. zu Jes. xlii. 24.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive, or accusative of the object, or employed by way of limitation, or qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun; (compare *c'est moi, qu'on a accusé.*) E. g. the genitive, Ps. xviii. 31, הָאֵל תָּמִים דַּרְכּוֹ *God — perfect is his way*, for *the way of God is perfect;* xi. 4, civ. 17; the accusative, Ps. lxxiv. 17, *winter and summer — thou hast made them*, for *thou hast made winter and summer;* Gen. xlvii. 21, וְאֶת־הָעָם הֶעֱבִיר אֹתוֹ *the people — he transferred them;* xxi. 13, comp. Jer. vi. 19.* The suffix may also be omitted, Ps. ix. 7, and the connection indicated by וְ (as sign of the apodosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, מִסְפַּר שָׁנָיו וְלֹא חֵקֶר, sc. לָהֶם *the number of his years — there is no searching* (to them); iv. 6, xxiii. 12, xxv. 5, Gen. iii. 5, 1 Sam. xxv. 27, 2 Sam. xv. 34.

The participle, when placed thus at the beginning of the sentence, resembles the Latin *ablative absolute.* Prov. xxiii. 24, יוֹלֵד חָכָם וְיִשְׂמַח *he who begets a wise son* (i. e. *when one begets*, &c.) *then he may rejoice.* 1 Sam. ii. 13, כָּל־אִישׁ זֹבֵחַ וּבָא נַעַר הַכֹּהֵן *when any one brought an offering, then came the priest's servant;* ix. 11, Gen. iv. 15.

§ 146.

RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations,

* Such an absolute case may also be introduced by לְ (*in respect to*), e. g. Gen. xvii. 20, Ps. xvi. 3, Is. xxxii. 1.

partly occasioned by regard to the sense rather than the grammatical form of words (*constructio ad sensum*), partly by the position of the predicate before the other members of the sentence.

In respect to the first cause, we remark :—

1. Collective nouns, e. g. עָם, גּוֹי *people*, מִשְׁפָּחָה *family*, and nouns used as such, as אִישׁ *men* (see § 108, 1), are usually construed (*ad sensum*) with the plural. Judg. ix. 55, וַיִּרְאוּ אִישׁ־יִשְׂרָאֵל *and the men of Israel saw;* xv. 10. 1 Kings xx. 20, וַיָּנֻסוּ אֲרָם ; Prov. xi. 26. So when the collective is itself *fem.* but represents individuals which are of the *masc.* gender ; e. g. 2 Sam. xv. 23, כָּל־הָאָרֶץ בֹּכִים *the whole land* (i. e. its inhabitants) *wept ;** 1 Kings x. 24, Gen. xlviii. 6, 1 Sam. ii. 33, xvii. 46 ; and *vice versa*, Job i. 14, הַבָּקָר הָיוּ חֹרְשׁוֹת *the cattle* (kine) *were ploughing*. For examples of the predicate with the singular form in such cases, see Gen. xxxv. 11, Is. ii. 4 (comp. Mic. iv. 3).

Often the construction begins with the singular (especially when the verb is placed first, § 147, *a*), and then, when the collective is introduced, proceeds with the plural. Ex. xxxiii. 4, וַיִּשְׁמַע הָעָם ... וַיִּתְאַבֵּלוּ *and the people heard ... and mourned;* i. 20.

2. On the other hand, plural nouns with a singular signification (§ 108, 2) are construed with the singular, especially the so-called *pluralis excellentiæ*. Gen. i. 1, 3.† Ex. xxi. 29, בְּעָלָיו יוּמָת *his owner shall be put to death*. So feminine forms with a masculine signification are construed with the masculine ; Eccles. xii. 9, הָיָה קֹהֶלֶת חָכָם *the preacher was wise*.

3. Plurals which designate beasts or things (but not persons), whether they are masculine or feminine, prefer the construction with the feminine singular‡ (comp. the feminine form with the

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* Sallust. Jugurth. 14, *pars in crucem acti, pars bestiis objecti.*

† אֱלֹהִים is construed with the *plur.* only here and there in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. xx. 13, xxxv. 7, Ex. xxii. 8, Ps. lviii. 12. The later writers studiously avoid this construction as polytheistic; comp. Ex. xxxii. 4, 8, with Neh. ix. 18; 2 Sam. vii. 23, with 1 Chron. xvii. 21. See the lexicon.

‡ Perfectly analogous is the Greek construction *τὰ πρόβατα βαίνει*, where the Attics admit the plural only when persons are designated: *τὰ ἀνθρώποδα ἔλαβον*. In Arabic, such a plural is called *pluralis inhumanus* (i. e. not used of men) and is construed chiefly with the *feminine singular*, like all its so-called *pluralia fracta* (collective forms).

collective signification in § 107, 3, *d*). Joel i. 20, בַּהֲמוֹת שָׂדָי *the beasts of the field pine for* ——. Job xiv. 19, תִּשְׁטֹף *its floods wash away*. Jer. xlix. 24, חֲבָלִים אֲחָזַתָּה *pains have seized upon her*. Ps. xxxvii. 31, Job xii. 7. The same principle applies to pronouns in connection with their antecedents; Job xxxix. 15, Is. xxxv. 7, 2 Kings iii. 3.

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. כֹּל for *omnes* and *omnis*). Num. xxiv. 9, מְבָרְכֶיךָ בָרוּךְ וְאֹרְרֶיךָ אָרוּר *who bless thee, let him be blessed; who curse thee, let him be cursed.* Gen. xxvii. 29, Ex. xxxi. 14. Prov. iii. 18, תֹּמְכֶיהָ מְאֻשָּׁר *happy* (is every one of) *those who retain her;* xxvii. 16, צָפְנֶיהָ צָפַן־רוּחַ; xxviii. 1.

5. Dual substantives have their predicates in the plural, as verbs, adjectives, and pronouns have no dual form (§ 88, 1). Gen. xxix. 17, וְעֵינֵי לֵאָה רַכּוֹת *and the eyes of Leah were weak;* Ps. xviii. 28, Is. xxx. 20, 2 Sam. xxiv. 3. 1 Sam. i. 13, שְׂפָתֶיהָ נָעוֹת *her lips moved;* 2 Chron. vii. 15, עֵינַי יִהְיוּ פְתֻחוֹת וְאָזְנַי קַשֻּׁבוֹת; vi. 40; Micah vii. 10, עֵינַי תִּרְאֶינָּה *my eyes shall see.* Jer. xiv. 7, Is. i. 16, Job x. 8, xx. 10, xxvii. 4, Ps. xxxviii. 11. Seldom is the rule in No. 3 of this section extended also to the dual; e. g. Mic. iv. 11.

§ 147.

SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER (CONTINUED).

A frequent cause of deviation from the general rule, is the position of the predicate at the beginning of the sentence. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz. the *masculine singular*, even when the subject, which comes after, is *feminine* or *plural*. The predicate in this case is not subject to inflection. E. g.

a) The verb: Is. xlvii. 11, בָּא עָלַיִךְ רָעָה *there comes upon thee evil;* Mic. ii. 6, לֹא יִסַּג כְּלִמּוֹת *reproaches shall not depart.* Ps. lvii. 2, Deut. xxxii. 35; Esther ix. 23, וְקִבֵּל הַיְּהוּדִים *and the Jews adopted;* 2 Kings iii. 26, חָזַק הַמִּלְחָמָה *hard was the battle;* 1 Sam. xxv. 27. Often, the verb may here be regard-

ed as impersonal, as in *il vient des hommes, il a paru deux volumes* (§ 145, 1, *a*). More seldom before the *plur. fem.* we find (at least) the *masc. plural;* Judg. xxi. 21, אִם־תֵּצֶאנָה בְּנוֹת שִׁילֹה *when the daughters of Shiloh come forth.*

b) The adjective: Ps. cxix. 137, יָשָׁר מִשְׁפָּטֶיךָ *righteous are thy judgments;* ver. 155, רָחוֹק ... יְשׁוּעָה *far away* (is) *salvation.* (The German also neglects, in this case, the inflection of the adjective: *gerecht* (*sind*) *deine Gerichte.*)

c) The participle as substantive: Gen. xlvii. 3, רֹעֵה צֹאן עֲבָדֶיךָ *shepherds* (are) *thy servants.* Also

d) The copula belonging to the predicate-substantive, when it precedes the subject.* Is. xviii. 5, בֹּסֶר גֹּמֶל יִהְיֶה נֵצָה *the blossom becomes a ripening grape;* Gen. xxvii. 39, xxxi. 8

If the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Ez. xiv. 1, וַיָּבוֹאוּ אֵלַי אֲנָשִׁים וַיֵּשְׁבוּ לְפָנַי; Gen. i. 14, Num. ix. 6.

Rem. 1. In general, the language is sometimes sparing in the use especially of the feminine forms (comp. § 112, 1, Rem. 2), and, when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form. This is well illustrated by the following examples: Is. xxxiii. 9, אָבַל אֻמְלְלָה אֶרֶץ *the land mourneth and languisheth;* xiv. 9, שְׁאוֹל מִתָּחַת רָגְזָה .... עוֹרֵר לְךָ רְפָאִים *Sheol beneath is moved .... it stirreth up the shades to* (meet) *thee.* Examples of the *masc.* form in remote predicates, Gen. xxxii. 9, xlix. 15, Lev. ii. 1, v. 1, xx. 6; in such as stand in dependent sentences, Job vi. 10, לֹא יַחְמֹל (אֲשֶׁר) בְּחִילָה; xx. 26; after פִּי, vi. 20.

On the same principle pronouns, which refer to plural nouns, take the form of the singular when they stand remote from their antecedents. Job xxxviii. 32; Deut. xxi. 10.

2. The cases where the predicate *follows* the subject without conforming to it in gender and number, are mostly those in which a passive verb must be conceived as impersonal, and as construed with the accusative (§ 143, 1, Rem.) or where the predicate is a participle used as a substantive; e. g. Gen. iv. 7, לַפֶּתַח חַטָּאת רֹבֵץ *at the door* (is) *sin, a lurker* (as it were, a lurking lion).—Eccles. ii. 7, גַּם־בַּיִת חָיָה לִי *vernæ mihi sunt* (where חָיָה לִי is to be understood as *I have*). Gen. xv. 17, וַעֲלָטָה הָיָה *and darkness, there became* (with a special emphasis on the noun,—the verb standing impersonally).

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* Independently of this arrangement, the pronoun הוּא, representing the *copula*, is retained between the *plur.* and the *fem.* unchanged. Josh. xiii. 14, אִשֵּׁי יְיָ ... הוּא נַחֲלָתוֹ ... *the offerings of Jehovah ... that is his inheritance.* Comp. Jer. x. 8.

§ 148.

CONSTRUCTION OF THE COMPOUND SUBJECT.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun, viz. when the word in the genitive expresses the principal idea. E. g. Job xxxii. 7, רֹב שָׁנִים יוֹדִיעוּ חָכְמָה *the multitude of years* (i. e. *many years*) *should teach wisdom;* Gen. iv. 10; 2 Sam. x. 9, וַתְּהִי אֵלָיו פְּנֵי הַמִּלְחָמָה *the front of the battle was against him.* Is. vi. 4, Job xxix. 10, xxxviii. 21.

With the substantive כֹּל *the whole*, and the numerals, this construction is almost universal; e. g. Gen. v. 5, וַיִּהְיוּ כָּל־יְמֵי אָדָם *and all the days of Adam were* —; Ex. xv. 20, Gen. viii. 10.

2. When *several* subjects are connected by the conjunction *and*, their common predicate usually takes the plural form, especially when it follows them; Gen. viii. 22, ... זֶרַע וְקָצִיר וְקֹר וָחֹם יִשְׁבֹּתוּ *seed-time and harvest, and cold and heat ... shall not cease;* if the subjects are of different gender, it takes the *masc.* form; Gen. xviii. 11, אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah* (were) *old.* Deut. xxviii. 32, 1 K. iii. 17. When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. vii. 7, וַיָּבֹא נֹחַ וּבָנָיו *there went in Noah and his sons;* Ex. xv. 1; Num. xii. 1, וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן *there spake Miriam and Aaron;* Gen. xxxiii. 7, xliv. 14. More rare is the singular form, after more than one subject; Prov. xxvii. 9, שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח־לֵב *ointment and perfume rejoice the heart* (where the *masc.* also is preferred). If the construction is continued, it is always under the plural form; e. g. Gen. xxi. 32, xxiv. 61, xxxi. 14, xxxiii. 7.

CHAPTER V.

USE OF THE PARTICLES.

§ 149.

Of the particles, as connected with the system of forms and inflections (§§ 99–105), we have already treated in their relation to the other parts of speech. We are now to consider the signi-

fication and use of these words, which are so necessary to the exact perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the lexicon.

§ 150.

OF THE ADVERBS.

The most important adverbs, classed according to their signification, are :—

1. Adverbs *of place:* שָׁם *there;* שׁוֹ, כֹּה, זֶה and זֶהּ, *hic, here,* הֵלֹם and הֵנָּה *hither,* the latter also *here* (from the Chald. דֵּן *this*), הָלְאָה *thither, farther on* (prop. *to a distance*), hence מִמְּךָ וָהָלְאָה (*from thee hither*) *on this side of thee,* and מִמְּךָ וָהָלְאָה (*from thee farther on*) *beyond thee,* 1 Sam. xx. 21, 22, 37, Is. xviii. 2; עַל, more commonly מִמַּעַל *above,* מִתַּחַת *below,* מַעְלָה *upwards,* מַטָּה *downwards,* חוּץ *outside,* מִחוּץ *on the outside,* מִבַּיִת and מִבְּיתָה *within,* קֶדֶם, מִקֶּדֶם *before, on the east,* אָחוֹר *behind,* אֲחֹרַנִּית *backwards,* נֶגֶד *over against,* יָמִין *to the right,* מִיָּמִין *on the right,* יָם *on the west* (prop. *on the side towards the sea*), סָבִיב and מִסָּבִיב *around,* קוֹמְמִיּוּת *upright.*

To many of these adverbs מִן is prefixed, or the accusative ending ־ָה appended, indicating respectively the relations *from* and *towards.* E. g. שָׁם *there,* מִשָּׁם *thence,* שָׁמָּה *thither;* חוּץ *outside,* חוּצָה *outwards.* There are several which occur only with ־ָה appended, as מַטָּה, הָלְאָה.

But these additions, however, express also the relation of *rest in a place,* as שָׁמָּה sometimes *there* (not merely *thither*), מִיָּמִין *on the right* (not *from the right*). The ־ָה is in both cases the accusative ending (§ 90, 2), and מִן properly denotes *hanging off from* an object, and hence *being upon the side* of it, like *a dextra et sinistra, a latere, a tergo,* and in French *dessous, dessus, dedans, dehors.**

2. Adverbs *of time:* these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition, are made to express relations of time; as שָׁם *then,* like *ἐκεῖ*; כֹּה *now;* הָלְאָה *forward,* עַד הָלְאָה and *contr.* עֲדֶנָה *hitherto.*

Exclusively such are: עַתָּה *at the time,* hence, *now, at this time* (also besides the pure designation of time, like *νῦν, νύν*), and *presently, soon;* הַיּוֹם (*this day*) *to-day;* מֵהַיּוֹם, מִיּוֹם *at this day, now;* תְּמוֹל, אֶתְמוֹל *before, yesterday;* אֶמֶשׁ *yester-evening, last night;* שִׁלְשׁוֹם (from שָׁלֹשׁ *three,* and יוֹם) *three days since;* מָחָר *to-morrow* (*cras*); מִמָּחֳרָת *on the*

* Cant. iv. 1, גִּלְעָד מֵהַר גִּלְשׁוּ *they lie along the declivity of Mount Gilead,* e *monte quasi pendentes.* Comp. Soph. Antig. 411, *καθήμεθ' ἄκρων ἐκ πάγων*; Odyss. xxi. 420, *ἐκ δίφρου καθήμενος.*

morrow; יוֹמָם *by day*; לַיְלָה *by night*; בֹּקֶר and חַשְׁכָּם *in the morning, early*; כָּל־הַיּוֹם *the whole day*, then, *all the time, always*; תָּמִיד *perpetually, always*, לְעוֹלָם, עוֹלָם *for ever*, נֶצַח, נָצַח *continually*; אָז *then*, with reference to both past and future time, מֵאָז *long since, formerly*, לְמָנִים do., רֹב (*length*) *long since*; עוֹד (*repetition*) *again, repeatedly*, commonly *yet*, with a negative *no more*; יַחְדָּו (*as one*) *at once, together*; רִאשׁוֹנָה do., רִאשׁוֹנָה *at first*, אַחֲרֵי כֵן (*after* it was *so*) *afterwards*, מְהֵרָה *speedily*, פִּתְאֹם *instantly*.

3. Adverbs for other *modal ideas*, as *a*) *of quality*: כֹּה, כָּכָה and כֵּן *so*; מְאֹד *very*, יָתֵר *exceedingly, very*, יוֹתֵר *more, too much*, כָּלָה, נֶצַח *wholly*, כִּמְעַט, כִּמְעָט (*about* or *near nothing, about* i. e. *within a little* = *wanting little*) *almost*, אַפוֹא *so, so then* (Job ix. 24), hence often used intensively in questions (see § 153, 2, Rem.), טוֹב and הֵיטֵב *well*, כֹּל (in connection with other adverbs) *wholly, just*, as כָּל־עוֹד *wholly* (*just*) *so long*, Job xxvii. 3.

b) *Of quantity*: הַרְבֵּה *much*, לֹהֵב *abundantly*, הוֹן (*riches*) *plentifully*, דַּי followed by the genitive (prop. *sufficiency*), *enough*, as דֵּיךָ *what is enough for thee*, רַב *much, enough*; לְבַד, לְבָדָד (*in separation*) *alone*, the former also with suffixes, as לְבַדִּי *I alone*; יַחַד *together*.

c) *Of affirmation*: אָמְנָם, אָמְנָם *truly*, אָבֵן *certainly, indeed*, and by apocope אָךְ; אָבָל *truly*, also (corrective) *nay rather, immo* Gen. xvii. 19; 1 Kings i. 43; אוּלַי *perhaps*.*

The expression of affirmation may easily pass over into that of *contrariety* (comp. *verum, vero*) and of *limitation*; and hence some of the above-mentioned affirmative particles are partly *adversative* and *restrictive*, as אַךְ *only*, אֲבָל, אֲבָל (especially in later usage) *but*. Most strongly adversative is אוּלָם *on the contrary* (the LXX. *οὐ μήν ἀλλά*), thus used almost exclusively in the Pentateuch and Job. Restrictive also is רַק (used before adjectives like אַךְ) *merely* = *only*.

d) *Of cause*: עַל־כֵּן, לָכֵן, לָזֹאת, *on that account, therefore*. *e*) *Of accession*: גַּם *also*, and (more poetical, and expressive of gradation) אַף *adeo, yea more, even*—both which, however, often take the character of conjunctions.

4. Adverbs *of negation*: on these see § 152.

5. *Interrogative* adverbs include all the former classes: thus the question may relate to *place*, as אַי, אַיֵּה *where?* the first with *suff.* אַיּוֹ *where* (is) *he?* so אַי זֶה, אַי מִזֶּה, אַיְמוֹת, אֵיכָה *where?*—מֵאַיִן, אַי מִזֶּה *whence?* אָנָה (from אַיָּנָה) *whither?*—to *time*, as מָתַי *when?* עַד מָתַי *until when? how long?* עַד אָנָה, the same;—to *quality*, as אֵיךְ, אֵיכָה, אֵיכָכָה *how?*—to *quantity*, as כַּמָּה *how much? how often?*—to *cause*, as לָמָּה and מַדּוּעַ (§ 99, 3) *wherefore?*—Respecting the pure interrogative particles הַ, אִם, see § 153.

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* Compounded, probably, of אוֹ and לֵא = לֹא, comp. Aram. דִּילְמָא *whether not, perhaps, μήποτε*. It is used once in the sense of לוּלַי *if not*, Num. xxii. 33; then *whether not*, (*who knows*) *whether not*, hence *perhaps*, expressing doubt, solicitude, and also hope.

Most of these interrogative particles are formed by prefixing אַי, which in itself signifies *where* (comp. Germ. *wovon? wohin?*), but by usage becomes also a mere sign of interrogation before particles of place, time, &c.

In this manner, and by the application of the ending ־ָה, of the prefix מִן, and of the relative אֲשֶׁר, are formed whole classes of correlative adverbs, as זֶה *here*, מִזֶּה *hence*, אֵי זֶה *where?* אֵי מִזֶּה *whence?* מֵאֲשֶׁר מִזֶּה *whence* (relative); שָׁם *there*, שָׁמָּה *thither*, מִשָּׁם *thence*, אֲשֶׁר שָׁם *where*, אֲשֶׁר שָׁמָּה *whither*, מֵאֲשֶׁר מִשָּׁם *whence*.

§ 151.

CONSTRUCTION OF ADVERBS.

1. Adverbs not only express, in general, the qualifying circumstances of a sentence, but also qualify single words, as adjectives, e. g. טוֹב מְאֹד *very good*, and even substantives (like ἡ χθὲς ἡμέρα). They are placed either *a*) in apposition (after the word qualified, as אֲנָשִׁים מְעַט *a few men* Neh. ii. 12, תְּבוּנָה הַרְבֵּה מְאֹד *very much wisdom* 1 Kings v. 9; or *b*) in the genitive, קְלָלַת חִנָּם *a causeless curse* Prov. xxvi. 2, עֵד חִנָּם *a witness without cause* xxiv. 28, where the adverb is treated *substantively*, as in *sponte suâ*.

The adverbs also appear in the nature of the substantive, when, as in the later writers, they take a preposition; e. g. בְּכֵן *in the* [whilst it is] *so* = כֵּן, Esth. iv. 16; אֶל־חִנָּם, prop. *for in vain* Ez. vi. 10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e. g. מְאֹד מְאֹד *exceedingly* Num. xiv. 7; Gen. vii. 19, מַלְּתָה מַלְּתָה *lower and lower* Deut. xxviii. 43, מְעַט מְעַט *by little and little* (*peu à peu*) Ex. xxiii. 30.

On the use of verbs with the effect of adverbs, see § 142, Rem. 1.

§ 152.

OF WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: לֹא = *οὐκ not*, אַל = *μὴ not* (subjective), אַיִן (opposite of יֵשׁ) *there is not*, עֹדָם *not yet*, אֶפֶס *no more*. Almost exclusively poetic are בַּל, בְּלִי, *not;* negative conjunctions, אַל, פֶּן, לְבִלְתִּי, *that not*.

We subjoin a more particular view of the use of these words:

לֹא, like *οὐ, οὐκ*, is used principally for the *objective, unconditional* negation, and hence is commonly connected with the Perfect or Imper-

fect (as Indicative), and with the Imperfect (as a Future) to express *prohibition* (§ 127, 3, *c*).—In connection with כֹּל, when the latter is not followed by the article and therefore means *any one, any thing*, it expresses the Lat. *nullus, none* (comp. Fr. *ne—personne*). Ex. xii. 16, כָּל־מְלָאכָה לֹא־יֵעָשֶׂה *no labor shall be done;* x. 15, xx. 4, 2 Chron. xxxii. 15, Prov. xii. 21, xxx. 30. (The negative stands here in immediate connection with the verb: *there happens-not any thing = there happens nothing*). So also אֵין with כֹּל; Eccles. i. 9, אֵין כָּל־חָדָשׁ *there-is-not any thing new*, for *there is nothing new*. But the case is different when כֹּל is made definite, where it means *all, the whole*. Num. xxiii. 13, כֻּלּוֹ לֹא תִרְאֶה *all of him (his whole) thou shalt not see* (but only a part). On the use of לֹא in interrogative sentences, see § 153, 1.

On the position of לֹא in the order of words, see § 145, 1, and Note.

אַל, like μή and *ne*, for the *subjective* and *dependent* negation, is used with the Imperfect (as *Jussive*); hence אַל יָבֹא, *ne veniat, let him not come*, may also mean *he would not come;* see above, § 127, 3, *c*, and § 128, 2.

Sometimes it stands absolutely, without the verb (like μὴ for μὴ τοῦτο γένηται), *nay I pray, not so*, i. e. *let it not be;* e. g. Ruth i. 13, אַל בְּנֹתַי *not so, my daughters*. On the interrogative use of it, see § 153, 1.

אַיִן (prop. *constr. state* of אַיִן *nothingness*) is the negative of יֵשׁ (*he, she, it*) *is*, and includes the verb *to be* in all its tenses; e. g. Gen. xxxvii. 29, אֵין־יוֹסֵף בַּבּוֹר *Joseph was not in the pit;* Num. xiv. 42, אֵין יְהוָה בְּקִרְבְּכֶם *Jehovah is not among you*. The same formulas are expressed positively with יֵשׁ and negatively with אַיִן as Gen. xxxi. 29, יֶשׁ־לְאֵל יָדִי *it is in my power* (in the power of my hand); Neh. v. 5, אֵין לְאֵל יָדֵנוּ *it is not in our power*. It follows, moreover, α) that the personal pronouns, when they are the subject of the sentence, are appended to אַיִן as suffixes; as אֵינֶנִּי *I am not, I was not, I shall not be*, אֵינֵנוּ, אֵינָם, &c. β) When the predicate is a verb, it almost universally takes the form of a participle, the verb *to be* being implied in אַיִן; Ex. v. 16, תֶּבֶן אֵין נִתָּן *straw is not given;* ver. 10, אֵינֶנִּי נֹתֵן *I will not give;* viii. 17, Deut. i. 32. γ) As יֵשׁ signifies *being, existence*, so אַיִן expresses the opposite, viz. *not being, non-existence;* אֵינֶנּוּ *he was not* (*no longer*) existing = *was no more*, Gen. v. 24.

From אַיִן is abbreviated the privative syllable אִי, employed in a few compounds as a prefix, as in Job xxii. 30, אִי־נָקִי *not guiltless*. In Æthiopic it is the most common form of negation, and is there prefixed also to verbs. On the origin of the interrogative אַי from אַיִן, see § 153, 1.

לְבִלְתִּי (prop. *constr. state* with the ending ־ִי, § 90, 3, *a*, from בָּלָה *want, non-existence*, stem-word בְּלָת) is most frequently employed before the *Infin.* when it is to be expressed negatively with a preposition; as לֶאֱכֹל *to eat*, לְבִלְתִּי אֱכֹל *not to eat*, Gen. iii. 11. Rarely with a finite verb, for *that not*, Jer. xxiii. 14.

פֶּן (*turning away, removing*) means *that not, lest*, especially after the mention of an act by which an apprehended evil is to be prevented or

shunned (Gen. xi. 4, xix. 15); or after verbs signifying *to fear, to beware* (like *δείδω μή, vereor ne*) xxxi. 24, 31; and at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. iii. 22, וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ *and now, lest he stretch forth his hand.*

2. Two negatives in the same sentence, instead of destroying each other as in Latin, make the negation stronger, like *οὐκ οὐδείς, οὐκ οὐδαμῶς.* 1 Kings x. 21, אֵין כֶּסֶף לֹא נֶחְשָׁב לִמְאוּמָה *silver was regarded as nothing;* (in the parallel passage, 2 Chr. ix. 20, לֹא is omitted.) Ex. xiv. 11.—Zeph. ii. 2, בְּטֶרֶם לֹא־יֵבוֹא *before there shall not come,* [so in Lat. *priusquam ... non.*] Is. v. 9, מֵאֵין יוֹשֵׁב prop. *without no inhabitant.*

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while it is implied also in the second. 1 Sam. ii. 3, *multiply not words of pride,—let* (not) *that which is arrogant come forth from your mouth.* Ps. ix. 19, xliv. 19, Job iii. 10, xxviii. 17, xxx. 20. Compare the same usage in respect to prepositions, § 154, 4.

§ 153.

OF INTERROGATIVE WORDS AND SENTENCES.

1. Interrogation may be expressed merely by the tone of voice in which it is uttered; e. g. 2 Sam. xviii. 29, שָׁלוֹם לַנַּעַר *is it well with the young man?* Gen. xxvii. 24, אַתָּה זֶה בְּנִי עֵשָׂו *art thou my son Esau?* 1 K. i. 24. This is somewhat more frequent when the sentence is connected with the previous one by וְ; Jon. iv. 11, וַאֲנִי לֹא אָחוּס *and should I not spare?* Job ii. 10, x. 8, 9, 13, Judges xi. 23, xiv. 16; and when it is introduced by the particle גַּם (Zech. viii. 6) or אַף (Job xiv. 3). But negative sentences still more readily take, in utterance, the interrogative form; e. g. with לֹא, when an affirmative answer is expected (*nonne?*), Job xiv. 16, לֹא תִשְׁמֹר עַל־חַטָּאתִי *dost thou not watch for my sin?* Jon. iv. 11, Ex. viii. 22, Lam. iii. 36, 38; once with אַל, in expectation of a negative answer, 1 Sam. xxvii. 10, אַל־פְּשַׁטְתֶּם הַיּוֹם *ye have not then made an excursion in these days?**

* In the same manner are used *οὐκ* (*nonne?*) and *μή*; the former (Hom. Il. x. 165, iv. 242) in expectation of an affirmative, the latter (Odyss. vi. 200) of a negative answer.

Even the few interrogative particles originally expressed either affirmation or negation, and gradually acquired by usage their interrogative power.*

The interrogative הַ is originally demonstrative, and related to the article; see § 100, 4.

On the contrary, אַי *where?* probably sprung from a negation; the full form being אַיִן (hence מֵאַיִן *whence?*), prop. *not there, is not there,*—uttered interrogatively, *is not there? = where is?* אַיּוֹ *is he not there?* for *where is he?* Job xiv. 10, *man dies* וְאַיּוֹ *and where is he? =* וְאֵינֶנּוּ *and he is no more.* In Arabic אַי has become an interrogative pronoun = מִי *who?* (comp. the German *wo* (*where*), and Eng. *who*); but this is not its original use. On the abbreviation of אַיִן into אַי see § 152.

2. Most commonly the simple question begins with *He interrogative* הֲ,—the disjunctive question with הֲ followed in the second clause by אִם (אִם—הֲ = *utrum—an?*); 1 Kings xxii. 15, הֲנֵלֵךְ . . . אִם־נֶחְדָּל *shall we go . . . or shall we forbear?* The indirect form of inquiry differs only in having אִם more frequently in the simple question, and in the first member of the disjunctive question.

More particularly:—

The הֲ is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job ii. 3, *hast thou considered* (הֲשַׂמְתָּ לִבְּךָ) *my servant Job?* Often the inquirer expects [or implies] a negative answer (*num?*), which may be expressed in the tone itself; e. g. Gen. iv. 9, הֲשֹׁמֵר אָחִי אָנֹכִי *am I the keeper of my brother?* Job xiv. 14, *when man dies,* הֲיִחְיֶה *will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. vii. 5, הֲאַתָּה תִּבְנֶה־לִּי בַיִת *shalt thou build a house for me?* (in the parallel passage, 1 Chron. xvii. 4, לֹא אַתָּה וגו׳ *thou shalt not build a house for me:*) and, *vice versa*, the negative form of the question has the effect of an affirmation; הֲלֹא *nonne? is it not so?* the same as הִנֵּה *behold!* 2 Kings xv. 21, xx. 20, comp. 2 Chron. xxvii. 7, xxxii. 32.† On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent; where we are obliged to insert *not*, whilst the Greek says in the same sense ἦ γὰρ and ἦ γὰρ οὐ, and the Latin says *ne* also for *nonne?*‡ Job xx. 4, הֲזֹאת יָדַעְתָּ *dost thou (not) know this?* This simple question is *very* seldom introduced by אִם, and

* So in Greek and Latin, originally affirmative and then interrogative are ἦ, *num* (— *nunc*), *an* (probably, perhaps); originally negative, and then interrogative, are οὐκ, μή, *ne*, in German *nicht wahr?* (*not true?*) *nicht?* (*not?*)

† In a similar manner מָה *what?* [*why?*] indignantly uttered, expresses prohibition under the form of reproachful expostulation. Cant. viii. 4, מַה־תָּעִירוּ *why should ye rouse?* Job xvi. 6, xxxi. 1. In Arabic, its negative force is very frequent.

‡ See *Heindorf* ad Plat. Phædr. 266. D. *Hemsinger* ad Cic. de Off. iii. 17.

then only when there is implied in it a disjunctive relation to something that precedes, *or haply*, the Lat. *an*; Is. xxix. 16, 1 K. i. 27, Job vi. 12.

The *disjunctive* question (*utrum — an?*) is usually expressed under the form אִם—הֲ, also וְאִם—הֲ, Job xxi. 4; with emphasis on the first question וְאִם—הֲלֹא, xxxiv. 17, xl. 8, 9; but also with אוֹ *or* before the second clause (as in German and English); Job xvi. 3, Eccles. ii. 19. This construction of the two particles אִם—הֲ does not require opposition of meaning in the clauses to which they belong, but often presents, in the poetic parallelism and elsewhere (Gen. xxxvii. 8, Hab. iii. 8) merely the repetition of the same question in different words; the variation in the second question lying more in the form of expression than in the thought itself. E. g. Job iv. 17, *is man just before God, or* (אִם) *is a man pure before his Maker?* vi. 5, 6, viii. 3, x. 4, 5, xi. 2, 7, xxii. 3. Hence, in the same relation, the second member may be introduced by וְ (Job x. 3, xiii. 7, xv. 7, 8), or without any particle (xxii. 4).—Rarely, הֲ occurs again in the second member (Judges xiv. 15) where actual contrariety is expressed; more commonly in a continued, twofold interrogation (1 Sam. xxiii. 11). Also rare is אִם in the first member.

The form of the *indirect* question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes הֲ (*whether*), Gen. viii. 8, Ex. xvi. 4; and אִם, Cant. vii. 13, 2 Kings i. 2; the disjunctive question (*whether — or*) is expressed by אִם—הֲ, Gen. xxvii. 21, and also by הֲ—הֲ, Num. xiii. 18.—The formula מִי יוֹדֵעַ אִם (*who knoweth whether — not*, is also used affirmatively like the Latin *nescio an*, Esther iv. 14.

For interrogative adverbs of place, time, &c. see § 150, 5.

The words וֶה (§ 122, 2) and אַפּוֹא *wholly, then*, serve to give animation or intensity to a question (like *ποτέ, tandem*, Eng. *then, now*); as מַה־לְּךָ אַפּוֹא *what aileth thee now? quid tibi tandem est?* Is. xxii. 1; אַיֵּה אַפּוֹא *where now?* Job xvii. 15.

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; Gen. xxvii. 24, xxix. 6, Judges xiii. 11; the negative answer is לֹא *no*, Gen. xix. 2.

§ 154.

OF THE PREPOSITIONS.

1. The *simple** prepositions, like the adverbs, originally denote for the most part physical relations, viz. those of space, and are then used tropically of immaterial relations, as those of time,

* Among these we reckon such forms as לְמַעַן, לְמַטָּה, which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under No. 2, e. g. מִלְּפָנַי *from before.*

cause, &c. Those of place originally denote either *rest* in a place, or *motion* from or to a place; but in each class there are some (more in the first than in the second), which take also the signification of the other.

a) The most important prepositions of *place* are:—

α) Of *rest* in a place, בְּ *in, by, at,* עַל *upon* and *over,* תַּחַת *under,* אַחַר, אַחֲרֵי *behind, after,* לִפְנֵי *before,* נֶגֶד, נֹכַח, מוּל *before, opposite to,* אֵצֶל, אֵת *with (apud), by, near,* בְּצַד, בְּעַד (*on the outside of, near by*) but especially *behind, about (ἀμφί),* בֵּין *between,* עֵבֶר *on the other side of, beyond.*

β) Of *motion,* מִן *from,* אֶל and לְ *to, towards,* עַד *unto,*—and also (from the former class) בְּ *to (usque ad),* עַל *upon, towards.*

b) Very many of the above-mentioned prepositions express also relations of *time,* as בְּ *in, within,* מִן, אֶל, עַד, &c.

c) Of those which denote other relations we may mention, בְּ *as* (כְּדִי, כְּפִי *according to*), עִם *together with, with,* זוּלַת, בִּלְעֲדֵי *besides,* בִּלְתִּי *without, besides,* יַעַן, לְמַעַן *on account of,* עֵצֶב (prop. *as a reward*) *for, because.*

2. The *composition* of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of motion are set before others denoting rest, so as to express not only a *change* of relation, but also the *local* one which was existing previously to the change, or which follows as the result of it; (comp. in Fr. *de chez, d'auprès.*)* E. g.

a) With מִן: מֵאַחַר *away from behind,* מִבֵּין *out from between,* מֵעַל *away from upon* or *above,* מֵעִם, מֵאֵת *de chez quelqu'un,* מִתַּחַת *away from under.*

b) With אֶל (more seldom): אֶל אַחֲרֵי *in behind* or *after;* מִחוּץ לְ *without,* i. e. *on the outside of,* אֶל מִחוּץ לְ *forth without,* Num. v. 3.

Adverbs, moreover, which are compounded of prepositions, take after them לְ (more seldom מִן), and thus again become prepositions. E. g. מֵעַל (adv.) *above,* לְ מֵעַל (prep.) *above, over,* מִתַּחַת (adv.) *below,* לְ מִתַּחַת (prep.) *below, under,* לְ מִחוּץ (prep.) *without,* לְבַד (adv.) *separately, aside,* לְבַד מִן (prep.) *aside from, besides.*

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* When the Hebrew says, *he took the offering* מֵעַל חַטָּאתוֹ *from upon the altar* (*away from the top of the altar*), he presents the idea fully; while it is but half expressed in the Fr. *il prend le chapeau sur la table,* the Germ. *er nimmt den Hut vom Tische weg,* and the Eng. *he takes his hat from the table;* the Fr. omitting one relation, the Germ. and Eng. another.

This accessory preposition may also precede the adverbial form; e. g. מִבַּלְעָדַי מִן = לָבַד מִן *besides*, מִבַּלְעָדַי *without*, Syr. ܡܢ ܠܒܪ ;* more rarely it is wholly wanting, as מִתַּחַת for מִן תַּחַת, Job xxvi. 5.

3. We will now present a few prepositions,—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs (§ 140), and the most important idioms connected with them.

a) בְּ, which has the greatest number and variety of significations, denotes, 1) prop. rest *in* a place (*ἐν*), hence *in* with reference to time, and to state or condition, as בָּאָרֶץ, בְּרֵאשִׁית, בְּשָׁלוֹם,—with reference to a company, or number of individuals, *among*, e. g. בַּגּוֹיִם,—with reference to bounds or limits, *within*, as בִּשְׁעָרִים *within the gates*,—of high objects, *upon*, as בַּסּוּסִים *upon horses*, Is. lxvi. 20; rarely, it has these significations after verbs of motion = *εἰς* (like *ponere in loco*). The Hebrew says *α*) to drink *in* a cup (for, to drink what is in it), Gen. xliv. 5 (so in Arabic and Chald., Dan. v. 2, *ἐν ποτηρίῳ, ἐν χρυσῷ πίνειν* Xen. Anab. vi. 1, 4, 3, Ezra iii. 6, *in ossibus bibere* in Florus, French *boire dans une tasse*); *β*) *in* the manner, *in* the model or rule, for *after* the manner or model (comp. *ἐν τῷ νόμῳ, hunc in modum*), as בִּדְבַר יי *according to the command*, בַּעֲצַת יי *according to the counsel of any one*, בְּצַלְמֵנוּ כִּדְמוּתֵנוּ *in* (*after*) *our image, after our likeness* Gen. i. 26; ver. 27 and v. 1, 3, *Adam begat a son* בְּדִמוּתוֹ כְּצַלְמוֹ; somewhat differently, Gen. xxi. 12, *in Isaac* (בְּיִצְחָק) = after Isaac *shall thy seed call themselves*. Deserving of special notice are the passages, where *γ*) the grammarians assume a so-called ב *essential*, to be translated by *as*, *tanquam* (Fr. *en*). Ex. vi. 3, *I appeared to Abraham*, &c. בְּאֵל שַׁדָּי *as the mighty God*. Is. xl. 10, *the Lord will come* בֶּחָזָק *as a strong one*. The most striking use of it is before the predicate-adjective after the verb *to be* (= *conduct* or *behave as*), Eccles. vii. 14, *in the day of joy* בְּטוֹב חֱיֵה *be thou joyful*; Ex. xxxii. 22, *thou knowest the people* כִּי בְרָע הוּא *that they are evil*; Job xxiii. 13, הוּא בְאֶחָד *he is one alone*. (In Arabic this idiom is frequent; see *Thes. Ling. Heb.* p. 174.)

2. *Nearness, vicinity* (Lat. *ad, apud*), *at, by, on*; נְהָרָה = *ἐν ποταμῷ, by the river*, Ezek. x. 15; בְּעֵינַי *in the eyes of* = *before the eyes of one* (*ἐν ὀφθαλμοῖς*, Il. 1, 587). In this sense it frequently indicates motion (Lat. *ad*), *to, unto*; differing, however, both from אֶל *to, towards* (where the object is not necessarily reached), and from עַד *unto, usque ad* (with the attainment of the object), namely where the act of *touching upon, striking against, reaching unto* and the like, is meant. Gen. xi. 4, *a*

* In the Syr. ܡܢ ܥܠ is a preposition, *over*, ܥܠ ܡܢ an adv., *above*; (see *Hoffmann*, Gram. Syr. p. 280 fma). The Hebrew in like manner says לְמַן *from* (a starting-point) *onward*, precisely the Lat. *usque a, usque ex*, comp. also *inde*.

tower רֹאשׁוֹ בַּשָּׁמַיִם *whose top may reach to heaven.* Hence it expresses the relation of verbs of motion (and others analogous to them) to their objects, where in Lat. and Germ. verbs compounded with *ad*, *in* and *an* are used. E. g. אָחַז בְּ *to lay hold on*, נָגַע בְּ *to touch*, שָׁאַל בְּ *to ask at, to consult*, קָרָא בְּ *to call upon*, רָאָה בְּ *to look upon*, שָׁמַע בְּ *to hearken to.* Verbs having the signification of the last two, often include the idea of the pleasure or pain with which one sees or hears any thing. Gen. xxi. 16, *I could not look upon the death of the child!* Hence, in a tropical sense, *in respect to, on account of*, our *over*, as שָׂמַח בְּ *to rejoice over*, i. e. to have joy *in* a thing.

With the idea of vicinity, nearness, that of *accompaniment*, and of *help, instrumentality* (*with*), readily connects itself. Gen. xxxii. 11, *with my staff* (בְּמַקְלִי) *I passed over this Jordan.* Ps. xviii. 30, *with thee* (בְּךָ) *have I rushed upon troops.* Verbs of *coming* and *going*, with בְּ (to come. or go, *with*) express the idea of *bringing*; e. g. Judg. xv. 1, *Samson visited his wife with a kid*, brought her a kid. Deut. xxiii. 5.

b) עַל, signifies *upon* (*ἐπί*) and *over* (*ὑπέρ*); very frequently of motion (down, up) *upon* or *over* a thing. In the sense of (resting) *upon*, (coming) *upon*, it is used after verbs signifying *to be heavy*, i. e. *burdensome, afflictive* (prop. *to lie heavily upon*), Is. i. 14, Job vii. 20,—*to set* or *appoint over* (*commission*), as פָּקַד עַל,—*to pity, to spare*, as חוּס עַל (prop. *to look tenderly upon*). With the primary idea is connected that of *accession* (conceived as a *laying upon*) and of *conformity, after, according to* (with reference to the rule or pattern, *upon* which a thing is laid to be measured or modelled), and of *cause* (comp. the Lat. *ob*, the Germ. dar*ob*, and the Eng. *on* account of), *although*. In the signification *over*. it is often used with verbs of *covering, protecting*, בָּסָה עַל, גָּנַן עַל (prop. *to make a covering, a shield, over*); and also with those of kindred meaning, as נִלְחַם עַל *to contend for one* (prop. *in order to protect him*), Judg. ix. 17. It is used for *at, by*, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending *over*; e. g. עַל חַיִּם *by the sea* [Eng. *on the sea*]; but also where this is not the case, as עַל יַד, like our *on the side.* Hence it expresses the relation of motion to the object *at* which it terminates,—*to, towards*, so that in the later Hebrew style and in poetry it is often used for אֶל and לְ; e. g. Job vi. 27, xix. 5, xxii. 2, xxxiii. 23.

c) מִן (§ 102) expresses *motion, removal, away from* any thing. Its fundamental signification is *separation from a whole, derivation, descent.* As *constr. state* of the noun מָן *part*, it properly means *part of*, hence *off from*, used at first with reference to the part which is taken from the whole,—as to give, to take *part of* = *from.* Most clear is this fundamental signification when it expresses *some* (more rarely *one*) *of*; e. g. מִזִּקְנֵי יִשְׂ׳ (Ex. xvii. 5) *some of the elders of Israel*, מִדָּם (Ex. xxix. 12) *some of the blood* (Fr. *du sang*). It has the same signification when it is connected (apparently pleonastic) with the words *one, none*, in the often misapprehended idiom of the Hebrew and Arabic *non ab uno*, i. e. *not any one, not the least*, prop. not even a part, a piece, the least bit of one. Lev. iv. 2, Deut. xv. 7, Ez. xviii. 10.

In its most common use, with reference to motion *away from*, it forms the opposite of אֶל, עַד, and is employed not merely after verbs which express actual motion, as to depart (*from*), to flee (*from*), but also those of kindred signification, as *to be afraid, to hide, to beware:* comp. in Gr. and Lat. *καλύπτω ἀπό, custodire ab.* Transferred to time, it may mean either *from* (a time) *on*, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like *ἀπὸ νυκτός, de nocte, from the coming on of night*), as מֵימֵיךָ, Job xxxviii. 12, *from the beginning of thy days onward;* or *next from*, i. e. *immediately after* (*ἐξ ἀρίστου, ab itinere*), as מֵחָקִיץ, Ps. lxxiii. 20, *from* (the moment of) *awaking.* Gen. xxxviii. 24, מִשָּׁלֹשׁ חֳדָשִׁים *after the lapse of three months.* Hos. vi. 2.

For the use of it to denote *rest on the side* of an object, where the idea is that of near distance, or being just *off from* (the *prope abesse ab, pendere ex aliqua re*), see § 150, 1. For its use in the expression of comparison, see § 119, 1.

d) אֶל, אֲלֵי (prop. *regions, directions*, hence *towards*), denotes *motion*, and also merely *direction towards*) with reference both to material objects and the operations of the mind), whether one reaches the place towards which the motion is directed, and even passes into it, or not. In the former case it is equivalent to עַד, e. g. אֶל־פִּיהוּ *even unto his mouth* Job xl. 23; in the latter to אֶל־תּוֹךְ, e. g. בּוֹא אֶל־הַתֵּבָה *to go into the ark.*

It is certainly an unfrequent and improper use of this particle (though sustained by unquestionable examples), when it is employed to denote rest in a place at which one has arrived. Jer. xli. 12, *they found him* אֶל־מַיִם רַבִּים *by the great waters in Gibeon;* אֶל־הַגִּבְעוֹן *at the place*, Deut. xvi. 6, 1 Kings viii. 30; אֶל הָהָר *by the mountain*, 1 Sam. xvii. 3. Compare the Gr. *εἰς, ἐς*, for *ἐν*, e. g. *ἐς δόμους μένειν*, Soph. Ajax. 80. In the Germ. *zu* Hause, *zu* Leipzig, this interchange has become the established usage of the language; [so in vulgar, but incorrect, Eng. *to* home for *at* home.]

e) לְ (an abbreviation of אֶל, but more commonly used in the tropical significations), *to, towards;* hence employed as a sign of the dative, and also of the genitive of possession (§ 115), and then in the signification *with respect to, on account of, in behalf of.* Such a *dativus commodi* is used pleonastically (chiefly in the language of common intercourse and in the later style) after many verbs, especially in the *Imperative;* e. g. לֵךְ לְךָ *go, get thee away*, בְּרַח־לְךָ *flee* (for thy safety); but also as דְּמֵה־לְךָ *be thou like* Cant. ii. 17. It is a solecism of the later style (frequent in the Syriac), when active verbs are construed with לְ instead of the accusative, as אָבַל לְ, Lam. iv. 5.

Very often also, especially in poetry, it denotes rest in a place,—hence *at*, or *in*, with reference to place and time; as לִימִינְךָ *on thy right*, לָעֶרֶב *at evening;* [and *condition*, see lex. B, 3.] On the use of it after passive and other verbs to denote the efficient cause or author, see § 143, 2.

f) כְּ (as an adverb, *about, nearly*), as a prep. *as, like to*, for denoting similarity; doubled, כְּ—כְּ *as—so*, and also *so—as* Gen. xliv. 18, in later writers כְּ—וְכְ; *according to, after*, from the idea of conformity to a model or rule; as a designation of time, *about* (*circa*). Of the pleonastic כְּ, or *Kaph veritatis* as the grammarians called it, there is no certain example; it has, every where, the sense of comparison. It is true, indeed, that כִּמְעַט is = מְעַט *little*, but it is prop. *as a scrap;* Neh. vii. 2. *for he was* כְּאִישׁ אֱמוּנָה *as a faithful man* must be.

4. A preposition (like the negatives, § 152, 3) may be omitted when the relation which it expresses is repeated, as e. g. in the second member of the poetic parallelism. E. g. בְּ, Is. xlviii. 14, *he will execute his will on Babylon* (בְּבָבֶל), *and his power* on *the Chaldeans* (כַּשְׂדִּים for בְּכַשְׂדִּים). Hab. iii. 15, Job xii. 12. So also לְ, Job xxxiv. 10, Is. xxviii. 6; מִן, Gen. xlix. 25, Is. xxx. [1]: תַּחַת, lxi. 7.

§ 155.

OF THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of אֲשֶׁר and כִּי (§ 104, 1, *c*), exhibits no small degree of cultivation and copiousness compared with its usual simplicity. But writers often neglect these means for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connection;* and hence the numerous significations which certain favorite conjunctions have in the Hebrew (particularly וְ, כִּי, אֲשֶׁר), or at least by which they must be translated in our western languages, where we are not permitted (see No. 3) to retain the loose and indefinite connections sometimes made by these particles.

Of the most extensive application is וְ, וּ (§ 104, 2):†

a) Properly and usually *copulative* (*and*), connecting single words as well as whole sentences. When three or more words stand in connection, it is used either before every one after the first (2 Kings xxiii. 5) or before the last only (Gen. xiii. 2); rarely after the first only (Ps.

* Comp. § 107, 1, Rem. § 147, Rem. 1.

† See *Gesenius*, Thes. I. p. 393 seqq. for a more complete view of the use of *Vav copulative*.

xlv. 9). In certain phrases it is commonly omitted, as *yesterday* (and) *the day before* = *heretofore*, Ex. v. 8. The tone of animated description or narration may also occasion the omission of it (*constructio asyndeta*); as Judg. v. 27, *at her feet he bowed, he fell, he lay.* Job xx. 19, Cant. ii. 11, v. 6, Is. xxvi. 17.

As a connective of *words* it is often *explicative* (like *isque, et quidem*). 1 Sam. xxviii. 3, בָּרָמָה וּבְעִירוֹ *in Ramah and* (= *namely*) *in his own city*, 2 Sam. xiii. 20, Amos iii. 11, iv. 10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the ἓν διὰ δυοῖν of the grammarians); as Gen. iii. 16, *I will multiply* עִצְּבוֹנֵךְ וְהֹרֹנֵךְ *thy pain and thy conception*, i. e. *the pains of thy pregnancy*,—the pains *connected* with thy pregnancy.

When it connects sentences or parts of a sentence, it is either *continuative* (*so, then*), hence placed before the apodosis, and after absolute designations of time (Gen. iii. 5, Ex. xvi. 6, Prov. xxiv. 27) אַחַר וּבָנִיתָ בֵּיתֶךָ *afterward, then build thy house*; or it expresses *heightening, enhancement*, as Job v. 19 *in six troubles he will deliver thee, yea in seven there shall no evil befall thee*; or even comparison (*and so*), Job v. 7 *man is born to trouble, and so the sons of lightning soar on high*, for,—just as these (= birds of prey) fly up; xii. 11, xxxiv. 3, Prov. xi. 16, xvii. 3, xxv. 3, 25.

b) *Adversative* (*and yet, when yet*); Judg. xvi. 15, *how canst thou say I love thee* וְלִבְּךָ אֵין אִתִּי *and* (*yet*) *thy heart is not with me* (i. e. *when yet*), Gen. xv. 2, xviii. 13, Ps. xxviii. 3.

c) *Causal* (*for, because*); Ps. v. 12, *let them ever shout for joy, because* (*when, since*) *thou dost defend them.* Is. xliii. 12, *ye are my witnesses* וַאֲנִי־אֵל *and I* (am) *God*, that I am God. Gen. xx. 3.

d) *Inferential* (*then, so then, therefore*); Ez. xviii. 32, *I delight not in the death of him that dieth* — וְחִשְׁיבוּ *therefore turn ye.* In this sense it may stand even *at the beginning of a sentence*, when it implies an inference of some kind from circumstances already mentioned; 2 Kings iv. 41, *and he said* וְקָחוּ־קֶמַח *then take meal*; Ps. iv. 4, וּדְעוּ *know then*; ii. 6, 10, 2 Sam. xxiv. 3.

e) *Final* (*in order that, that*); in this sense chiefly with the cohortative or jussive (§ 127).

Of scarcely less extensive application are the two relative conjunctions אֲשֶׁר and כִּי = ὅτι, *quod, quum, that, because*, — running almost parallel with each other in their significations, except that אֲשֶׁר is at the same time and radically a relative pronoun and takes prefixes, while כִּי occurs as a conjunction far more frequently, and in a greater variety of senses.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. Before אֲשֶׁר, indeed, is placed the accusative particle אֵת; Josh. ii. 10, שָׁמַעְנוּ אֵת אֲשֶׁר־הוֹבִישׁ יְהוָה *we have heard it, that Jehovah hath dried up*,—more commonly שָׁמַעְנוּ אֲשֶׁר, and still oftener שָׁמַעְנוּ כִּי. Hence the following uses of כִּי; *a*) it is employed before words directly quoted, like the Gr. ὅτι (very seldom אֲשֶׁר, 1 Sam. xv. 20); *b*) it is *temporal* = ὅτε, prop. (at the time) *that*, (at the time) *when*, hence *as, when*, some-

times strongly distinguished from the conditional אִם *if* (see, on this point, the very instructive chap. Ex. xxi.), sometimes nearly approaching to it, as in Job xxxviii. 5, comp. vs. 4 and 18 (אֲשֶׁר here also seldom. Lev. iv. 22, Deut. xi. 6); *c*) *causal, eo quod, because,* fully יַעַן כִּי, יַעַן אֲשֶׁר, *propterea quod,* also *for* = *γάρ*; repeated (כִּי—כִּי, Is. i. 29, 30, וְכִי—כִּי *because—and because,* Job xxxviii. 20), when more than one cause for the same thing is assigned. Only כִּי is used, *d*) *adversatively* after a negation. *but* (on the contrary),—prop. but it is *because;* e. g. thou shalt *not* take a wife for my son from the daughters of the Canaanites—*but* thou shalt go to my native land, =*for* thou shalt go; and also where negation is only implied, e. g. after a question which involves denial (§ 153, 1, 2), when it may be rendered *nay but,—for surely* (*ἀλλὰ γάρ*), Mic. vi. 3, what (injury) have I done to thee? . . . . *for surely* I brought thee up, &c., Job xxxi. 18. See on כִּי אִם below in No. 2, *i.*

2. We will now arrange the remaining conjunctions in the order of their significations; but, as many of them have several meanings, the different uses of each will be given in connection with it, where it is first mentioned. We must here confine ourselves to a brief general notice, leaving the more complete view, with the references and proofs, to the lexicon.*

a) *Copulative:* besides וְ, וּ, the properly adverbial forms גַּם *also,* and אַף, denoting *accession, yea more, also, even,* once combined וְאַף־גַּם *and even also,* Lev. xxvi. 44. The first is often used with plural forms emphatically, to include *all,* e. g. גַּם שְׁנֵיהֶם *both the two,* גַּם כֻּלּוֹ *all together.* It also merely gives emphasis to the following word, as Gen. xxix. 30, *and he loved* גַּם־אֶת־רָחֵל *Rachel* (not, also Rachel) *more than Leah;* 1 Sam. xxiv. 12.—אַף כִּי is prop. *add that,* hence *not to mention, nedum,*—according to the connection, *much more, much less.*

b) *Disjunctive:* especially אוֹ *or* (etym. *free will, choice,* hence prop. *vel,* but also *aut* exclusive, 2 Kings ii. 16). Sometimes it stands elliptically for אוֹ כִּי *or* (be it, it must be) *that,* Is. xxvii. 5;—hence the transition to the conditional sense, *if, but if,* Ex. xxi. 36 (the LXX. *ἐὰν δέ,* Vulg. *sin autem*), *if haply,* 1 Sam. xx. 10, which has been contested without reason (comp. on אוּלַי, § 150, 3, Note). Repeated, אוֹ—אוֹ, *sive—sive,* it is the same as אִם—אִם.

c) *Temporal:* כִּי, אֲשֶׁר = *ὅτε, quum* (see above), for which more rarely is used the conditional particle אִם (Is. iv. 4, xxiv. 13); עַד, עַד אֲשֶׁר, עַד כִּי *until that,* also עַד אִם, עַד אֲשֶׁר אִם *until that when,* צַד also *during, so long as,* בְּעוֹד, the same, אַחֲרֵי אֲשֶׁר *after that,* מֵאָז (for מֵאָז אֲשֶׁר) *since that,* בְּטֶרֶם and טֶרֶם *before,* קֹדֶם for קֹדֶם אֲשֶׁר *before* (Ps. cxxix. 6).

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* See especially the Hebrew and English Lexicon, translated from the Latin of *Gesenius,* by *Dr. Robinson,* fifth edition, 1854.—Tr.

d) *Causal:* (besides כִּי and אֲשֶׁר, No. 1, *e*, *c*) עַל דֵּן אֲשֶׁר *because*, or merely עַל דֵּן, with the omission of אֲשֶׁר (§ 104, 1, *c*), Ps. xlii. 7, xlv. 3. יַעַן כִּי (Gen. xviii. 5, xix. 8, 2 Sam. xviii. 20), and אֲשֶׁר עַל־כֵּן (Job xxxiv. 27), = עַל־כֵּן כִּי, עַל־כֵּן אֲשֶׁר; * עַל דְּבַר אֲשֶׁר, עַל אוֹדוֹת אֲשֶׁר, prop. *for the circumstances that* = *for this cause that*, and emphatically עַל כָּל אוֹדוֹת אֲשֶׁר *for this very cause that*, בַּעֲבוּר אֲשֶׁר, (prop. *on the account, that*), יַעַן אֲשֶׁר, תַּחַת כִּי (*therefore that*), *eo quod*, *because*, עֵקֶב כִּי the same (prop. *as a reward that*).

e) *Final:* לְמַעַן אֲשֶׁר *to the end that*, בַּעֲבוּר אֲשֶׁר *in order that* (also causal), וְ *that* = *in order that* (No. 1, *e*), perhaps לְ, 1 Kings vi. 19. With a negative force: אַל, פֶּן *that not, lest* (§ 152).

f) *Conditional:* principally אִם and לוּ (rarely אִלּוּ), *if*. The first (which is also a particle of interrogation, § 153, 2) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually so, is actually done, or not (rather the former),—as, if I do—have done—shall do; on the contrary, לוּ † expressly implies that it is not so, is not done (if I should do—had done), at least that it is very uncertain and even improbable. Hence אִם may properly stand where לוּ might also be used (Ps. l. 12, cxxxix. 8, Hos. ix. 12), but לוּ cannot be used for אִם. Especially in solemn asseveration, expressed under the form of conditional imprecation, אִם is always employed; as Ps. vii. 4–6, אִם־עָשִׂיתִי זֹאת — יִרְדֹּף וגו׳ *if I have done this—then let the enemy persecute me*, &c. The speaker assumes it as possibly and even actually the case, that he has done this or that, in order that he may offer himself for the severest punishment, should it prove to be so. Ps. xliv. 21, lxxiii. 15, cxxxvii. 5.

These particles (אִם and לוּ) retain their distinctive character when combined with negatives, as אִם לֹא, לוּלֵא, לוּלֵי. Of אִם it is to be remarked, moreover, that after forms of swearing, e. g. חַי יְהוָה *as Jehovah liveth*, it has the effect of a negative particle (hence אִם לֹא is affirmative); 1 Sam. xiv. 45, 2 Sam. xi. 11, xx. 20. There is here an ellipsis, which is sometimes actually supplied, as in 2 Sam. iii. 35; כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף אִם *so do God to me, and more also, if*—. Hence, in general, after verbs of swearing, adjuring, אִם has the force of *not* (Cant. ii. 7, iii. 5), and elsewhere in the poetic style, Judges v. 8, Is. xxii. 14. Respecting אוֹ, כִּי, אֲשֶׁר, which sometimes assume the character of conditional particles, see No. 2, *b*, and No. 1, *e*, *b*.

g) *Concessive:* אִם, with the *Perf.*, even *if* (= though) *I am*, Job ix. 15, with the *Impf.* (*though* one *were*), Is. i. 18, x. 22; עַל (for עַל אֲשֶׁר), *although*, Job xvi. 17; גַּם כִּי *even when, although*.

h) *Comparative:* כַּאֲשֶׁר *as, quemadmodum*, with כֵּן in the second member, *as—so*, Is. xxxi. 4, lii. 14, 15.—כַּאֲשֶׁר may be omitted in the

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* See on these much disputed groups of particles, *Gesenius*, Thes. II. p. 682.

† לוּ, fully written לוּא, is originally not different from לוֹא, לֹא, *not;* hence, uttered as a question, it became first an optative particle (§ 136, 2), as לוּ יְחָיָה *nonne vivat!* for *O that he were alive*, and then a conditional particle, *if he were alive* (implying the contrary).

protasis, Is. lv. 9, Ps. xlviii. 6, and כֵּן in the apodosis, Obad. 15. Exact conformity is expressed by כָּל־צָרְכָּהּ *in all points as*, Eccles. v. 15.

i) *Adversative:* (see on the adverbs, § 150, 3). Decidedly belong *here*, רַק כִּי *only that* = *but, nevertheless*, and the difficult combination כִּי אִם, prop. *that if, for if*, most frequently *but if*, in the sense of כִּי אִם explained under No. 1, *e*, *d*, but united with אִם to form a connection with the verb. Ps. i. 1, *happy the man who walks not* (if he walks not) *in the counsel of the ungodly* .... 2, *but if* (כִּי אִם) *his delight is in* .... Then simply *but*, Ps. i. 4, Gen. xxxii. 29; *but if, but when* = *unless*, Gen. xxxii. 27, and merely *but* = *except* (after a negative), xxxix. 9, xxviii. 17.

k) On the *interrogative* particles, see § 153, and

l) The *optative* particles, above under letter *f*.

3. A certain brevity and incompleteness* of expression (see No. 1) appears in this among other things, viz. that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus instead of the full form יַעַן אֲשֶׁר *on the account, that* = *because*, we have the shorter יַעַן or אֲשֶׁר; instead of כַּאֲשֶׁר *as* (conj.), כְּ Is. lxi. 11, and אֲשֶׁר Ex. xiv. 13, 1 Kings viii. 24.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to show the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs,

a) In conditional clauses: Gen. xxxiii. 13, *should one drive them hard, they would die*,—for, if one should drive, &c. Job vii. 20, (if) *I have sinned, what have I done unto thee?* Gen. xlii. 38.

b) Where comparison is expressed: Ps. xiv. 4, אֹכְלֵי עַמִּי אָכְלוּ לֶחֶם *who devour my people* (as) *they would eat bread*, prop. (as) *those who eat bread.* Job xxiv. 19, *drought and heat bear off the snow-water*, שְׁאוֹל חָטָאוּ (so) *Sheol* (those who) *sin.* Jer. xvii. 11.

c) In members which are usually dependent on the relative conjunctions. Gen. xii. 13, *say* אֲחֹתִי אָתְּ *thou art my sister*, commonly כִּי אֲחֹתִי אָתְּ. Ps. ix. 21, [that] *they may learn*,

* More rare is pleonasm, or an unnecessary fulness of expression; e. g. כִּי אִם, for *if*, Ex. xxii. 22, comp. old Germ. *wenn dass* (prop. *if* it is *that*) and old Eng. *if that.* On the contrary, a degree of pleonasm in the particles is quite characteristic of the Chaldee; e. g. כָּל־קֳבֵל־דְּנָה (German *alldieweil*) *wholly-for-that* — *because*, כָּל־קֳבֵל־דְּנָה *just for this* — *therefore.* Emphatic, not pleonastic, is the repetition of the conjunction in יַעַן וּבְיַעַן *because, even because*, Lev. xxvi. 43.

they are men. Is. xlviii. 8, *for I knew, thou art utterly faithless.* Ps. xvii. 3, *I have purposed, my mouth shall not sin.* In all these cases, the second member stands properly in the accusative; comp. § 142, 4, Rem. 2.

§ 156.

OF THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas! woe!* expressing denunciation as well as lamentation (אֲהָהּ, אוֹי, הוֹי), are connected with the object of the threatening or lamentation either by the prepositions עַל, אֶל, לְ, or without any intervening particle; as אוֹי לָנוּ *woe to us!* הוֹי גּוֹי *woe to the people!* Is. i. 4; הוֹי אָחִי *alas, my brother!* 1 Kings xiii. 30.—On the construction of הַוַּי with *suffixes*, see § 100, 5.

NOMINATIVE OF THE PRONOUN, OR SEPARATE PRONOUN.	ACCUSATIVE OF THE VERBAL SUF-
	A.
Singular.	Simple Form.
1. *com.* אָנֹכִי, in pause אָנֹכִי ; אֲנִי, in pause אָנִי — *I.*	יְ ; ־ִי ; ־ִי — *me.*
2. *m.* אַתָּה (אַתְּ), in pause אָתָּה ; *f.* אַתְּ (אַתִּי, prop. אַתְתִּי) — *thou.*	ךָ, ־ְךָ, in pause ־ָךְ (־ְךָ) ; ־ֵךְ ; ־ֵךְ ; ־ֵךְ (־ְךָ) — *thee.*
3. *m.* הוּא — *he.* ; *f.* הִיא — *she.*	־ֵהוּ, ו ; הוּ (הֽוּ), ו ; ־ֵהוּ — *him.* ; ־ָהּ ; ־ָהּ ; ־ֶהָ — *her.*
Plural.	
1. *com.* אֲנַחְנוּ (נַחְנוּ), (אֲנוּ) — *we.*	נוּ ; ־ֵנוּ ; ־ֵנוּ (*nos*) — *us.*
2. *m.* אַתֶּם ; *f.* אַתֵּן, אַתֶּנָּה — *ye.*	־ָכֶם, ־ְכֶם ; ־ָכֶן, ־ְכֶן — *you.*
3. *m.* הֵם, הֵמָּה ; *f.* הֵן, הֵנָּה — *they.*	(הֶם), ם ; ־ָם, ־ֵם, ־ֵמוֹ*, ־ֵם (־ָם), ־ֵמוֹ* (*eos*) ; (הֶן), ן ; ־ָן ־ֵן (־ָן) ; ־ֵן (*eas*) — *them.*

* The forms with an asterisk are exclusively po-

SONAL PRONOUN.*

PRONOUN, OR FIX.	GENITIVE OF THE PRONOUN, OR NOMINAL SUFFIX (PRON. POSSESSIVE).	
B. With ה Demonstrative.	A. With Nouns Singular.	B. With Nouns Plural and Dual.
־ִנִי, ־ִנִי	־ִי *my.*	־ַי *my.*
־ָהּ, (־ָהּ) not used.	־ְךָ, ־ְךָ, in pause ־ָךְ *thy.* ־ֵךְ, (־ֵךְ)	־ֶיךָ *thy.* ־ַיִךְ
־ָהוּ, ־ָהִי, (ל)	־ֹו, ־ְוֹ; ־ָיו, ־ָיְוֹ (וֹ) *his* [*ejus & suus.*	־ָיו, ־ָיו, ־ֵיהוּ* *his.*
־ָהּ	־ָהּ; ־ָהּ; ־ָהּ *her.*	־ֶיהָ *her.*
־ָנוּ	־ֵנוּ; ־ֵנוּ; (־ָנוּ) *our.*	־ֵינוּ *our.*
not used.	־ָכֶם, ־ְכֶם; ־ָכֶן, ־ְכֶן *your.*	־ֵיכֶם; ־ֵיכֶן *your.*
not used.	־ָם; ־ָמוֹ; ־ָן, ־ֵן, ־ָן *their.*	־ֵיהֶם*, ־ֵימוֹ; ־ֵיהֶן *their.*

etical, and those in parenthesis are of rare occurrence.

		KAL.		NIPHAL.	PIEL.
PERF.	3. *m.*	*קָטַל	*פָּבַד	*נִקְטַל	*קִטֵּל
	3. *f.*	*קָטְלָה	*פָּבְדָה	*נִקְטְלָה	*קִטְּלָה
	2. *m.*	*קָטַלְתָּ	*פָּבַדְתָּ	*נִקְטַלְתָּ	*קִטַּלְתָּ
	2. *f.*	קָטַלְתְּ	פָּבַדְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ
	1. *c.*	קָטַלְתִּי	פָּבַדְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי
Plur.	3. *c.*	קָטְלוּ	פָּבְדוּ	נִקְטְלוּ	קִטְּלוּ
	2. *m.*	*קְטַלְתֶּם	*פְּבַדְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם
	2. *f.*	קְטַלְתֶּן	פְּבַדְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן
	1. *c.*	קָטַלְנוּ	פָּבַדְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ
INF.		*קְטֹל		*הִקָּטֵל	*קַטֵּל
INF.	*absol.*	*קָטוֹל		*הִקָּטֵל, נִקְטֹל	*קַטֵּל, קַטֵּל
IMP.	*m.*	*קְטֹל	*פְּבֹד	*הִקָּטֵל	*קַטֵּל
	f.	*קִטְלִי	*פִּבְדִי	*הִקָּטְלִי	*קַטְּלִי
Plur.	*m.*	קִטְלוּ	פִּבְדוּ	הִקָּטְלוּ	קַטְּלוּ
	f.	*קְטֹלְנָה	*פְּבֹדְנָה	*הִקָּטַלְנָה	*קַטֵּלְנָה
IMPF.	3. *m.*	*יִקְטֹל	*יִכְבַּד	*יִקָּטֵל	*יְקַטֵּל
	3. *f.*	תִּקְטֹל	תִּכְבַּד	תִּקָּטֵל	תְּקַטֵּל
	2. *m.*	תִּקְטֹל	תִּכְבַּד	תִּקָּטֵל	תְּקַטֵּל
	2. *f.*	*תִּקְטְלִי	*תִּכְבְּדִי	*תִּקָּטְלִי	*תְּקַטְּלִי
	1. *c.*	אֶקְטֹל	אֶכְבַּד	אֶקָּטֵל	אֲקַטֵּל
Plur.	3. *m.*	יִקְטְלוּ	יִכְבְּדוּ	יִקָּטְלוּ	יְקַטְּלוּ
	3. *f.*	*תִּקְטֹלְנָה	*תִּכְבַּדְנָה	*תִּקָּטַלְנָה	*תְּקַטֵּלְנָה
	2. *m.*	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקָּטְלוּ	תְּקַטְּלוּ
	2. *f.*	תִּקְטֹלְנָה	תִּכְבַּדְנָה	תִּקָּטַלְנָה	תְּקַטֵּלְנָה
	1. *c.*	נִקְטֹל	נִכְבַּד	נִקָּטֵל	נְקַטֵּל
IMPF. *shortened* (*Jussive.*)					
PART.		*קֹטֵל	כָּבֵד	*נִקְטָל	*מְקַטֵּל
		*קָטוּל			

HITHPAEL.	HOPHAL.	HIPHIL.	PUAL.
* הִתְקַטֵּל	* הָקְטַל	* הַקְטִיל	* קֻטַּל
* הִתְקַטַּלְתָּ	* הָקְטַלְתָּ	* הִקְטַלְתָּ	* קֻטַּלְתָּ
* הִתְקַטַּלְתְּ	* הָקְטַלְתְּ	* הִקְטַלְתְּ	* קֻטַּלְתְּ
הִתְקַטַּלְתִּי	הָקְטַלְתִּי	הִקְטַלְתִּי	קֻטַּלְתִּי
הִתְקַטַּלְתִּי	הָקְטַלְתִּי	הִקְטַלְתִּי	קֻטַּלְתִּי
הִתְקַטֵּל	הָקְטַל	הִקְטִיל	קֻטַּל
הִתְקַטַּלְתֶּם	הָקְטַלְתֶּם	הִקְטַלְתֶּם	קֻטַּלְתֶּם
הִתְקַטַּלְתֶּן	הָקְטַלְתֶּן	הִקְטַלְתֶּן	קֻטַּלְתֶּן
הִתְקַטַּלְנוּ	הָקְטַלְנוּ	הִקְטַלְנוּ	קֻטַּלְנוּ
* הִתְקַטֵּל	* הָקְטַל	* הַקְטִיל	
		* הַקְטֵיל	* קֻטַּל
* הִתְקַטֵּל		* הַקְטֵל	
* הִתְקַטְּלִי	wanting	* הַקְטִילִי	wanting
הִתְקַטְּלוּ		הַקְטִילוּ	
* הִתְקַטֵּלְנָה		* הַקְטֵלְנָה	
* יִתְקַטֵּל	* יָקְטַל	* יַקְטִיל	* יָקֻטַּל
תִּתְקַטֵּל	תָּקְטַל	תַּקְטִיל	תָּקֻטַּל
תִּתְקַטֵּל	תָּקְטַל	תַּקְטִיל	תָּקֻטַּל
* תִּתְקַטְּלִי	* תָּקְטְלִי	* תַּקְטִילִי	* תָּקֻטְּלִי
אֶתְקַטֵּל	אָקְטַל	אַקְטִיל	אָקֻטַּל
יִתְקַטְּלוּ	יָקְטְלוּ	יַקְטִילוּ	יָקֻטְּלוּ
* תִּתְקַטֵּלְנָה	* תָּקְטַלְנָה	* תַּקְטֵלְנָה	* תָּקֻטַּלְנָה
תִּתְקַטְּלוּ	תָּקְטְלוּ	תַּקְטִילוּ	תָּקֻטְּלוּ
תִּתְקַטַּלְנָה	תָּקְטַלְנָה	תַּקְטֵלְנָה	תָּקֻטַּלְנָה
נִתְקַטֵּל	נָקְטַל	נַקְטִיל	נָקֻטַּל
		* יַקְטֵל	
* מִתְקַטֵּל	* מָקְטָל	* מַקְטִיל	* מָקֻטָּל

SUFFIXES *for*	1 *Sing.*	2 *Sing. m.*	2 *Sing. f.*	3 *Sing. m.*
PERF. *Kal.* 3. *m.*	קְטָלַנִי	קְטָלְךָ	קְטָלֵךְ	קְטָלוֹ / קְטָלֻהוּ
3. *f.*	קְטָלַתְנִי	קְטָלַתְךָ	קְטָלַתֵּךְ	קְטָלָתוּ / קְטָלַתְהוּ
2. *m.*	קְטַלְתַּנִי / קְטַלְתָּנִי	—	—	קְטַלְתָּהוּ / קְטַלְתְּהוּ
2. *f.*	קְטַלְתִּינִי	—	—	קְטַלְתִּיהוּ / קְטַלְתְּהוּ
1. *c.*	—	קְטַלְתִּיךָ	קְטַלְתִּיךְ	קְטַלְתִּיהוּ
Plur. 3. *c.*	קְטָלוּנִי	קְטָלוּךָ	קְטָלוּךְ	קְטָלוּהוּ
2. *m.*	קְטַלְתּוּנִי	—	—	קְטַלְתּוּהוּ
1. *c.*	—	קְטָלְנוּךָ	קְטָלְנוּךְ	קְטָלְנוּהוּ
INF. *Kal.*	קְטֹלִי / קְטָלַנִי	קְטָלְךָ / קְטָלֶךָ	קְטָלֵךְ	קְטֹל
IMP. *Kal.*	קְטָלַנִי	—	—	קְטָלֵהוּ
IMPF. *Kal.* 3. *m.*	יְקְטָלַנִי	יְקְטָלְךָ	יְקְטָלֵךְ	יְקְטָלֵהוּ
3. *m.* *with Nun demonstrative.*	יְקְטָלַנְנִי	יְקְטָלְךָ	—	יְקְטָלֶנּוּ
Plur. 3. *m.*	יְקְטָלוּנִי	יְקְטָלוּךָ	יְקְטָלוּךְ	יְקְטָלוּהוּ
PRET. *Pi'el.*	קִטַּלַנִי	קִטַּלְךָ	קִטַּלֵךְ	קִטַּל

3 *Sing. f.*	1 *Plur.*	2 *Plur. m.*	2 *Plur. f.*	3 *Plur. m.*	3 *Plur. f.*
קְטָלָהּ	קְטָלָנוּ	קְטַלְכֶם	קְטַלְכֶן	קְטָלָם	קְטָלָן
קְטָלָתָהּ	קְטָלָתְנוּ	קְטָלַתְכֶם	קְטָלַתְכֶן	קְטָלָתָם	קְטָלָתָן
קְטַלְתָּהּ	קְטַלְתָּנוּ	—	—	קְטַלְתָּם	קְטַלְתָּן
קְטַלְתִּיהָ	קְטַלְתִּינוּ	—	—	קְטַלְתִּים	קְטַלְתִּין
קְטַלְתִּיהָ	—	קְטַלְתִּיכֶם	קְטַלְתִּיכֶן	קְטַלְתִּים	קְטַלְתִּין
קְטָלוֹ	קְטָלָנוּ	קְטָלוּכֶם	קְטָלוּכֶן	קְטָלוּם	קְטָלוּן
קְטַלְתּוֹ	קְטַלְתּוּנוּ	—	—	קְטַלְתּוּם	קְטַלְתּוּן
קְטָלַנְיהָ	—	קְטָלַנְיכֶם	קְטָלַנְיכֶן	קְטָלַנְים	קְטָלַנְין
קְטָלָהּ	קְטָלָנוּ	קְטָלְכֶם	קְטָלְכֶן	קְטָלָם	קְטָלָן
קְטָלָהּ קְטָלָהּ	קְטָלֵנוּ	—	—	קְטָלֵם	—
יְקְטְלָהּ יְקְטְלָהּ	יְקְטְלֵנוּ	יְקְטָלְכֶם	יְקְטָלְכֶן	יְקְטְלֵם	יְקְטְלֵן
יְקְטְלָהּ	יְקְטְלֵנוּ	—	—	—	—
יְקְטְלֶנָּהּ	יְקְטְלֵנוּ	יְקְטְלוּכֶם	יְקְטְלוּכֶן	יְקְטְלוּם	יְקְטְלוּן
קְטְלָהּ	קְטְלֵנוּ	קְטָלְכֶם	קְטָלְכֶן	קְטְלָם	קְטְלָן

D. Verb PE Guttural. § 63.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.
Perf.	3. *m.*	עָמַד	* נֶעֱמַד	* הֶעֱמִיד	* הָעֳמַד
	3. *f.*	עָמְדָה	* נֶעֶמְדָה	הֶעֱמִידָה	* הָעְמְדָה
	2. *m.*	עָמַדְתָּ	נֶעֱמַדְתָּ	הֶעֱמַדְתָּ	הָעָמַדְתָּ
	2. *f.*	עָמַדְתְּ	נֶעֱמַדְתְּ	הֶעֱמַדְתְּ	הָעָמַדְתְּ
	1. *c.*	עָמַדְתִּי	נֶעֱמַדְתִּי	הֶעֱמַדְתִּי	הָעָמַדְתִּי
Plur.	3. *c.*	עָמְדוּ	נֶעֶמְדוּ	הֶעֱמִידוּ	הָעְמְדוּ
	2. *m.*	* עֲמַדְתֶּם	נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	הָעָמַדְתֶּם
	2. *f.*	* עֲמַדְתֶּן	נֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן	הָעָמַדְתֶּן
	1. *c.*	עָמַדְנוּ	נֶעֱמַדְנוּ	הֶעֱמַדְנוּ	הָעָמַדְנוּ
Inf.		* עֲמֹד	* הֵעָמֵד	* הַעֲמִיד	הָעָמֵד
Inf.	*absol.*	עָמוֹד	* נֶעֱמוֹד	* הַעֲמֵיד	
Imp.	*m.*	* עֲמֹד	* חֲזַק	* הֵעָמֵד	* הַעֲמֵד	wanting
	f.	עִמְדִי	חִזְקִי	הֵעָמְדִי	הַעֲמִידִי	
	Plur. m.	עִמְדוּ	חִזְקוּ	הֵעָמְדוּ	הַעֲמִידוּ	
	f.	* עֲמֹדְנָה	* חֲזַקְנָה	הֵעָמֵדְנָה	הַעֲמֵדְנָה	
Impf.	3. *m.*	* יַעֲמֹד	* יֶחֱזַק	* יֵעָמֵד	* יַעֲמִיד	* יָעֳמַד
	3. *f.*	תַּעֲמֹד	תֶּחֱזַק	תֵּעָמֵד	תַּעֲמִיד	תָּעָמַד
	2. *m.*	תַּעֲמֹד	תֶּחֱזַק	תֵּעָמֵד	תַּעֲמִיד	תָּעָמַד
	2. *f.*	* תַּעֲמְדִי	* תֶּחֱזְקִי	תֵּעָמְדִי	תַּעֲמִידִי	* תָּעָמְדִי
	1. *c.*	אֶעֱמֹד	אֶחֱזַק	אֵעָמֵד	אַעֲמִיד	אָעָמַד
Plur.	3. *m.*	* יַעַמְדוּ	* יֶחֶזְקוּ	יֵעָמְדוּ	יַעֲמִידוּ	* יָעָמְדוּ
	3. *f.*	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תֵּעָמֵדְנָה	תַּעֲמֵדְנָה	תָּעָמַדְנָה
	2. *m.*	תַּעֲמְדוּ	תֶּחֱזְקוּ	תֵּעָמְדוּ	תַּעֲמִידוּ	תָּעָמְדוּ
	2. *f.*	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תֵּעָמֵדְנָה	תַּעֲמֵדְנָה	תָּעָמַדְנָה
	1. *c.*	נַעֲמֹד	נֶחֱזַק	נֵעָמֵד	נַעֲמִיד	נָעָמַד
Impf. *shortened* (*Jussive.*)				יַעֲמֵד		
Part.	*act.*	עֹמֵד	* נֶעֱמָד	* מֵעֲמִיד	* מָעָמַד
	pass.	עָמוּד			

E. Verb AYIN Guttural. § 64.

KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
* שָׁחַט	נִשְׁחַט	* בֵּרַךְ	* בֹּרַךְ	* הִתְבָּרֵךְ
שָׁחַטְתָּ	* נִשְׁחַטְתָּ	בֵּרַכְתָּ	בֹּרַכְתָּ	הִתְבָּרַכְתָּ
שָׁחַטְתָּ	נִשְׁחַטְתָּ	בֵּרַכְתְּ	בֹּרַכְתְּ	הִתְבָּרַכְתְּ
שָׁחַטְתִּי	נִשְׁחַטְתִּי	בֵּרַכְתִּי	בֹּרַכְתִּי	הִתְבָּרַכְתִּי
* שָׁחַט	* נִשְׁחַט	בֵּרַךְ	בֹּרַךְ	הִתְבָּרֵךְ
שָׁחֲטָה	נִשְׁחֲטָה	בֵּרְכָה	בֹּרְכָה	הִתְבָּרְכָה
שָׁחֲטָתָה	נִשְׁחֲטָתָה	בֵּרַכְתָּה	בֹּרַכְתָּה	הִתְבָּרַכְתָּה
שָׁחַטְנוּ	נִשְׁחַטְנוּ	בֵּרַכְנוּ	בֹּרַכְנוּ	הִתְבָּרַכְנוּ
* שָׁחַטְתֶּם	* נִשְׁחַטְתֶּם	בֵּרַכְתֶּם	בֹּרַכְתֶּם	הִתְבָּרַכְתֶּם
שְׁחַטְתֶּן	נִשְׁחַטְתֶּן	בֵּרַכְתֶּן	בֹּרַכְתֶּן	הִתְבָּרַכְתֶּן
שָׁחֲטוּ	נִשְׁחֲטוּ	בֵּרְכוּ	בֹּרְכוּ	הִתְבָּרְכוּ
שָׁחוֹט	הִשָּׁחֵט	* בָּרֵךְ		* הִתְבָּרֵךְ
שָׁחוּט	נִשְׁחָט	* בָּרוּךְ		
* שָׁחַט	הִשָּׁחֵט	* בָּרֵךְ		* הִתְבָּרֵךְ
* שָׁחַטְתִּי	* הִשָּׁחַטְתִּי	* בֵּרַכְתִּי	wanting	הִתְבָּרַכְתִּי
שָׁחַטְתְּ	הִשָּׁחַטְתְּ	בֵּרַכְתְּ		הִתְבָּרַכְתְּ
שָׁחֲטָה	הִשָּׁחֲטָה	בֵּרְכָה		הִתְבָּרְכָה
* יִשְׁחַט	יִשָּׁחֵט	* יְבָרֵךְ	* יְבֹרַךְ	* יִתְבָּרֵךְ
תִּשְׁחַט	תִּשָּׁחֵט	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
תִּשְׁחֲטִי	תִּשָּׁחֲטִי	תְּבָרֲכִי	תְּבֹרְכִי	תִּתְבָּרְכִי
תִּשְׁחַט	תִּשָּׁחֵט	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
* תִּשְׁחֲטִי	* תִּשָּׁחֲטִי	תְּבָרֲכִי	תְּבֹרְכִי	* תִּתְבָּרְכִי
אֶשְׁחַט	אִשָּׁחֵט	אֲבָרֵךְ	אֲבֹרַךְ	אֶתְבָּרֵךְ
נִשְׁחַט	נִשָּׁחֵט	נְבָרֵךְ	נְבֹרַךְ	נִתְבָּרֵךְ
יִשְׁחֲטוּ	יִשָּׁחֲטוּ	יְבָרְכוּ	יְבֹרְכוּ	יִתְבָּרְכוּ
תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	תְּבָרֵכְנָה	תְּבֹרַכְנָה	תִּתְבָּרַכְנָה
תִּשְׁחֲטוּ	תִּשָּׁחֲטוּ	תְּבָרְכוּ	תְּבֹרְכוּ	תִּתְבָּרְכוּ
תִּשְׁחַטְנָה	תִּשָּׁחַטְנָה	תְּבָרֵכְנָה	תְּבֹרַכְנָה	תִּתְבָּרַכְנָה
נִשְׁחַט	נִשָּׁחֵט	נְבָרֵךְ	נְבֹרַךְ	נִתְבָּרֵךְ
Impv. *with Suff.* יִשְׁחָטֵנִי				
* שְׁחַט	נִשְׁחָט	* מְבָרֵךְ	* מְבֹרָךְ	* מִתְבָּרֵךְ
שָׁחוּט				

		KAL.	NIPHAL.	PIEL.
PERF.	3. *m.*	שָׁלַח	נִשְׁלַח	*שִׁלַּח
	3. *f.*	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה
	2. *m.*	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
	2. *f.*	*שָׁלַחַתְּ	*נִשְׁלַחַתְּ	*שִׁלַּחַתְּ
	1. *c.*	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
Plur.	3. *c.*	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ
	2. *m.*	שְׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
	2. *f.*	שְׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
	1. *c.*	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
INF.		*שְׁלֹחַ	*הִשָּׁלַח	*שַׁלֵּחַ
INF. *absol.*		*שָׁלוֹחַ	*נִשְׁלֹחַ	*שַׁלֵּחַ
IMP.	*m.*	*שְׁלַח	*הִשָּׁלַח	*שַׁלַּח
	f.	שִׁלְחִי	הִשָּׁלְחִי	שַׁלְּחִי
Plur.	*m.*	שִׁלְחוּ	הִשָּׁלְחוּ	שַׁלְּחוּ
	f.	שְׁלַחְנָה	הִשָּׁלַחְנָה	*שַׁלַּחְנָה
IMPF.	3. *m.*	*יִשְׁלַח	*יִשָּׁלַח	*יְשַׁלַּח
	3. *f.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2. *m.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2. *f.*	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי
	1. *c.*	אֶשְׁלַח	אֶשָּׁלַח	אֲשַׁלַּח
Plur.	3. *m.*	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ
	3. *f.*	*תִּשְׁלַחְנָה	*תִּשָּׁלַחְנָה	*תְּשַׁלַּחְנָה
	2. *m.*	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ
	2. *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
	1. *c.*	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח
IMPF. *shortened* (*Jussive*)				
IMPF. *with Suff.*		יִשְׁלָחֵנִי		
PART.	*act.*	*שֹׁלֵחַ	נִשְׁלָח	*מְשַׁלֵּחַ
	pass.	*שָׁלוּחַ		

HITHPAEL.	HOPHAL.	HIPHIL.	PUAL.
* הִשְׁתַּלַּח	הָשְׁלַח	* הִשְׁלִיחַ	שֻׁלַּח
הִשְׁתַּלָּחָה	הָשְׁלָחָה	הִשְׁלִיחָה	שֻׁלְּחָה
הִשְׁתַּלַּחְתָּ	הָשְׁלַחְתָּ	הִשְׁלַחְתָּ	שֻׁלַּחְתָּ
* הִשְׁתַּלַּחַתְּ	* הָשְׁלַחַתְּ	* הִשְׁלַחַתְּ	* שֻׁלַּחַתְּ
הִשְׁתַּלַּחְתִּי	הָשְׁלַחְתִּי	הִשְׁלַחְתִּי	שֻׁלַּחְתִּי
הִשְׁתַּלַּח	הָשְׁלַח	הִשְׁלִיחַ	שֻׁלַּח
הִשְׁתַּלַּחְתֶּם	הָשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	שֻׁלַּחְתֶּם
הִשְׁתַּלַּחְתֶּן	הָשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	שֻׁלַּחְתֶּן
הִשְׁתַּלַּחְנוּ	הָשְׁלַחְנוּ	הִשְׁלַחְנוּ	שֻׁלַּחְנוּ
* הִשְׁתַּלַּח	* הָשְׁלַח	* הַשְׁלִיחַ * הַשְׁלַח	
* הִשְׁתַּלַּח	wanting	* הַשְׁלַח	wanting
הִשְׁתַּלְּחִי		הַשְׁלִיחִי	
הִשְׁתַּלְּחוּ		הַשְׁלִיחוּ	
* הִשְׁתַּלַּחְנָה		הַשְׁלַחְנָה	
* יִשְׁתַּלַּח	יָשְׁלַח	* יַשְׁלִיחַ	יֻשְׁלַח
תִּשְׁתַּלַּח	תָּשְׁלַח	תַּשְׁלִיחַ	תֻּשְׁלַח
תִּשְׁתַּלַּח	תָּשְׁלַח	תַּשְׁלִיחַ	תֻּשְׁלַח
תִּשְׁתַּלְּחִי	תָּשְׁלְחִי	תַּשְׁלִיחִי	תֻּשְׁלְחִי
אֶשְׁתַּלַּח	אָשְׁלַח	אַשְׁלִיחַ	אֻשְׁלַח
יִשְׁתַּלְּחוּ	יָשְׁלְחוּ	יַשְׁלִיחוּ	יֻשְׁלְחוּ
* תִּשְׁתַּלַּחְנָה	תָּשְׁלַחְנָה	* תַּשְׁלַחְנָה	תֻּשְׁלַחְנָה
תִּשְׁתַּלְּחוּ	תָּשְׁלְחוּ	תַּשְׁלִיחוּ	תֻּשְׁלְחוּ
תִּשְׁתַּלַּחְנָה	תָּשְׁלַחְנָה	תַּשְׁלַחְנָה	תֻּשְׁלַחְנָה
נִשְׁתַּלַּח	נָשְׁלַח	נַשְׁלִיחַ	נֻשְׁלַח
		יַשְׁלַח	
* מִשְׁתַּלֵּחַ	מָשְׁלָח	* מַשְׁלִיחַ	מֻשְׁלָח

G. Verb AYIN Dou-

	KAL.		NIPHAL.
Perf. 3. *m.*	*סַב		*נָסַב
3. *f.*	*סַבָּה		*נָסַבָּה
2. *m.*	*סַבּוֹתָ		*נָסַבּוֹתָ
2. *f.*	סַבּוֹת		נָסַבּוֹת
1. *c.*	סַבּוֹתִי		נָסַבּוֹתִי
Plur. 3. *c.*	סַבּוּ		נָסַבּוּ
2. *m.*	סַבּוֹתֶם		נָסַבּוֹתֶם
2. *f.*	סַבּוֹתֶן		נָסַבּוֹתֶן
1. *c.*	סַבּוֹנוּ		נָסַבּוֹנוּ
Inf.	*סֹב		*הָסֵב
Inf. *absol.*	סָבוֹב		*הָסֹב
Imp. *m.*	*סֹב		*הָסֵב
f.	*סֹבִּי		*הִסַּבִּי
Plur. m.	סֹבּוּ		הִסַּבּוּ
f.	*סֻבֶּינָה		*הִסַּבֶּינָה
Impf. 3. *m.*	*יָסֹב	*יִסֹּב	*יִסַּב
3. *f.*	תָּסֹב	תִּסֹּב	תִּסַּב
2. *m.*	תָּסֹב	תִּסֹּב	תִּסַּב
2. *f.*	*תָּסֹבִּי	*תְּסֻבִּי	*תִּסַּבִּי
1. *c.*	אָסֹב	אֶסֹּב	אֶסַּב
Plur. 3. *m.*	יָסֹבּוּ	יְסֻבּוּ	יִסַּבּוּ
3. *f.*	*תָּסֻבֶּינָה	תְּסֻבְנָה	*תִּסַּבֶּינָה
2. *m.*	תָּסֹבּוּ	תְּסֻבּוּ	תִּסַּבּוּ
2. *f.*	תָּסֻבֶּינָה	תְּסֻבְנָה	תִּסַּבֶּינָה
1. *c.*	נָסֹב	נְסֹב	נִסַּב
Impf. *with Vav cons.*	*וַיָּסָב		
Impf. *with Suff.*	*יְסֻבֵּנִי		
Part. *act.*	סוֹבֵב		*נָסָב
pass.	סָבוּב		

HIPHIL.	HOPHAL.	POEL.	POAL.
*הִסֵּב	*הוּסַּב	*סוֹבֵב	*סוֹבַב
*הִסַּבְתָּ	*הוּסַּבְתָּ	סוֹבַבְתָּ	סוֹבַבְתָּ
*הִסַּבּוֹתְ	*הוּסַּבּוֹתְ	סוֹבַבְתְּ	סוֹבַבְתְּ
הִסַּבּוֹת	הוּסַּבּוֹת	סוֹבַבְתִּי	סוֹבַבְתִּי
הִסַּבּוֹתִי	הוּסַּבּוֹתִי	סוֹבַבְנוּ	סוֹבַבְנוּ
הִסַּבּוּ	הוּסַּבּוּ	סוֹבַבְתֶּם	סוֹבַבְתֶּם
הִסַּבּוֹתֶם	הוּסַּבּוֹתֶם	סוֹבַבְתֶּן	סוֹבַבְתֶּן
הִסַּבּוֹתֶן	הוּסַּבּוֹתֶן	סוֹבַבְנִי	סוֹבַבְנִי
הִסַּבּוּנִי	הוּסַּבּוּנִי		
*הָסֵב			
הָסֵב	*הוּסַּב	סוֹבֵב	סוֹבֵב
*הָסֵב		סוֹבֵב	
*הָסַּבִּי		סוֹבְבִי	
הָסֻבּוּ	wanting	סוֹבְבוּ	wanting
*הָסֻבָּינָה		סוֹבֵבְנָה	
*יָסֵב	*יוּסַב (יָסַב)	יְסוֹבֵב	יְסוֹבַב
תָּסֵב	תּוּסַּב	תְּסוֹבֵב	תְּסוֹבַב
תָּסֵב	תּוּסַּב	תְּסוֹבֵב	תְּסוֹבַב
*תָּסַּבִּי	*תּוּסַּבִּי	תְּסוֹבְבִי	תְּסוֹבְבִי
אָסֵב	אוּסַּב	אֲסוֹבֵב	אֲסוֹבַב
יָסֵבּוּ	יוּסַּבּוּ	יְסוֹבְבוּ	יְסוֹבְבוּ
*תָּסֻבֶּינָה	*תּוּסַּבֶּינָה	תְּסוֹבֵבְנָה	תְּסוֹבַבְנָה
תָּסֻבּוּ	תּוּסַּבּוּ	תְּסוֹבְבוּ	תְּסוֹבְבוּ
תָּסֻבֶּינָה	תּוּסַּבֶּינָה	תְּסוֹבֵבְנָה	תְּסוֹבַבְנָה
נָסֵב	נוּסַּב	נְסוֹבֵב	נְסוֹבַב
*וַיָּסֵב			
*יְסֻבֵּנִי (יְסֻבֻּכֶם)		יְסוֹבְבֵנִי	
*מֵסֵב	*מוּסָּב	מְסוֹבֵב	מְסוֹבָב

H. Verb PE NUN (פ״נ). § 66.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.
Perf.	3. *m.*	נָגַשׁ	*נִגַּשׁ	*הִנְגִּישׁ	*הָנְגַּשׁ
	3. *f.*		נִגְּשָׁה	הִנְגִּישָׁה	הָנְגְּשָׁה
	2. *m.*		נִגַּשְׁתָּ	הִנְגַּשְׁתָּ	הָנְגַּשְׁתָּ
	2. *f.*		נִגַּשְׁתְּ	הִנְגַּשְׁתְּ	הָנְגַּשְׁתְּ
	1. *c.*	regular	נִגַּשְׁתִּי	הִנְגַּשְׁתִּי	הָנְגַּשְׁתִּי
Plur.	3. *c.*		נִגְּשׁוּ	הִנְגִּישׁוּ	הָנְגְּשׁוּ
	2. *m.*		נִגַּשְׁתֶּם	הִנְגַּשְׁתֶּם	הָנְגַּשְׁתֶּם
	2. *f.*		נִגַּשְׁתֶּן	הִנְגַּשְׁתֶּן	הָנְגַּשְׁתֶּן
	1. *c.*		נִגַּשְׁנוּ	הִנְגַּשְׁנוּ	הָנְגַּשְׁנוּ
Inf.		*נָגֹשׁ	הִנָּגֵשׁ	*הַנְגִּישׁ	*הָנְגַּשׁ
Inf. *absol.*		נָגוֹשׁ	הִנָּגֵשׁ	*הַנְגֵּישׁ	
Imp.	*m.*	*גַּשׁ	הִנָּגְשׁ	*הַנְגִּשׁ	wanting
	f.	גְּשִׁי	הִנָּגְשִׁי	הַנְגִּישִׁי	
Plur.	*m.*	גְּשׁוּ	הִנָּגְשׁוּ	הַנְגִּישׁוּ	
	f.	גֹּשְׁנָה	הִנָּגֵשְׁנָה	הַנְגֵּשְׁנָה	
Impf.	3. *m.*	*יִגַּשׁ	יִנָּגֵשׁ	*יַנְגִּישׁ	*יָנְגַּשׁ
	3. *f.*	תִּגַּשׁ		תַּנְגִּישׁ	תָּנְגַּשׁ
	2. *m.*	תִּגַּשׁ		תַּנְגִּישׁ	תָּנְגַּשׁ
	2. *f.*	תִּגְּשִׁי		תַּנְגִּישִׁי	תָּנְגְּשִׁי
	1. *c.*	אֶגַּשׁ	regular	אַנְגִּישׁ	אָנְגַּשׁ
Plur.	3. *m.*	יִגְּשׁוּ		יַנְגִּישׁוּ	יָנְגְּשׁוּ
	3. *f.*	תִּגֹּשְׁנָה		תַּנְגֵּשְׁנָה	תָּנְגֵּשְׁנָה
	2. *m.*	תִּגְּשׁוּ		תַּנְגִּישׁוּ	תָּנְגְּשׁוּ
	2. *f.*	תִּגֹּשְׁנָה		תַּנְגֵּשְׁנָה	תָּנְגֵּשְׁנָה
	1. *c.*	נִגַּשׁ		נַנְגִּישׁ	נָנְגַּשׁ
Impf. *short'd* (*Jussive*)				*יַנְגַּשׁ	
Part.	*act.*	נֹגֵשׁ	*נִגָּשׁ	*מַנְגִּישׁ	*מָנְגָּשׁ
	pass.	נָגוּשׁ			

I. Verb PE ALEPH (פ״א). § 68.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.
Perf.	3. *m.*	אָכַל	* נֶאֱכַל	* הֶאֱכִיל	* הָאֳכַל
		Like the Verb *Pe Guttural*, in Paradigm D.			
Inf.		* אֱכֹל	הֵאָכֵל	הַאֲכִיל	הָאָכַל
Inf.	*absol.*	אָכוֹל	הֵאָכֵל		
Imp.	*m.*	* אֱכֹל	הֵאָכֵל	הַאֲכֵל	
	f.	אִכְלִי	etc.	etc.	wanting
	Plur. m.	אִכְלוּ			
	f.	אֳכֹלְנָה			
Fut.	3. *m.*	* יֹאכַל	* יֵאָכֵל	* יַאֲכִיל	יֹאָכַל
	3. *f.*	תֹּאכַל			
	2. *m.*	תֹּאכַל			
	2. *f.*	תֹּאכְלִי	etc	etc.	etc.
	1. *c.*	* אֹכַל			
	Plur. 3. *m.*	יֹאכְלוּ			
	3. *f.*	תֹּאכַלְנָה			
	2. *m.*	תֹּאכְלוּ			
	2. *f.*	תֹּאכַלְנָה			
	1. *c.*	נֹאכַל			
Impf. *Vav cons.*		* וַיֹּאמֶר *, וַיֹּאכַל			
Part.	*act.*	אֹכֵל	נֶאֱכָל	מַאֲכִיל	מָאָכָל
	pass.	אָכוּל			

	KAL.	NIPHAL.
PERF. 3. *m.*	יָשַׁב	*נוֹשַׁב
3. *f.*		נוֹשְׁבָה
2. *m.*		נוֹשַׁבְתָּ
2. *f.*		נוֹשַׁבְתְּ
1. *c.*	regular.	נוֹשַׁבְתִּי
Plur. 3. *c.*		נוֹשְׁבוּ
2. *m.*		נוֹשַׁבְתֶּם
2. *f.*		נוֹשַׁבְתֶּן
1. *c.*		נוֹשַׁבְנוּ
INF.	*יָסֹד, שָׁבֶת	*הִוָּשֵׁב
INF. *absol.*	יָשׁוֹב	
IMP. *m.*	*שֵׁב	*יָרֵשׁ	*הִוָּשֵׁב
f.	שְׁבִי	יְרִשִׁי	הִוָּשְׁבִי
Plur. m.	שְׁבוּ	יְרִשׁוּ	הִוָּשְׁבוּ
f.	שֵׁבְנָה	יְרַשְׁנָה	הִוָּשֵׁבְנָה
IMPF. 3. *m.*	*יֵשֵׁב	*יִירַשׁ	*יִוָּשֵׁב
3. *f.*	תֵּשֵׁב	תִּירַשׁ	תִּוָּשֵׁב
2. *m.*	תֵּשֵׁב	תִּירַשׁ	תִּוָּשֵׁב
2. *f.*	תֵּשְׁבִי	תִּירְשִׁי	תִּוָּשְׁבִי
1. *c.*	אֵשֵׁב	אִירַשׁ	*אִוָּשֵׁב
Plur. 3. *m.*	יֵשְׁבוּ	יִירְשׁוּ	יִוָּשְׁבוּ
3. *f.*	תֵּשַׁבְנָה	תִּירַשְׁנָה	תִּוָּשַׁבְנָה
2. *m.*	תֵּשְׁבוּ	תִּירְשׁוּ	תִּוָּשְׁבוּ
2. *f.*	תֵּשַׁבְנָה	תִּירַשְׁנָה	תִּוָּשַׁבְנָה
1. *c.*	נֵשֵׁב	נִירַשׁ	נִוָּשֵׁב
IMPF. *shortened* (*Jussive*)			
IMPF. *with Vav cons.*	*וַיֵּשֶׁב		
PART. *act.*	יֹשֵׁב		*נוֹשָׁב
pass.	יָשׁוּב		

L. Verb prop. PE YODH (פ״י). §70.		פ״י (orig. פ״ו). § 69.	
KAL.	HIPHIL.	HOPHAL.	HIPHIL.
יָטַב	* הֵיטִיב	* הוּטַב	* הוֹטִיב
	הֵיטִיבָה	הוּטְבָה	הוֹטִיבָה
	הֵיטַבְתָּ	הוּטַבְתָּ	הוֹטַבְתָּ
	הֵיטַבְתְּ	הוּטַבְתְּ	הוֹטַבְתְּ
regular.	הֵיטַבְתִּי	הוּטַבְתִּי	הוֹטַבְתִּי
	הֵיטִיבוּ	הוּטְבוּ	הוֹטִיבוּ
	הֵיטַבְתֶּם	הוּטַבְתֶּם	הוֹטַבְתֶּם
	הֵיטַבְתֶּן	הוּטַבְתֶּן	הוֹטַבְתֶּן
	הֵיטַבְנוּ	הוּטַבְנוּ	הוֹטַבְנוּ
* יֵטֵב	* הֵיטִיב	* הוּטַב	* הוֹטִיב
יָטֹב	* הֵיטֵב		* הוֹטֵב, הוֹטִיב
* יֵטַב	* הֵיטֵב	* הוּטַב	* הוֹטָב
יִטַּב	הֵיטִיבִי	wanting	הוֹטִיבִי
יִטְבוּ	הֵיטִיבוּ		הוֹטִיבוּ
יִטַּבְנָה	הֵיטֵבְנָה		הוֹטֵבְנָה
* יִיטַב	* הֵיטִיב	* יוּטַב	* יוֹטִיב
תִּיטַב	תֵּיטִיב	תּוּטַב	תּוֹטִיב
תִּיטַב	תֵּיטִיב	תּוּטַב	תּוֹטִיב
תִּיטְבִי	תֵּיטִיבִי	תּוּטְבִי	תּוֹטִיבִי
אִיטַב	אֵיטִיב	אוּטַב	אוֹטִיב
יִיטְבוּ	יֵיטִיבוּ	יוּטְבוּ	יוֹטִיבוּ
תִּיטַבְנָה	תֵּיטֵבְנָה	תּוּטַבְנָה	תּוֹטֵבְנָה
תִּיטְבוּ	תֵּיטִיבוּ	תּוּטְבוּ	תּוֹטִיבוּ
תִּיטַבְנָה	תֵּיטֵבְנָה	תּוּטַבְנָה	תּוֹטֵבְנָה
יִיטַב	נֵיטִיב	נוּטַב	נוֹטִיב
* יִיטֵב			* יוּטַב
הַיִּיטֵךְ, וַיִּיטַב			* וַיּוֹטָב
מֵיטִיב	* מֵיטָב	* מוּטָב	* מוֹטִיב
יָטֵב			
יָטוֹב			

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. *m.*	*קָם	*נָקוֹם	*הֵקִים	*הוּקַם
3. *f.*	*קָמָה	*נָקוֹמָה	*הֵקִימָה	*הוּקְמָה
2. *m.*	*קַמְתָּ	*נָקוּמוֹתָ	*הֲקִימוֹתָ	*הוּקַמְתָּ
2. *f.*	קַמְתְּ	נָקוּמוֹת	הֲקִימוֹת	הוּקַמְתְּ
1. *c.*	קַמְתִּי	נָקוּמוֹתִי	הֲקִימוֹתִי	הוּקַמְתִּי
Plur. 3. *c.*	קָמוּ	נָקוֹמוּ	הֵקִימוּ	הוּקְמוּ
2. *m.*	קַמְתֶּם	נְקוּמוֹתֶם	הֲקִימוֹתֶם	הוּקַמְתֶּם
2. *f.*	קַמְתֶּן	נְקוּמוֹתֶן	הֲקִימוֹתֶן	הוּקַמְתֶּן
1. *c.*	קַמְנוּ	נְקוּמוֹנוּ	הֲקִימוֹנוּ	הוּקַמְנוּ
INF.	*קוּם	*הִקּוֹם	*הָקִים	*הוּקַם
INF. *absol.*	*קוֹם	*הִקּוֹם	*הָקֵם, הָקֵם	
IMP. *m.*	*קוּם	*הִקּוֹם	*הָקֵם	wanting
f.	*קוּמִי	*הָקּוֹמִי	הָקִימִי	
Plur. m.	קוּמוּ	הָקּוֹמוּ	הָקִימוּ	
f.	*קֹמְנָה	הָקֹמְנָה	הָקֵמְנָה	
IMPF. 3. *m.*	*יָקוּם	*יָקוֹם	*יָקִים	*יוּקַם
3. *f.*	תָּקוּם	תָּקוֹם	תָּקִים	תּוּקַם
2. *m.*	תָּקוּם	תָּקוֹם	תָּקִים	תּוּקַם
2. *f.*	*תָּקוּמִי	*תָּקוֹמִי	תָּקִימִי	תּוּקְמִי
1. *c.*	אָקוּם	אָקוֹם	אָקִים	אוּקַם
Plur. 3. *m.*	יָקוּמוּ	יָקוֹמוּ	יָקִימוּ	יוּקְמוּ
3. *f.*	*תָּקוּמֶינָה	תָּקֹמְנָה	*תָּקֵמְנָה	תּוּקַמְנָה
2. *m.*	תָּקוּמוּ	תָּקוֹמוּ	תָּקִימוּ	תּוּקְמוּ
2. *f.*	תָּקוּמֶינָה	תָּקֹמְנָה	תָּקֵמְנָה	תּוּקַמְנָה
1. *c.*	נָקוּם	נָקוֹם	נָקִים	נוּקַם
IMPF. *shortened*	*יָקָם		*יָקֵם	
IMPF. *with* ו *cons.*	*וַיָּקָם, וַיָּקָם		*וַיָּקֵם	
IMPF. *with Suff.*	*יְקוּמֵנִי		*יְקִימֵנִי	
PART. *act.*	*קָם	*נָקוֹם	*מֵקִים	*מוּקָם
pass.	*קוּם			

N. Verb AYIN YODH (עִי). § 73.		(שׁ). § 72.	
Niphal.	Kal.	Pulal.	Pilel.
*נָבוֹן	*בִּין *בֹּן	קוֹמַם	*קוֹמֵם
נְבוֹנָה	*בִּינָה *בֹּנָה	קוֹמְמָה	קוֹמֵמָה
נְבוֹנוֹת	*בִּינוֹת *בֹּנוֹת	קוֹמַמְתָּ	קוֹמַמְתָּ
נְבוֹנוֹת	בִּינוֹת בֹּנוֹת	קוֹמַמְתְּ	קוֹמַמְתְּ
נְבוֹנוֹתִי	בִּינוֹתִי בֹּנוֹתִי	קוֹמַמְתִּי	קוֹמַמְתִּי
נָבוֹנִי	בִּינִי בָּנִי	קוֹמַמְנוּ	קוֹמַמְנוּ
נְבוֹנוֹתָם	בִּינוֹתָם בֹּנָתָם	קוֹמַמְתֶּם	קוֹמַמְתֶּם
נְבוֹנוֹתָן	בִּינוֹתָן בֹּנָתָן	קוֹמַמְתֶּן	קוֹמַמְתֶּן
נְבוֹנוֹתַי	בִּינוֹתַי בֹּנַי	קוֹמַמוּ	קוֹמַמוּ
הִבּוֹן	*בִּין		קוֹמֵם
הִבּוֹן	*בֹּן		
הִבּוֹן	*בִּין	קוֹמַם	
הִקּוֹם as	בִּינִי	קוֹמְמָה	
	בִּינִי	wanting	קוֹמְמִי
			קוֹמְמוּ
			קוֹמֵמְנָה
יִבּוֹן	*יָבִין	יְקוֹמַם	יְקוֹמֵם
יִקּוֹם as	תָּבִין	תְּקוֹמַם	תְּקוֹמֵם
	תָּבִין	תְּקוֹמַם	תְּקוֹמֵם
	תָּבִינִי	תְּקוֹמְמִי	תְּקוֹמְמִי
	אָבִין	אֲקוֹמַם	אֲקוֹמֵם
	יָבִינוּ	יְקוֹמְמוּ	יְקוֹמְמוּ
	*תְּבִינָנָה	תְּקוֹמַמְנָה	תְּקוֹמֵמְנָה
	תָּבִינוּ	תְּקוֹמְמוּ	תְּקוֹמְמוּ
	תְּבִינָנָה	תְּקוֹמַמְנָה	תְּקוֹמֵמְנָה
	יָבִין	נְקוֹמַם	נְקוֹמֵם
	*יָבֹן		
	*יְבֻנֶּנּוּ		
	*יְבִינֵנִי		
נָבוֹן	*בִּן	מְקוֹמָם	מְקוֹמֵם
	*בִּין		

	KAL.	NIPHAL.	PIEL.
PERF. 3. *m.*	* מָצָא	* נִמְצָא	מִצֵּא
3. *f.*	מָצְאָה	נִמְצְאָה	מִצְּאָה
2. *m.*	* מָצָאתָ	* נִמְצֵאתָ	* מִצֵּאתָ
2. *f.*	מָצָאת	נִמְצֵאת	מִצֵּאת
1. *c.*	מָצָאתִי	נִמְצֵאתִי	מִצֵּאתִי
Plur. 3. *c.*	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ
2. *m.*	מְצָאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם
2. *f.*	מְצָאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן
1. *c.*	מָצָאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ
INF.	מְצֹא	הִמָּצֵא	מַצֵּא
INF. *absol.*	מָצוֹא	נִמְצוֹא	מַצֵּא
IMP. *m.*	* מְצָא	הִמָּצֵא	מַצֵּא
f.	מִצְאִי	הִמָּצְאִי	מַצְּאִי
Plur. *m.*	מִצְאוּ	הִמָּצְאוּ	מַצְּאוּ
f.	* מְצֶאנָה	* הִמָּצֶאנָה	* מַצֶּאנָה
IMPF. 3. *m.*	* יִמְצָא	* יִמָּצֵא	יְמַצֵּא
3. *f.*	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא
2. *m.*	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא
2. *f.*	תִּמְצְאִי	תִּמָּצְאִי	תְּמַצְּאִי
1. *c.*	אֶמְצָא	אִמָּצֵא	אֲמַצֵּא
Plur. 3. *m.*	יִמְצְאוּ	יִמָּצְאוּ	יְמַצְּאוּ
3. *f.*	* תִּמְצֶאנָה	* תִּמָּצֶאנָה	* תְּמַצֶּאנָה
2. *m.*	תִּמְצְאוּ	תִּמָּצְאוּ	תְּמַצְּאוּ
2. *f.*	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה
1. *c.*	נִמְצָא	נִמָּצֵא	נְמַצֵּא
IMPF. *shortened* (*Jussive*)			
IMPF. *with Suff.*			יְמַצְּאֵנִי
PART. *act.*	מֹצֵא	נִמְצָא	מְמַצֵּא
pass.	מָצוּא		

ALEPH (א). § 74.

HITHPAEL.	HOPHAL.	HIPHIL.	PUAL.
הִתְמַצֵּא	*הָמְצָא	הִמְצִיא	*מָצָא
הִתְמַצֵּאד	הָמְצָאד	הִמְצִיאד	מְצָאד
*הִתְמַצֵּאת	*הָמְצָאת	*הִמְצִאת	*מְצָאת
הִתְמַצֵּאת	הָמְצָאת	הִמְצִאת	מְצָאת
הִתְמַצֵּאתִי	הָמְצָאתִי	הִמְצִאתִי	מְצָאתִי
הִתְמַצֵּאי	הָמְצָאי	הִמְצִיאי	מְצָאי
הִתְמַצֵּאתֶם	הָמְצָאתֶם	הִמְצִאתֶם	מְצָאתֶם
הִתְמַצֵּאתֶן	הָמְצָאתֶן	הִמְצִאתֶן	מְצָאתֶן
הִתְמַצֵּאנִי	הָמְצָאנִי	הִמְצִאנִי	מְצָאנִי
הִתְמַצֵּא	הָמְצָא	הַמְצִיא הַמְצָא	
הִתְמַצֵּא הִתְמַצֵּאי הִתְמַצֵּאי *הִתְמַצֵּאנָה	wanting	הַמְצָא הַמְצִיאי הַמְצִיאי *הַמְצָאנָה	wanting
יִתְמַצֵּא	יָמְצָא	יַמְצִיא	יְמָצָא
תִּתְמַצֵּא	תָּמְצָא	תַּמְצִיא	תְּמָצָא
תִּתְמַצֵּא	תָּמְצָא	תַּמְצִיא	תְּמָצָא
תִּתְמַצֵּאי	תִּמְצָאי	תַּמְצִיאי	תְּמָצָאי
אֶתְמַצֵּא	אָמְצָא	אַמְצִיא	אְמָצָא
יִתְמַצְּאוּ	יִמְצְאוּ	יַמְצִיאוּ	יְמָצְאוּ
*תִּתְמַצֵּאנָה	*תִּמְצָאנָה	*תַּמְצִאנָה	*תְּמָצָאנָה
תִּתְמַצֵּאי	תִּמְצָאי	תַּמְצִיאי	תְּמָצָאי
תִּתְמַצֵּאנָה	תִּמְצָאנָה	תַּמְצִאנָה	תְּמָצָאנָה
נִתְמַצֵּא	נָמְצָא	נַמְצִיא	נְמָצָא
		יַמְצֵא	
		יַמְצִאֵנִי	
מִתְמַצֵּא	מָמְצָא	מַמְצִיא	מְמָצָא

	KAL.	NIPHAL.	PIEL.
Perf. 3. *m.*	* גָּלָה	* נִגְלָה	* גִּלָּה
3. *f.*	* גָּלְתָה	* נִגְלְתָה	* גִּלְּתָה
2. *m.*	* גָּלִיתָ	* נִגְלֵיתָ	* גִּלִּיתָ
2. *f.*	גָּלִית	נִגְלֵית	גִּלִּית
1. *c.*	גָּלִיתִי	נִגְלֵיתִי	גִּלִּיתִי
Plur. 3. *c.*	* גָּלוּ	נִגְלוּ	גִּלּוּ
2. *m.*	גְּלִיתֶם	נִגְלֵיתֶם	גִּלִּיתֶם
2. *f.*	גְּלִיתֶן	נִגְלֵיתֶן	גִּלִּיתֶן
1. *c.*	גָּלִינוּ	נִגְלֵינוּ	גִּלִּינוּ
Inf.	* גְּלוֹת	* הִגָּלוֹת	* גַּלּוֹת
Inf. *absol.*	גָּלֹה	נִגְלֹה	גַּלֵּה
Imp. *m.*	* גְּלֵה	* הִגָּלֵה	* גַּלֵּה
f.	* גְּלִי	* הִגָּלִי	* גַּלִּי
Plur. m.	גְּלוּ	הִגָּלוּ	גַּלּוּ
f.	* גְּלֶינָה	* הִגָּלֶינָה	* גַּלֶּינָה
Impf. 3. *m.*	* יִגְלֶה	* יִגָּלֶה	* יְגַלֶּה
3. *f.*	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
2. *m.*	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
2. *f.*	* תִּגְלִי	* תִּגָּלִי	* תְּגַלִּי
1. *c.*	אֶגְלֶה	אֶגָּלֶה	אֲגַלֶּה
Plur. 3. *m.*	יִגְלוּ	יִגָּלוּ	יְגַלּוּ
3. *f.*	* תִּגְלֶינָה	* תִּגָּלֶינָה	* תְּגַלֶּינָה
2. *m.*	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ
2. *f.*	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
1. *c.*	נִגְלֶה	נִגָּלֶה	נְגַלֶּה
Impf. *short'd*	* יִגֶל	* יִגָּל	* יְגַל
Impf. *with Suff.*	* יְגַלֵּנִי		* יְגַלֵּנִי
Part. *act.*	* גֹּלֶה	* נִגְלֶה	* מְגַלֶּה
pass.	* גָּלוּי		

HE (לה). § 75.

HITHPAEL.	HOPHAL.	HIPHIL.	PUAL.
* הִתְגַּלָּה	* הָגְלָה	* הִגְלָה	* גֻּלָּה
* הִתְגַּלְּתָה	* הָגְלְתָה	* הִגְלְתָה	* גֻּלְּתָה
* הִתְגַּלִּיתָ	* הָגְלִיתָ	* הִגְלִיתָ	* גֻּלִּיתָ
הִתְגַּלִּית	הָגְלִית	הִגְלִית	גֻּלִּית
הִתְגַּלִּיתִי	הָגְלִיתִי	הִגְלִיתִי	גֻּלִּיתִי
הִתְגַּלָּה	הָגְלָה	הִגְלָה	גֻּלָּה
הִתְגַּלִּיתֶם	הָגְלִיתֶם	הִגְלִיתֶם	גֻּלִּיתֶם
הִתְגַּלִּיתֶן	הָגְלִיתֶן	הִגְלִיתֶן	גֻּלִּיתֶן
הִתְגַּלִּינוּ	הָגְלִינוּ	הִגְלִינוּ	גֻּלִּינוּ
* הִתְגַּלּוֹת	* הָגְלוֹת	* הַגְלוֹת	* גֻּלּוֹת
הִתְגַּלֹּת	* הָגְלֹה	הַגְלֹה	
* הִתְגַּלֹּתָה		* הַגְלֹתָה	
הִתְגַּלִּי	wanting	* הַגְלִי	wanting
הִתְגַּלּוֹ		הַגְלוֹ	
* הִתְגַּלֹּנָה		* הַגְלֹנָה	
* יִתְגַּלֶּה	* יִגְלֶה	* יַגְלֶה	* יְגֻלֶּה
תִּתְגַּלֶּה	תָּגְלֶה	תַּגְלֶה	תְּגֻלֶּה
תִּתְגַּלֶּה	תָּגְלֶה	תַּגְלֶה	תְּגֻלֶּה
* תִּתְגַּלִּי	* תָּגְלִי	* תַּגְלִי	* תְּגֻלִּי
אֶתְגַּלֶּה	אָגְלֶה	אַגְלֶה	אֲגֻלֶּה
יִתְגַּלּוּ	יָגְלוּ	יַגְלוּ	יְגֻלּוּ
* תִּתְגַּלֶּינָה	* תָּגְלֶינָה	* תַּגְלֶינָה	* תְּגֻלֶּינָה
תִּתְגַּלּוּ	תָּגְלוּ	תַּגְלוּ	תְּגֻלּוּ
תִּתְגַּלֶּינָה	תָּגְלֶינָה	תַּגְלֶינָה	תְּגֻלֶּינָה
נִתְגַּלֶּה	נָגְלֶה	נַגְלֶה	נְגֻלֶּה
* יִתְגַּל		* יָגֶל	
		* יִגְלֵנִי	
* מִתְגַּלֶּה	* מָגְלֶה	* מַגְלֶה	* מְגֻלֶּה

EXERCISES

IN

HEBREW GRAMMAR.

EXERCISES

IN

HEBREW GRAMMAR,

AND A

HEBREW CHRESTOMATHY.

PREPARED WITH REFERENCE TO THE TRANSLATION OF DR. RÖDIGER'S SEVENTEENTH EDITION OF GESENIUS' HEBREW GRAMMAR.

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THE plan proposed for the use of these Exercises, is as follows. In going over the Elements for the first time, only those parts of the Grammar need be studied, which are indicated at the head of the following *sections*, other portions being consulted when reference is made to them. The exercises in each section should be thoroughly mastered, in connection with the sections of the Grammar there referred to, before any farther advance is made in the Grammar. When the first five sections of the exercises have been gone over, the whole of Part First in the Grammar may then be studied with profit. By this method, teachers will find their own task lightened, and the progress of their pupils greatly facilitated.

The Grammar is referred to for the statement of principles, which, as far as practicable, is avoided in the Exercises and Chrestomathy. A summary is occasionally given for the learner's convenience, the particulars being supplied in the Grammar.

The student should beware of hurrying over the elements, from an impatience to commence translating while he is yet *spelling* his way over Hebrew forms. He will otherwise find himself embarrassed with petty difficulties, when his whole attention should be directed to other objects.—The practice of *reading Hebrew aloud* is too much neglected; and hence few acquire the habit of reading with ease and fluency, so necessary to the full understanding and appreciation of a writer's sentiments in any language.

*** The sign § is used in references to the sections of the Grammar; those of the following pages are indicated by the abbreviation *Sect.*

EXERCISES IN HEBREW GRAMMAR.

SECTION I.

EXERCISES ON THE MANNER OF WRITING AND PRONOUNCING THE CONSONANTS AND VOWELS.

On §§ 5—8, and § 12.

The following examples will accustom the student to the *forms* of the consonants, and their *sounds* as given in the alphabet and in § 6, 2, and to the manner of writing and pronouncing the consonants and vowels in connection.—The *promiscuous examples* are to be studied for recitation.

*** *Every syllable begins with a consonant;* see § 26, 1, where the only exception is given. The *tone* (*accent*) is commonly on the final syllable (§ 15, 2): when it is on the *penultimate*, this is indicated by the sign [֫], as in the Grammar (§ 15, Rem. 3).

An *open* syllable is one which ends with a vowel; a *closed* syllable is one which ends with a consonant; § 26, 2, *a*, *c*, and *d*.

For the signs used to represent the *sounds* of the Hebrew vowels, see the first Note to § 8.—For the effect of the *point* in certain letters (ב &c.) see Note to p. 20.

a) *Open syllables* (see the table of vowels, p. 24):

First class, of the *A* sound; letter *a*), *unchangeable â* (ָ֫ = אָ֫, § 9, 1, 1), קָ (for קָא) *qâ*, נָ (for נָא) *nâ*, רָ (for רָא) *râ*, תָ (for תָא) *tâ*; *changeable ā* (its proper use), מָ *mā*, סָ *sā*, טָ *tā*, גָ *gā*, נָ *nā*, לָ *lā*, זָ *zā*, יָ *yā*, בָ *bā*, שָׂ *sā*, שָׁ *shā*, אָ אָ *ā*, דָ *dā*, רָ *rā*, הָ *hā*, חָ *hhā*, תָ *tā*, וָ *vā*, כָ *kā*, קָ *qā*, פָ *pā*, צָ *tsā*; letter *b*), short *ă*, רַ *ră*, טַ *tă*, חַ *hhă*, הַ *hă*; letter *c*), *unchangeable â* (modification of *a* see Rem. 2 below), when in union with י, as דָי *dâ*, לָי *lâ*, בָי *bâ*, צָי *tsâ* (*ä* like *e* in *there*); short *ă* (modification of short *ă*), מָ *mă*, שָׁ *shă*, שָׂ *să*, צָ *tsă*, נָ *nă*.

Second class: *I* sound; letter *a*), *unchangeable* *î* (ִ = ִי *defectively* written, § 8, 4), לִ (for לִי) *lî*, בִּ (for בִּי) *bî*, הִ (for הִי) *hî*, רִ (for רִי) *rî*; letter *b*), short *ĭ* (its proper sound), מִ *mĭ*, סִ *sĭ*, זִ *zĭ*, לִ *lĭ*, טִ *tĭ*, רִ *rĭ*, וִ *vĭ*, תִּ *tĭ*: *E* sound; letter *c*), *unchangeable* *ê* (ֵ = ֵי *defectively* written), בֵּ (for בֵּי) *bê*, רֵ (for רֵי) *rê*, גֵּ (for גֵּי) *gê*, פֵּ (for פֵּי) *pê*, זֵ (for זֵי) *zê*; *changeable* *ē* (its proper use), צֵ *tsē*, גֵ *gē*, תֵ *tē*, הֵ *hē*, חֵ *hhē*, סֵ *sē*, שֵׂ *sē*, שֵׁ *shē*, יֵ *yē*; letter *d*), short *ĕ*, שֶׁ *shĕ*, רֶ *rĕ*, בֶּ *bĕ*, סֶ *sĕ*, שֶׂ *sĕ*, תֶ *tĕ*, לֶ *lĕ*.

Third class: *U* sound; letter *a*), לוּ *lû*, זוּ *zû*, מוּ *mû*, תּוּ *tû*; letter *b*), short *ŭ* (its proper sound), נֻ *nŭ*, זֻ *zŭ*, פֻ *pŭ*, שֻׁ *shŭ*, כֻ *kŭ*; but also *unchangeable* *û* (ֻ = וּ *defectively* written),* צֻ (for צוּ) *tsû*, מֻ (for מוּ) *mû*, בֻּ (for בּוּ) *bû*; שֻׁ (for שׁוּ) *shû*: *O* sound; letter *c*), *unchangeable* *ô* (ֹ = וֹ *defectively* written), קֹ (for קוֹ) *qô*, בֹּ (for בּוֹ) *bô*, צֹ (for צוֹ) *tsô*; *changeable* *ō* (its proper use), כֹ *kō*, סֹ *sō*, דֹ *dō*, תֹ *tō*, רֹ *rō*, זֹ *zō*; letter *d*), short *ŏ*, בָּ *bŏ*, זָ *zŏ*, תָ *tŏ*; letter *e*), obtuse *ĕ* (from *u* or *o*), אֶ *ĕ*, תֶ *tĕ*.

b) *Closed syllables:*

לָם *lām*, בָּר *bār*, שֵׁם *shĕm*, חַד *hădh*, שַׁר *shăr*, סַם *săm* (ם, § 5, 3), לַת *lăth*, לַק *lĕq*, שָׁן *shān*, קַל *qăl*, יָד *yādh*, לֹם *lōm*, תֹם *tōm*, בֹּת *bōth*, אוֹן *ōn* (§ 5, 3), יֹל *yōl*, קֹל *qōl*, לֹט *lōt*, תֵּן *tēn*, יֵשׁ *yēsh*, יַת *yăth*, גַּד *gădh*, פֻּל *pŭl*, יָק *yŭq*, גַּב *găv*, גִּ *gĭv*, וָ *văv* (more nearly *wāw*),† כָּל *kōl* (ָ = ŏ, 3d class, *d*).

Rem. 1. In itself, each vowel is *changeable*, and it is only by accidental union with a vowel-letter (letter *c* below), that it becomes *unchangeable*.

2. The same sign (ָ) represents two distinct vowel-sounds, one of the first and the other of the second class, differing in their *nature* (origin) and in *sound*. The former is a modification of the *a* sound, familiar to the German ear, made by elevating the root of the tongue while uttering the sound of *a* (as heard in *father*); hence represented, as in the original, by the Germ. *ä* (nearly *e* in *there*, Fr. *è* in *mère*). The latter is the shortened sound of *There*, viz. the clear sound of short *e* in *met*. The learner will soon distinguish them by the knowledge of their origin.—In the few instances of its use in the third class (letter *d*), it is merely an obscuring of the *o* and *u* sounds, just as our *o* is obscured in *atom*, pronounced nearly as *atum* or *atem*.

The "accented *è*" (under letter *d* of the second class) belongs rather to the first class, letter *c*; see § 24, 2, *c*, *a*, and § 93, Expl. 9, *Rem.*

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* When וּ is to be written *defectively*, it is represented by ֻ, which is then *long*; otherwise it is *short*. *Shureq* can be written only in connection with ו (וּ).

† On account of the difficulty in sounding the English *w* at the end of a syllable, the Hebrew ו is commonly sounded as *v*.

c) ***Vowels in connection with their homogeneous vowel-letters*** (p. 26, Note *):

לוֹ *lô*, לוּ *lû*, גֵּי *gê*, לִי *lî*, צוֹן *tsôn*, קוּם *qûm*, בִּין *bîn*, בֵּין *bên*, טָין *tân*, גָּי *gâ*.

Here the sound of ו and י is not heard separately from that of the preceding vowel,—i. e. they are pronounced as vowels: see § 7, 2; comp. § 24, 1, *a*. The feeble consonant power of א and ה is also often lost after a vowel (§ 6, 2, 1), like that of the English *h* in *ah*, *oh*. E. g. צָא *tsā*, צֹא *tsō*, לָה *lā*, לֹה *lō*, מֵה *mē*: so א (§ 23, 3, Rem. 3) after ו and י when pronounced as vowels; פוֹא *pô*, שׁוֹא *shô*, נוֹא *nô*, כוּא *kû*, לוּא *lû*, שִׂיא *sî*, הִיא *hî*, צִיא *tsî*.*

Hholem is written *over* the left side of the consonant to which it belongs (and *after* which it is pronounced), unless ו or א is the following letter, over which it is then written; as קוֹם *qôm*, לֹוֶת *lō'-vĕth*, לֹא *lō*. When it belongs to ל it is commonly written over the right side of the following letter; e. g. לֹט *lōt*; but often as לֹט.—*Shureq* is never written except in the bosom of its homogeneous vowel-letter (וּ).

Promiscuous examples: Give the *name* of the consonant, the *name*, *class*, *sound* (whether *a*, *e*, *i*, *o*, or *u*), and *quantity* of the vowel, and pronounce them together: סָ, תְּ, לִ, רָ, מֶ, בַּ, תֹּ, מוּ, דַּ, קוֹם, בֵּית, דִּי, גַּג, רוֹשׁ (*rôsh*), צֹאן, בִּין, סֹב, כּוֹס, אֵת, עֵם, קוֹל, מוּת, עָם, יָד, קָאם (*qâm*), בַּת, בֵּן, אָב, אַח, אֵם, צַג, כֹּל, פֶּשׁ, רַס, שָׂא, יִם, קַח, גַּשׁ, שֵׁן, לָח (*lā*), לֹח (*lō*), בֶּן, סְב, לֵיל, רָנ (ָ = *ŏ*), רִים (ם, § 5, 3), קֵץ (*ib.*), יַף (*ib.*), אַד (*ib.*), תָּן (*ib.*), חָל, גֶּשׁ, מִן, עִם, סֹף, לָז, מֶץ, בִּן, יָם, טָנ (ָ = *ŏ*), הֵן, שֵׁם, שָׁם, כֹּל, כָּל (ָ = *ŏ*).

d) *Dissyllables:*

קָטַל *qā-tăl*, קָטֹל *qā-tōl*, קֹטֵל *qô-tēl*, גָּזַם *gā-zăm*, צָבַר *tsā-bhăr*, צָדַד *tsā-dhădh*, הָלַל *hā-lăl*, זָבַד *zā-bhădh*, זְאֵב *zō-ʾēbh*, הָמַן *hā-măn*, תֵּרֵד *tê-rēdh*, יֵשֵׁב *yê-shēbh*, שֶׁלֶו *shĕ-lĕv*, אֹמַר *ô-măr*, יָכֹל *yā-khōl*, הָלַם *hā-lăm*, שָׁלֵם *shā-lēm*, אֹכֶל *ʾō-khĕl*, דָּבָר *dā-bhār*, לֵוַי *lē-văy*,† אֹבַל *ʾō-bhăl*, קָטֹן *qā-tōn*, הָקְטַל *hŏq-tăl* (ָ = *ŏ*).—Examples containing feeble letters sounded as vowels: רָתוֹ *rā-thô*, שָׁנִי *shā-nî*, שָׁלוֹשׁ *shā-lôsh*, שָׁלוּת *shā-lûth*, שָׁלוּ *shā-lû*, יָשִׁית *yā-shîth*, מוֹלֵל *mô-lēl*, בֵּיתוֹ *bê-thô*, מוּשִׁי *mû-shî*, יֵין *yên*, לֵוִי *lē-vî*, לוּלֵי *lû-lê*,

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* Until the student has learned to distinguish cases of *quiescence*, he will be guided by the pronunciation appended to the Hebrew form, giving the proper representative of the feeble letter wherever it retains its power as a consonant.

† The full consonant sound of *y*.

בֵּיתִי *bê-thî*, לִינוּ *lî-nû*, וּבֵין *û-bhên* (§ 26, 1), לֵאמֹר *lĕ-mōr*, שָׁנִים *shā-nîm*, עֵינַי *ʿê-nê*, בָּתִּים *bŏt-tîm* (ָ = *ŏ*).

For explanation of the following examples, see § 8, 2, ¶ 2 and 3 (in small type): פּוֹשׁ *pōsh*, שׁוֹן *sōn*, שׁוֹן *shōn*, שׁוֹרֵשׁ *shō-rĕsh*, קוֹוָו *qō-vāv*, אֹשֵׁר *ʾŏ-shĕr*, תּוֹם *tā-vōm*, וָשׁוֹד *vā-shōdh*.

e) *Double letters:*

A consonant is sometimes *doubled* in pronunciation, when preceded by a full vowel, and followed by a full or a half vowel.* This is indicated (§ 12, 1, *a*) by the *doubling point* in the letter, showing that it is to be pronounced twice. E. g. קִטֵּל *qĭt-tēl*, חַשֵּׁן *hăsh-shēn*, הַקּוֹל *hăq-qôl*, אִמִּי *ʾim-mî*, חַבֵּן *hăb-bēn*.

The same sign is used for the *hardening point* (§ 12, 1, *b*) in certain letters (ב, ג, ד, כ, פ, ת, § 6, 3), when they are *not* preceded by a vowel-sound,—which distinguishes it from the *doubling* point.

Promiscuous examples: כֻּלָּם *bāg-gān*, בִּתּוֹ *bĭt-tô*, דַּבֵּר *dăb-bēr*, גַּנָּם, צִוָּה (*tsĭv-vā*, § 12, 1, Note *), חִקָּה, סַבִּי, שַׁדַּי (*shăd-dāy*, the consonant *y*), חַיִּים *hāy-yām*, קַלִּי, חַנָּם, חַכּוֹס, חַדֵּם, רָקָּח, שָׁלַח, חַגַּר, כִּרִי, זָעַם, לָמַד, נָשָׂא, עָוֹן, בָּרַל, יִקַּח, מְכוֹס, לָקַח, נָתַן, גָּזַם, הַבָּסָתָ, הַגַּד, בַּגָּן, חָקוֹ, יַגִּיד, גָּדוֹל, עָמִי, שָׁבָת, לָקַח, נָתַן, גָּזַם, פָּקַד, שָׁם, שָׁם, קוֹם, שָׁרַץ, יִתֵּן, יָקַח, זָיִת (*zā-yĭth*), יָדִי, לָמַד, קוּם, קָמוּ (§ 8, 4, *a*), שָׁנָא, תֵּן, שָׁם.

SECTION II.

EXERCISES IN SYLLABICATION.

On §§ 10 and 26.

The uses of *Sh°va* as a *half-vowel* (§ 10, 1), or as merely marking the *division of syllables* (§ 10, 3), depend on the *theory of the syllable* exhibited in § 26; it is found most convenient, therefore, to present the subjects of these two sections in connection.

Sh°va, vocal and silent.

Simple Sh°va (ְ) is the sign either of a *half-vowel*, as e. g. under the first letter of קְטֹל *q°-tōl*, where it forms a *prefix* half-syllable (§ 26, 4); or of a mere *division of syllables*, as under

* A consonant can be doubled in no other position.

the second letter of קָטְלִי *qĭt-lī*, where it stands *at the end* of a syllable, and is not sounded (silent Sh°va).

Sh°va is, therefore, *vocal* only under *the first of two consonants before a full vowel.* There is but one case, in which the learner finds any difficulty in determining whether Sh°va is vocal or silent; viz. when it stands *between two full vowels*, as קָטְלָה, קָטְמָה. In this case the letter, under which it stands, might be the final consonant of a closed syllable, as קָטְמָה *qōm'-nā* (silent Sh°va); or it might form with the Sh°va a prefix half-syllable, as קָטְלָה *qā-t°-lā* (vocal Sh°va). This is determined by the *nature of the syllable*, as taught in § 26. A vowel-sound is naturally prolonged, unless interrupted by a consonant. Hence an open syllable has properly a long vowel (§ 26, 3). A syllable closed by a consonant, though its vowel is most naturally short, may have a long vowel when the tone (accent) causes the voice to dwell upon it (§ 26, 5 and 7, Rem.). Accordingly, as a general rule,—

Simple Sh°va is silent under a final letter, and under a letter which is preceded by a short vowel or an accented long vowel; in all other cases it is vocal. E. g.*

Silent Sh°va: דַּךְ *dăkh*, יַלֵּךְ *yĕ-lēkh*, קָטַלְתָּ *qā-tălt*, יִרְבְּ *yĭrb*, מַלְכָּה *măl-kā*, קָחַתֵּךְ *qāhh-tēkh*, מָקְטָר *mŭq-tār*, עֶרְוַת *ʿĕr-văth*.

קָמְתִי *qōm-nā*, תִּקְטֹלְנָה *tĭq-tōl-nā*, יַשְׁתְּ *yĕsht*, נַרְדְּ *nērd*, שָׂמְתִי *sām-tī*, בְּעֲתָּתְנִי *bi-ʿ°thāth-nī*, עָשָׂתְנִי *ʿā-sāth-nī*, °אֲכָלָתְנִי *°khā-lāth-nî*, מָעַלְתָּ *māʿ-lā*, יָדַעְתָּ *yā-dhāʿ-tā*.

Vocal Sh°va: בְּהּ *b°-khā*, וְלֹא *v°-lō*, נֹתָנָה *nō-th°-nā*, נֶלְכָה *nē-l°-khā*, וּבְנֵי *û-bh°-nê*, תִּדְרְשׁוּ *tĭdh-r°-shû*, נִבְקְעוּ *nĭbh-q°-ʿû*, מַעְשְׂרוֹת *māʿ-s'-rôth*, קִטְלִי (= קִטַלְתִּי, see § 12, 1, 1) *qĭt-t°-lî*, צִוְּהּ (§ 12, 1, note) = צִוָּה *tsĭv-v°-khā*.†

The composite Sh°vas.

The *composite* Sh°vas are always vocal (§ 10, 2, § 26, 7, Rem.), and of course always form a prefix half-syllable. E. g. אֲשֶׁר °א-*shĕr*, כַּאֲשֶׁר *kā-°א-shĕr*, אֱנוֹשׁ °א-*nôsh*, וֶאֱסַף *vĕ-°א-māts*, יַעֲנִי *yā-ʿ°-nî*, עֲבִי *ʿ°-bhî*, צְפָרִים *tsĭp-p°-rîm*, סִבְּלוֹ *sŭb-b°-lô*.

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* Teachers will observe, that the rule here given is intended merely to guide the learner, at first, in the division of syllables. Comp. *Rem.* to § 26, 7. The exceptions are few, and need not be noticed till the application of this general principle has become familiar.

† It will be perceived, that in this and the preceding example, the *written* Sh°va follows an *implied* silent Sh°va, and is therefore vocal.

Exercises on the use of the composite Sh'vas are furnished by the paradigms of nouns, of verbs *with gutturals*, &c.

Promiscuous examples, for recitation : וַיִּפְקֹד, נִפְקְדוּ, וְאִשָּׁתְךָ, וְנִקְלָה, מִבְּנֵי, יִתְּנוּ, מְצֻוָּה, וְנֶחְמָד, לִפְנֵי, יַחְדָּו, מַעֲיְנוֹת *yĭt-t'-nû*, וְלִכְלֹ, שְׁבִיתָהּ, רַגְלָהּ, נָחְנוּ, לְמִשְׁפְּחוֹת, מַאַרְצָהּ, קְלָהּ, מִפָּנַי, בָּחוֹץ, רַגְלָהּ, יְבָרֶכְךָ, בְּהֲמָתְךָ, בְּקִרְבָּהּ, יֵדְעִי.

Rem. The exceptions mentioned in §26, 3, *a*—*e*, exhibit no essential deviation from the general principle. Thus in the forms given under *a*, יָרֵב, מָלְכָה, for example, are nearly equivalent to *yîr'bh*, *mêl'kh*, the first vowel of which, in rapid pronunciation, strikes the ear nearly as if uttered in a closed syllable. In all the remaining cases, the voice (under the influence of the tone, or of the half-accent Methegh, §16, 2) dwells upon the vowel, so that —though not strictly long,—it may properly stand in an open syllable.

SECTION III.

DOUBLING OF CONSONANTS : ASPIRATION OF THE MUTES.

On §§ 20 and 21.

Distinction of the doubling point and the hardening point (Daghesh forte and Daghesh lene).

It will be perceived, by comparing the two sections, that—

Daghesh forte is always preceded immediately by a full vowel, which is never the case with Daghesh lene. E. g.

Daghesh forte : יְדַבֵּר *y'-dhŭb-bēr*, מִשָּׁם *mĭsh-shām*, יִקַּח *yĭq-qāhh*, אַתָּה *ăt-tā*, צִוָּה *tsĭv-vā*, שַׁדַּי *shād-dāy*, מִבֵּין *mĭb-bēn*.

Daghesh lene : יַשְׁכֵּם *yăsh-kēm*, יִזְבַּח *yĭz-bāhh*, גְּשׁוּ *g'-shû*, תִּרְגְּזוּ *tĭr-g'-zû*.

Examples, for recitation : יְלָדְתִּי, יִתְפַּלֵּל, כַּפַּי, וַתִּשְׁכַּב, דִּבֶּר, כַּדָּה (§14, 1), שֵׁם־בְּנוֹ, יִגְדַּל, וַיִּגְמַל, נִשְׁבַּעְתִּי, תַּחַת, הִתְבָּרְכוּ, חָרְבָּךְ, וַיִּבֶן (ךָ, §10, 3, *extr.*).

Use of Daghesh lene (§21).

The learner will observe, that the hard sound of the letters ב, ג, ד, כ, פ, ת, is the original one (i. e. they are properly *Mutes*, §6, 3), and that it is the intermingling of a preceding vowel-sound which produces the softer or aspirated pronunciation (§21, first ¶). By comparing Nos. 1 and 2 of §21, he will

perceive that the statements which they contain may be briefly expressed thus:

These letters take Daghesh lene, except when preceded by a full vowel or a half-vowel (vocal Sh°va).

A vowel in which one of the *feeble letters* quiesces (the vowel-sound alone being heard in this case), of course aspirates the following mute in the same manner as a pure vowel.

Often, as in the following examples, the aspirated letter begins a word, and the vowel-sound which produces the aspiration closes the preceding one,—the two words being uttered in so close connection that the effect is the same as if they were but one. E. g. דִּבְרֵי בְנֵי *words of the sons of* ——. Sometimes, however, the two words are so separated in pronunciation, that the closing vowel-sound of the first does not affect the pronunciation of the following mute. E. g. וַיְהִי כַּאֲשֶׁר *and it happened, when;* וַאֲנִי בְּבֹאִי *and as for me, when I came.*

Promiscuous examples: נִבְרְכִי, מִשְׁפְּחוֹת, בְּתוֹ, כְּכוֹכְבֵי, יְדַעְתֶּם, וַיְהִי, הַנִּצָּבִים, בְּעִירְכֶם, וַיִּזְבַּח, הַחֹאֵסֵק, וַיִּנָּשׂוּ, מְכַרְתֶּם, וּבָאתֶם, וַיִּגְדַּל.

SECTION IV.

QUIESCENCE OF THE VOWEL-LETTERS (ו, י) AND OF THE BREATHINGS (א, ה).

On §§ 23 and 24.

The letters ו and י often lose their consonant power,* and are sounded strictly as *vowels* (§ 24, 1st ¶). Of a different nature is the so-called *quiescence* of ה and א. The former represents no vowel-sound; the latter only that of long *a*, for which, however, it is very rarely written (§ 23, 3, Rem. 1). These two letters are sometimes *lost to the ear*, when preceded by a vowel, merely in consequence of their feebleness, and not of any natural affinity with a vowel-sound. Compare *h* in *hah! eh!* where

* The sound of ו is more nearly represented by *w* (better still by the Germ. *w*) than by *v*; but the latter is employed for representing the consonant power of ו, on account of the difficulty of making our *w* heard as a consonant after a vowel. In English, *w* and *y* have wholly lost their consonant power at the *end of a syllable*, where they are always sounded as vowels, or, in the language of Heb. grammar *quiesce*. The Hebrew follows the same law, except in its universality.

final *h* is sounded, and in *ah*, *oh*, where it is lost to the ear. Hence (with the single exception of א occasionally used for long *a*), they are not treated as *homogeneous* with the vowel in which they quiesce (p. 26, note *), or as rendering it immutable (§ 25, 1 and 2).—But the two cases may properly be treated together, as in both the effect on the pronunciation is the same (i. e. the sound of the consonant is not heard separately from that of the vowel), and *instances of quiescence* are distinguished in the same manner.

For convenient reference, we here present these letters in connection with the vowels in which they respectively quiesce.

א in all the vowels (§ 23, 1); בֹּא *bō*, צָא *tsā*, צֵא *tsā̆*, פֵּא *pē*, רִא *rī*, לַא *lă* (§ 23, 2, *extr.*), פֻּא *pū*, פּוֹא *pō*, שִׁיא *shî*, כִּיא *kî* (§ 23, 3, Rem. 3).

ה in { Cholem, לֹה *lō*; Qamets, מָה *mā*; Seghol, לֶה *lă*; Tsere, לֵה *lĕ* } § 23, 4, and 2d ¶.

ו in { Cholem, לוֹ *lō*; Shureq, לוּ *lû* } § 8, 3.

י in { Chireq, לִי *lî*; Tsere, גֵּי *gê*; Seghol, לֶי *lă* } § 8, 3.

The following rule will enable the learner to determine, *by the punctuation*, where these letters are quiescent, and where they retain their power as consonants:

The feeble letters are to be regarded as quiescent, in the midst of a word, when they have no full vowel or Sh°va; and also, at the end of a word, when preceded by vowels with which they are homogeneous.

This rule is founded on the principle (comp. § 10, 1, 3) that every consonant must have either a full vowel or a Sh°va. When the feeble letter stands at the end of a word, where Sh°va is usually not written, the character of the preceding vowel must determine whether it is to be sounded or not.

He Mappiq (ה, § 14, 1) of course retains its power as a consonant, whatever vowel may precede.

Examples of quiescence: יִיטַב *yî-tābh*, בְּרִית *b°-rîth*, מֵיטַב *mê-tābh*, בֵּית *bêth*, יָמֵינָה *yā-mê-nā*, יֹאכַל *yō-khĕl*, צֹאן *tsōn*, כֹּה *kō*,

צֵאת *tsāth*, דִּבְרֵי *dibh-rê*, רֵאשׁ *rāsh*, פְּארָה *pū-rā*, בְּרִי *bê-rî*, לֹא *lō*, סָא *sā*, צֵא *tsē*, רִאשׁוֹן *ri-shōn*, לוּא *lû*, בְּרִיא *b'-rî*, לַאדנִי *lā-dhō-nî* (*ā*, § 24, 2, *extr.*), לוֹ *lō*, לִי *lî*, גּוֹלָה *gô-lā*.

Compare, with the above, the *punctuation* of these letters in the following examples, where they retain their power as consonants: חֵם *hēm*, יְאֵתֵב *yĕ-tābh*, יְאֵסֹף *yĕ-sōph*, וְאֹת *v'-ōth*, יְהוֹדֹף *yĕh-dōph*, יַחֲרֹג *yă-h'-rōgh*, אֵכֹל *'-khōl*, וָו *vāv*, דַי *dāy*, יָהּ *yāh* (§ 14, 1).

Let the learner point out, in the following examples, the instances in which these letters are *quiescent*, and those in which they retain their power as consonants, and give the pronunciation of the words: יֵצְאוּ, וַאלֹהִים, עַוְלָה, מָדָה, דְוָה, וְאוֹתוֹ, גָּלוּי, וְנוֹאַשׁ, שָׁכְוִי, אֵיָה, נַאוּת, שַׁד, הַהָיִי, נֵד, לוֹז, עַיְנָה, אַוַּת, לְוְיָה, קַד, וְקַוִי, וְעָבְיוֹ (ְ = ŏ), אֵי, סָתָי, לַיְלָה, דְוַי, נַאֲוָה, רַיְקִי, וּבְלוֹיָא, אוֹ, אֵו, וַיְבָאוּ, וְיהִי, גַּיאוֹתָיִךְ, אַיפוֹא, אֵי, רַיאַמְרוּ, אֲדֹנַיְהוּ, וַיְצַוּוּ, בְּאֵשׁוֹ, שְׁוִיאוֹת, תְּאוֹ, בְּאֵשׁוֹ (ְ = ŏ).

SECTION V.

CHANGES OF VOWELS IN THE INFLECTION OF NOUNS AND VERBS.

On § 27.

[Including references to §§ 9, 25, and 26.]

The following brief outline (collecting into one view the leading points scattered through several sections of the grammar), will aid the learner in understanding and applying the principles of inflection in Hebrew. The more minute details and specifications are supplied in the grammar.

The system of vowel-inflections in Hebrew, first fully developed by Dr. Rödiger, is very simple and perfect. The deviations from general laws, occasioned by accidental influences on a living tongue, or by the imperfection of traditional pronunciation, are fewer than in most other languages. A few points, it will be seen, are supplied in the following outline of it, but entirely in harmony with his views.

The changes of vowels, in inflection, are all founded on the natural laws of utterance and intonation. E. g., when the form קָטַל *qā-tăl'* takes the *accented* syllable תֶם at the end, the tone of the word is thrown forward one syllable; and as the voice consequently delays less on the first part of the word, the vowel of

its initial syllable (if changeable) is shortened to a half-vowel* (*vocal Sh'va*); thus קָטַל *qā-tăl'* becomes קְטַלְתֶּם *q'-tăl-tĕm'*. On the contrary, when the *unaccented* syllable תִּי is added, the tone not being thrown forward, the vowel at the beginning retains its full sound; as קָטַלְתִּי *qā-tăl'-tī*.

Again: when the sound וֹ (with the accent) is added to the end of קָטַל, it unites the final ל in a syllable with itself (as a syllable cannot begin with a *vowel* in Hebrew, § 26, 1), and the second syllable of the word thus becomes an *open* one, requiring naturally a *long* vowel; the tone is also thrown forward, lessening the sound of the initial syllable; thus קָטַל *qā-tăl'* becomes קְטָלוֹ *q'-tā-lô*.

It is the application of such simple and natural laws of vocalization, that constitutes the chief part of Hebrew inflection.

But the vowels, in Hebrew, do not all yield to these natural laws of utterance, some being *unchangeable* on account of their peculiar origin, and retaining, therefore, the same form in all situations.

A classification of the vowels is made in § 9, according to their origin and the nature and character of their sounds, showing what vowels are *subject* to change, and how they are affected. These classes are here presented together, as follows:

1) *Unchangeable vowels*, which remain the same in all situations (comp. § 25).
2) *Vowels prosodially long*, or *tone-long*, i. e. long by the influence of the *tone and rhythm;* viz. such as stand *in* the tone-syllable or *next to* it, and become either short vowels or half-vowels on the removal of the tone.
3) *Short vowels*.

A table of the *long* vowels subject to change, and of the corresponding *short* ones, is given on p. 58 of the grammar.

Laws of the Vowel-changes.

The changes of vowels, in inflection, are caused—

1) By a change in the *form of the syllable* (viz. of an *open* to a *closed* syllable, or of a *closed* to an *open* one).

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* Compare in Eng. *pusillánimous* and *pusillanímity*, *philánthropy* and *philanthrópic;* where the *a* of the accented syllable becomes (in utterance) a *half*-vowel, when the tone is thrown forward. In Hebrew, such a change from a full to a half-vowel is indicated by a change in the written sign for the sound.

2) By a change in the *position of the tone* of the word, when it is removed one or more syllables.
3) By a change in the *division of syllables*.

The laws of the syllable, in Hebrew, are stated in § 26, Nos. 3 and 5, and may be thus grouped in one view :

1) An *open* syllable requires a *long* vowel.
2) An open syllable has usually *Qamets* (less frequently *Tsere*) when immediately *followed by the tone-syllable ;* hence the name *Pretonic* vowel, § 26, 3.
3) A *closed* syllable has naturally a *short* vowel, and can take a *long* vowel only when it has the tone.

On these principles, and on the necessary effect of a change in the division of syllables, are founded the following rules for the vowel-changes, as given in § 27, and here collected together.

Rules.

I) A *short* vowel is *lengthened*, when the syllable is changed from a closed to an open one (see No. 1, above) ; as חַב *hăbh*, חָבוּ *hā́-bhû*.

II) A *Pretonic* vowel (*Qamets* or *Tsere*, § 26, 3) becomes a *half*-vowel when the tone is moved forward a *full* syllable (No. 2) ; as קָטַל *qā-tăĺ*, קָטַלְתֶּם *qᵉ-tăl-tĕḿ ;* יָקָר *yā-qāŕ*, יְקָרָה *yᵉ-kā-rā́*.

On the contrary, when the tone is moved forward only a *half*-syllable, the pretonic vowel retains its place ; as קָטַל, קָטְלָה *qā-tᵉ-lā́*.

III) A *long* vowel is *shortened*, when the syllable is changed from an open to a closed one without the tone (No. 3) ; as סֵפֶר *sḗ-phĕr* (*book*), סִפְרוֹ *sĭph-rṓ* (*his book*).

IV) A *long* vowel, in a closed syllable, is changed to its corresponding *short* vowel when the tone is removed (No. 3) ; as קְטֹל *qĭt-tṓĺ*, קְטֹלָה *qĭt-tṓlᵉ-khā́* (*telᵉ*, § 21, 2, *b*).

V) When the tone is moved forward *two syllables*, the ultimate and penultimate vowels are shortened as much as is possible ; viz. the former to a half-vowel, the latter to short ĭ (Chireq) ; as דָּבָר *dā-bhāŕ* (*word*), דִּבְרֵיכֶם *dĭbh-rê-khĕḿ* (*words of you*) *your words*.

This is the utmost shortening of the word, since a vowel is necessary under the first of these consonants, and *Chireq* is the shortest of the vowel-sounds (comp. § 27, 1, *remark*).

VI) The vowel of a final closed syllable, when an addition is made which unites the final consonant in a syllable with itself, is shortened to a *half*-vowel in inflection of the verb *by gender, number, and person,* as well as *by cases* when the vowel is *prosodially long;* but in inflection of the noun (and of the verb *by cases,* with the above exception) it is retained. E. g. (inflection by persons, &c.), קָטַל *he killed,* קָטְלָה *qā-ṭᵉ-lā′, she killed,* קָטְלוּ *qā-ṭᵉ-lû′, they killed:* (by cases), קָטָלוֹ *qᵉ-ṭā-lō′, he killed him;* (יִקְטֹל *he will kill,* tone-long *ō*), יִקְטָלֶנּוּ *yiq-ṭᵉ-lĕ-hû, he will kill him;* יָד *hand,* יָדוֹ *his hand.*

Rem. 1. The most perfect amalgamation is effected by the shortening of the vowel to a half-vowel; and hence its use in the inflection of verbs by person, gender, and number. In the other case, viz. the union of suffix pronouns (the genitive and accusative) with nouns and verbs, a less perfect amalgamation is required.*

2. In *Kal Imp.* of some classes of verbs (see Parads. B, D, F, I, K, L, O), this inflection brings *three consonants before a vowel.* In the utterance of these, a slight vowel-sound (namely *ĭ*, the shortest of the vowels) is heard after the first. This the punctators have indicated by *Chireq,* as they have done in the analogous case, § 28, 1. In Parad. E, the *guttural* causes the *ă* sound to be heard before it.

Full illustrations of these principles are furnished in the Paradigms of nouns and verbs, and of the verb with *suffixes.* E. g.

Rule I.) § 95, Parad. *A, light suff.* (comp. § 27, 2, *a*); so שַׁד *breast,* שָׁדַי *shā-dhăy′* (*my breasts*); אֶצְבַּע *ʾĕts-bă῾* (*finger*), אֶצְבָּעוֹ *ʾĕts-bā-῾ô* (*his finger*); אַרְבַּע *ʾăr-bă῾* (*four*), plur. אַרְבָּעִים, *ʾăr-bā-῾îm.*

Rule I. & II.) Parad. C, *Perf.* 3 *m.*, with the *suff.* in all the persons, except 2 *plur. m. & f.*

Rule II.) Parad. C, *Perf.* 3 *m.*, with 2 *plur. m. & f. suff.*; Parad. III.; Parad. IV, *sing. light suff., plur.* absol.; so לֵב *heart,* לִבִּי *my heart.*

Rule III.) Parad. VI, *b, c,* and *e, sing. light* and *grave suff.*

Rule IV.) Parad. C, *Impf.* 3 *m.*, with 2 *sing. m. suff.* and with 2 *plur. m. & f. suff.*; *Perf. Piĕl,* with 2 *sing. m. suff.* and

* The table, on p. 82, shows the inflection of verbs by *formative additions.* These are the same, in *all the conjugations and in all classes of verbs.*

with 2 *plur. m. & f. suff.*; Parad. II, IV, and V, *sing. grave suff.*, VII, *sing. grave suff.*,* VIII, *a*, *b*, and *c*.

Rule v.) Parad. II, IV, and V, *plur. constr.* and *grave suff.* (In Parad. II, the penultimate vowel is *unchangeable.*)

Rule vi.) *Inflection by persons, &c.:* Parad. B (in all conj. except *Hiphil*), *Perf. sing.* 3 *f.*, *plur.* 3 *c.*; *Imp.*† *sing. f.*, and *plur. m. & f.*; *Impf. sing.* 2 *f.*, *plur.* 3 *m.* and 2 *m.*—*Inflection by cases* (viz. of nouns and verbs with the *genitive* and *accusative*, § 33, 2, *a* and *b*); Parad. II, IV, and V, *sing. light suff.*, *plur. absol.* and *light suff.*; Parad. C, *Perf.* 3 *m.* with all *suffixes* except 2 *plur. m. & f.* (– lengthened to ֵ when a closed syllable becomes an open one; see above (p. 15), *laws of the syllable*, No. 1); 3 *f.* and *plur.* 3 *m.*, with all *suffixes;* (with a merely *tone-long* vowel), *Impf. sing. & plur.* 3 *m.*, and *Perf. Piël*, with all *suffixes* except 2 *sing. m.* and 2 *plur. m. & f.*

These rules, applied to the Paradigms on pp. 166, 167, will make the inflection of nouns very simple and clear.—Parad. VI. has properly only *three* forms, distinguished by the *A*, *E*, and *O* sounds after the initial letter (answering to the three forms of the verb, from which they are derived, § 43, 1, and § 84, 10 and 11); e. g. מָלְךְ (for מַלְכְּ § 27, *Rem.* 2, *c*),‡ סֵפֶר (for סִפְרְ),‡ קָדֹשׁ (for קְדֹשְׁ).‡ The other examples (*d—i*) only show the effect of a *guttural*, and of a middle or final *vowel-letter* (§ 24, *b* and *c*) on these three forms. The inflection is very simple: viz.

1) To the monosyllabic form with the vowel after the *first* radical (מָלְךְ, סֵפֶר, קָדֹשׁ), are appended *all suffixes in the sing. number, and the construct ending and grave suffixes in the plur. number.*

2) To the other form with the vowel (*a*) after the *second* radical (מַלְכְּ, סִפְרְ, קִדְשְׁ),§ are appended the *absol. plur. ending, and all light suffixes in the plur. number.*—These two statements should be impressed on the memory by comparison with the Paradigm.

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* This Paradigm vacillates between the *Verbal* and *Nominal* inflection; following the latter in *sing. grave suff.*, and elsewhere the former.

† See above, *Rule* vi, *Rem.* 2. ‡ See § 28, 4.

§ The characteristic vowel of the form being exchanged for the customary pretonic *a*, in an *open* syllable *next before* the tone (§ 26, 3). Compare, however, Rödiger's statement of the principle, p. 170, No. 6.

SECTION VI.

EXERCISES IN ANALYSIS.*

(After the study of Part Second of the Grammar.)

1. לִשְׁמִי, *to my name:* שֵׁם *name*, Parad. VII; ־ִי *my* (§ 91, 1, *table*), שְׁמִי *my name;* לְ *to* (§ 102, 2); לִשְׁמִי, לְשָׁמִי (§ 28, 1). —Analyze, in like manner, the following combinations, (the nouns are of Parad. VII): לְמִסְפָּדִי; לְמוֹעֲדָהּ (הּ, § 14, 1, *suff.* § 91, 1, *table*); וּלְמוֹפְתִים (וּ, conj. וְ, § 104, 2, *a* and *b*, § 26, 1; ־ִים, § 87, 1); וּבְמַקְלִי (ק without *Dagh.* § 20, 3, *b;* בְּ *with*, § 102, 2).

2. בְּיָדִי, *in my hand:* בְּ, § 102, 2; יָד *hand*, Parad. II.—Write in Hebrew, *in our hand, in thy* (m.) *hand, in thy* (f.) *hand, in your* (m. & f.) *hand* (§ 93, *expl.* 2, *remark*).

3. וּבְיָדָהּ, *and in thy* (m.) *hand:* וּ, as in No. 1; ־ָהּ, § 91, 1, *table.*

4. מִיָּדָהּ, *from thy* (m.) *hand:* מִן *from*, § 102, 1, and *remark*, § 19, 2, *a.*, § 20, 1, *b.*—Write in Heb. *from his, her, thy* (f.) *hand, your* (pl. f.) *hand.*

5. יָדַיִם, *hands:* Dual number, § 88, 1, Parad. II; יְדֵי עֵשָׂו, *hands of Esau;* כִּידֵי עֵשָׂו, *as Esau's hands;* כְּ, § 102, 2.—כִּיָדַי, כִּיָדֵי (*kîy-dhê*), § 28, 1, כִּידַי, § 24, 1, *a;* וּבִידֵיכֶם, *and in* (*with*) *your* (pl. m.) *hands;* יָדֵיכֶם, (Dual with *suff.*) בְּ, וְ, § 104, 2, *b.*

6. כָּבוֹד *glory:* הַכָּבוֹד (§ 35) *the glory;* כַּכָּבוֹד = כְּהַכָּבוֹד (with prep. כְּ, § 102, 2, and art. § 35, *Rem.* 2, § 19, 3, *b*, § 102, 2, *b*), *according to the glory.*—Analyze: וּמְצִוּדוֹ, 2d וּ, p. 60, *Rem.* 1; וּקְדוֹשׁוֹ; וְלִקְדוֹשִׁי, ד without *Dagh. lene*, § 21, 2, *a;* בַּקְּדוֹשִׁים.

7. מִכַּדֵּךְ, *from thy pitcher:* מִן, כַּד (Parad. VIII), ־ֵךְ, § 91, 1, *table.*—Analyze: גַּגּוֹ; לְגַגּוֹ; בַּגַּגִּים; וּכְגִנָּתוֹ (גִּנָּה, § 95, *A;* ־ unchangeable *by position*, § 25, 3); חֻקִּי (חֻקִּי, § 27, 1, *end*); חֻקֵּךְ; בְּהַחֻקִּים (הַ, § 35, 2, A; comp. § 22, 1); מֵחֻקֶּיהָ (מֵ, § 102, 1, *b; suff.* § 91, 2, *table*); לְמַעֲנִי; בְּמַעֲנָם, *suff.* § 91, 1, *table;* עֲ, *Shureq defective* § 9, 9, *b*, shortened from וֹ § 27, *Rem.* 1; *sharpened, ibid.*); הָרָיו, *suff.*, § 91, 2, *table*, § 8, 5, *end;* הָ, ־ lengthened in an *open* syll. (§ 27, 2, *a*), *Dagh. forte* being omitted in ר § 22, 5, *a;* בְּהָרִים (בְּ, § 35, *Rem.* 2, and No. 2, B, *a;* לָהָרִים; וּבְהָרַי (רַי,

* A thorough mastery of the exercises in this Section, will save the student much perplexity and trouble in his subsequent reading. The lexicon should be consulted on each word, and on the elements given in the analysis.—In recitation, the Hebrew form should be written on the blackboard, to be analyzed by the student from memory.

§ 89, 2, *a*); גַּבּוֹ ; לְגַבָּהּ (ָּ, *in pause* § 29, 4 ; ׀, *Silluq* § 15 A, 1, 1 ; ֶ for ַ § 29, 4, *b*, § 91, 1, *table*); לַגַּבּוֹת (וֹת, § 87, 2 ; with a *masc.* noun, *ibid.* No. 4); גַּבֹּתֵיהֶם (ֹ, *defectively* written § 8, 4 ; ֵתֵי—, double expression of the *plur.* § 91, 3); הַגָּבָה (ָה—, § 90, 2, *a*).

8. מֵאַרְצֵךְ, *from thy land:* מִן, § 102, 1, *b* ; אֶרֶץ, *monosyll. root* אֵרֶץ, Parad. VI, *a* ; *suff.* ךְ—.

9. בְּעִתּוֹ, *in its season:* בְּ, עֵת (Parad. VIII), וֹ.

10. בִּימִינוֹ, *in his right hand:* בְּ, יָמִין (Parad. III), וֹ ; בִּי, as in No. 5.

11. מִקִּרְבֵּךְ, *from thy midst:* מִן, קֶרֶב (lit. *inward part*, Parad. VI, *a*, suffix form קִרְבְּ, p. 170, *Rems.* 2d ¶), ךְ.—Write in Heb. *in our midst, and in thy* (f.) *midst, from their midst ; my inward parts* (*light suff.* p. 166, *Note*), *and in his inward part, and in their inward part, in my inward part* (*within me*), *in your inward parts.*

12. עָם, *people:* הָעָם *the people,* הָ art. § 35, 2, B, *a:* זִקְנֵי הָעָם *elders of the people ;* זְקַן *plur. constr.* Parad. V ; וּמִזִּקְנֵי הָעָם *and of* (*the*) *elders of the people,* וּ No. 3.

13. בְּעָנְיִי, *on my affliction:* בְּ, עָנְיִ (orig. monosyll. root עָנְיְ, Parad. VI, *i*, p. 171, *Rem.* 6 ; like חָלְיִ, with *suff.* חָלְיִי), *suff.* יִ—.

14. וְהָאֲבָנִים, *and the stones:* ים— *plur. ending ;* אֶבֶן *stone,* Parad. VI, *a* ; הָ art., § 35, 1 ; וְ. וּלְשִׁטְרֵיהוּ (שׁ, § 8, 2, 2d ¶), שָׁטַר *Kal Part. act.* (ֵ *defectively* written § 8, 4, § 50, *Rem.*); Parad. VII.

15. וּלְקַחְתִּיךְ, *and I have taken thee:* וּ|לָקַח|תִּי|ךְ ; לָקַח, *Kal Perf.* 1 *sing.* לָקַחְתִּי *I have taken ;* with *suff.* לָקַח|תִּי|ךְ (§ 59, and § 58 *table*, and 3, *a ; tone*, § 59, 2, § 27, 3, *a*) ; וּ. Give the forms with *suff.* for *I have taken them, thee* (f.), *him, her, you* (m. & f.).

16. לְקָחְתָנוּ, *thou hast taken us: Perf.* 2 *m. sing.* תָּ|לָקַח|תָּ|נוּ.

17. לְקָחָנִי, *he took me:* לָקַח and ָנִי—, § 58, 3, *b ;* for vowel-changes see *Sect.* V, Rules I and II, § 27, 3, *a*, and 2, *a*. Give the form with the suffixes *her, him, us, them, you* (m. & f.).

18. כְּמִשְׁלוֹ, *according to his ruling:* מָשַׁל *he ruled ; Infin. constr.* מְשֹׁל (a kind of verbal noun, § 45, 1, § 132, 1 and 2), *to rule, the ruling ;* with *suff.* מָשְׁלוֹ (ָ—=ŏ), § 61, 1, p. 171, *Rem.* 4, *his ruling ;* בְּ, § 102, 2.

19. בְּמָלְכוֹ (מָלַךְ, *Inf. constr.* מְלֹךְ), *when he reigned* (*began to reign*), lit. *in* (or *at*) *his reigning.*

20. אָכַל, *he ate, Inf. constr.* אֲכֹל ; בְּאָכְלֵנוּ (§ 61, 1), *when we ate* (or *eat*), lit. *in* (at the time of) *our eating ;* בַּאֲכָלְכֶם (ָ—=ŏ)

when ye eat (*in* or *at your eating*); אֲכָלְכֶם (§ 61, *Rem.* 2), § 27, 1; with prefix בְּ, בַּאֲכָלְכֶם (§ 28, 2), *in your eating = when ye eat.*

21. וּבְדַבְּרִי, *and when I speak*, lit. *and in my speaking*; דַּבֵּר (like קִטֵּל), *Inf. constr. Piël* of דִּבֶּר; change of בַּ to בְּ, *Sect.* V, *Rule* VI. Give the forms with other suffixes.

22. לְשָׁכְנִי, *that I may dwell* (there), lit. *for* (*in order to*) *my dwelling*; ־ִי, שְׁכֹן (*Inf. constr.* of שָׁכַן); לְ (§ 102, 2, § 132, 2).

23. בְּאָשְׁרִי (ָ = ŏ, p. 31, 1, *a*), אָשַׁר (§ 8, 2, 2d ¶) Parad. VI, *c.* —Analyze: לְאַהֲלִי (אֹהֶל); הָ, § 22, 4; אֶ (ַ = ŏ), *Methegh*, § 16, 2, *a.* בְּאָהֳלָהּ, הָ, § 22, 4, *end.*

24. שֶׁבְּשִׁפְלֵנוּ, *who, in our humiliation* ——: שֶׁ for אֲשֶׁר, § 36, § 19, 3, *a*, and 2, *b*; בְּ; שִׁפְלֵנוּ, Parad. VI, *b*; *suff.*

25. יְרִיהֶם; וֹ, § 104, 2, *c*; see No. 5.—בִּרְיָהָן.

26. וּמֵחֶלְבָּהֶן, *and of their fat*: וּ, No. 3; מֵ, No. 4; חֶלְבֵּהֶן, *plur. constr.* of חֵלֶב (Parad. VI, *b*, § 93, *Expl.* 6, *Rem.* 2), combined with the *suff.* § 91, 2, and *defectively* written, *ibid. Rem.* 1; בּ hardened (irregularly), compare Parad. VI, *a*, *plur. grave suff.*, and § 21, 2, *a*; (but softened (בְ), in some editions of the Heb. Bible.)

27. בְּהִבָּרְאָם, *when they are* (*were* or *shall be*) *created*, lit. *in their being created*: בְּ; הִבָּרְאָ, *Niph. Inf. constr.* of בָּרָא Parad. O; with *suff.* (*nominal*, § 61, 1), הִבָּרְאָם, ךָ, *Sect.* V, *Rule* VI.

28. בִּהְיוֹתָם, *when they are* (*were* or *shall be*), lit. *in their being*: בְּ; הֱיוֹת, *Kal Inf. constr.* from הָיָה, a verb *Pe guttural* and *Lamedh He* (§ 41, *Rem.*); Parad. D must, therefore, be consulted for the initial *half*-syllable, and Parad. P for the final syllable, and so in all cases, when a verb belongs to more than one class; with the *prefix* בְּ, בִּהְיוֹת § 63, *Rem.* 5; *nominal suff.* § 61, 2.

29. וַיַּהַרְגֵהוּ, *and then he slew him*: יַהֲרֹג, *Kal Impf.* from הָרַג, Parad. D; וַ, *Vav consecutive* of the *Impf.* § 49, 1 and 2, and *Rem.*; with the *suff.* ־ֵהוּ, the final tone-long ō is shortened to a half-vowel (*Sect.* V, *Rule* VI, p. 16), hence וַיַּהַרְגֵהוּ, and then וַיַּהַרְגֵהוּ, § 28, 3; ג (not גּ), § 21, 2, *a.*

30. וְאֵלַיִךְ, *and unto thee: conj.; prep.*, originally a noun (of *space*) § 101, 1, in the *plur.* implying *extension*, § 103, 3 and § 108, 2, *a*; hence with a *suff.* to a *plur.* noun; see p. 190, 4th line, and comp. the inflection of Parad. II. It is originally a noun, in the *accusative of place whither*, § 118, 1, *a*; lit. *and to the region of thee = and towards thee, and unto thee.*

HEBREW CHRESTOMATHY.

SELECTIONS FOR CHRESTOMATHY.

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NOTES

TO THE

SELECTIONS FOR CHRESTOMATHY.

The student is supposed to be already familiar with the elementary principles taught in Part I. of the grammar, and fully illustrated in the preceding Exercises.

The following Notes are strictly limited to the wants of the learner, and are intended to supply the place of oral instruction, in acquiring the elementary knowledge of the language. The instruction is given, as far as possible, by references to the grammar and lexicon.—References to paradigms of verbs include the §§ quoted at the top of the page; references to paradigms of nouns include the explanations subjoined. An attempt is made to interest the learner in the neglected use of the *accents*. Of course, the more difficult laws of their combination are reserved for maturer study.—It is recommended to the learner, to mark in the grammar every passage to which his attention is directed in the following Notes.

Hahn's and *Theile's* editions of the Hebrew Bible are referred to, as being in common use in our schools. The references to the lexicon, are to the *fifth*, improved edition of Dr. Robinson's translation of Gesenius' Hebrew Lexicon, 1854.

I.

GENERAL ACCOUNT OF THE CREATION.

Genesis, ch. i.—ii. 3.

V. 1. בְּרֵאשִׁית; בְּ, §102, 2; רֵאשִׁית, §86, *Rem.* 6; *position* in the sentence, §145, 1, *d.*

The little circle on בְּ (§17) refers to the marginal note, which means *Beth magnum*. See the *clavis notarum masorethicarum* at the end of the Hebrew Bible, where these marginal notes are alphabetically arranged and explained. In this instance, look for רב in *Hahn's* ed. (in *Theile's*, for רבתי, and the word there referred to).

בָּרָא, Parad. O; *sing.* with *plur.* subject, § 146, 2; *position* before the subject, § 145, 1, *d.* —— אֱלֹהִים; from אֱלוֹהַ, Parad. I; *Pattach furtive*, § 22, 2, *b*; *ō defectively* written in the plural, § 8, 4; use of the *plur.*, § 108, 2, *b.* —— אֵת, *sign of the definite accus.*; orig. form and meaning, § 117, 2, and Note. —— הַשָּׁמַיִם; § 88, 1, *Rem.* 1; *article*, § 35, 1st ¶, § 109, 3d ¶. —— הָאָרֶץ; *art.* § 35, 1; אֶרֶץ (monosyll. root, אַרְץ), Parad. VI, *a*, with *Expl.* 6, and (for ֶ under א) *Rem.* 1, fifth line. *Silluq* (not *Methegh*), § 15, *Rem.* 4, Note *. *Soph-pasuk*, § 15, A, I, 1.

This verse is divided by the *accents* (§ 15, spec. No. 3), as follows: a double hyphen indicating the *connection* of words by a *conjunctive*, and a dash the great division in the middle of a verse by *Athnach* (*breathing*): *In-the-beginning, created=God — the-heavens, and-the-earth.* More literally: *In-principio, creavit=Deus — ipsum=cœlum, ipsam=que=terram.* In this manner, every *adverbial limitation* of time, place, or other circumstance, the *action and its subject*, and the *object of the action*, are presented separately, each by itself, as a distinct idea. But the Hebrew accent has also a *rhetorical* use; a pause in utterance being often indicated after the subject (especially if it is the name of the Divine Being), as in this verse, and in each of the three clauses in the next verse. Here, it is a greater pause than usual, as it falls in with the grand division of the verse.

V. 2. וְהָיְתָה, Parad. P; *Methegh*, § 16, 2, *a.* —— הָיְתָה and בָּרְאוֹ are prop. of Parad. VI, *c* (the *O* sound), and *i* (viz. with a final vowel-letter); comp. § 24, 1, *b*, p. 151, V, 15, and p. 171, *Rem.* 6. Use of the substantive as *predicate* in place of an adjective, § 106, *Rem.* 1, 2d ¶; omission of the *copula*, § 144; the *first* accent marks the tone-syllable; ְ, § 104, 2, *d.* —— חֹשֶׁךְ (§ 8, 2, 2d ¶), Parad. VI, *c.* —— עַל, § 101, 1, *a*, § 154, 3, *b*; *Maqqeph*, § 16, 1. —— פְּנֵי (lex. פָּנֶה), Parad. IX; *plur.* § 87, 5, *Rem.* 2, and § 108, 2, *a.* —— תְּהוֹם, Parad. I; ת softened by the closing vowel-sound of the preceding word, p. 11 of the Exercises. —— רוּחַ (§ 22, 2, *b*), Parad. I. —— מְרַחֶפֶת, from רָחַף, Parads. D and E, *Piël Part.* (ֶ in a sharpened syll. § 22, 1, § 64, 3); with *fem.* ending, § 80, 2, *b*, and § 94, 2, *b*; *syntax*, § 134, 2, *c.* —— הַמָּיִם, § 88, 1, *Rem.* 1; *Qamets* in *pause*, § 29, 4, *a.*

V. 3. וַיֹּאמֶר, Parad. O; ֹ, § 49, 1 and 2, § 129, 1; מֶר for מַר (viz. *obscure* ֶ for the clear ַ, when the syllable loses the accent), comp. § 27, 1, with *Rem.* 2, and § 68, 1, *extr.*; *sing.* with *plur.* subject, as in ver. 1 (1 and 2); *position*, § 145, 1, *a*;

conj. accent *Merka* (§ 15, *table*, 21) connecting the verb with its subject. —— יְהִי, from הָיָה (Parad. P), *Kal Impf. apocopated* (§ 48, 1, 2, and 4; § 75, *Remarks*, 3, *e*); used as a *Jussive*, § 128, 2, comp. § 127, 3, *c*. —— וַיְהִי; the same, with *Vav consecutive*, § 118, 1, *d*; omission of *doubling point* in י, § 10, 3, *c*, *Rem.*; *Methegh*, § 16, 1, *a*.

V. 4. וַיַּרְא; from רָאָה (Parads. D, E, and F), *Kal Impf. apoc.* § 75, *Remarks*, 3, *c*; *conj.* accent *Darga* (No. 26), connecting verb and subject. —— אֶת as in verb 1 (4); orig. vowel shortened before *Maqqeph* (§ 16, 1, and § 27, 1); comp. *table* of vowel-signs, p. 24, 3d class, *e*. —— הָאוֹר, *art.* § 35, 1. —— טוֹב, Parad. I. Adjectives are inflected like substantives. *Saw, that good* (was it); the *copula* is not usually expressed in Hebrew (§ 144); nor is the *subject*, when it would be a pronoun referring to something just mentioned. —— וַיַּבְדֵּל, from בָּדַל, *Hiph. Impf. apoc.* (יַ— shortened to —, § 48, 4), with *Vav consec.* § 53, *Rem.* 4. —— וּבֵין . . . בֵּין (וּ, § 104, 2, *b*); prop. the *constr. state* of בַּיִן (Parad. VI, *h*), in the *accus.* § 118, 3, *with a division*, or *separation*. Lit. *and made a division, with a separation of the light* (to one side, in time), *and with a separation of the darkness* (to the other); = divided between the light and the darkness. —— הַחֹשֶׁךְ; *art.*, *form* § 35, 2, A, *a*, *syntax* § 109, 3d ¶.

The place of *Athnach* (*breathing*) is properly about the middle of the verse, which it divides into two nearly equal parts (§ 15, A, I, 2), generally corresponding to a division in the sense. See, e. g. verses 2, 3, 4, 5, 6, 8, 14, 17, 20. When, however, the first member of the verse consists of several minor divisions, and the second member is short in comparison, *Athnach* then stands nearer the end, as in verses 7, 9, 11, 12, 15; and *vice versa*, it is nearer the beginning, when the second member is made longer by embracing several divisions.

V. 5. אֱלֹהִים has two accents, viz. the *conj.* No. 24, and the *disj.* No. 20. The latter shows its relation to the sentence; the former is added to mark the tone-syllable, which the other, from its *position*, would not do. —— לָאוֹר (לְהָאוֹר); § 35, 1, and *Rem.* 2, § 102, 2, *b*. —— יוֹם, § 96; *sing.*, of Parad. I; *plur.*, of Parad. II. —— וְלַחֹשֶׁךְ; וְ, לְ, ־ה, and חֹשֶׁךְ. —— לָיְלָה (לַיִל, Parad. VI, *h*); ־ה obsolete *accusative* ending § 90, 2; לְ in *pause*, § 29, 4, *a*. —— וַיְהִי, as in ver. 3. —— עֶרֶב and בֹּקֶר, Parad. VI, *a* and *c*. —— אֶחָד, *cardinal* for *ordinal*, lex. 2. Meaning: *And there was evening* (i. e. evening came on, the close of a period of light),

and there was morning (the close of a period of darkness), *a first day* (comp. § 111, 2, *a*).

The letter ס marks a *section* in the Jewish division of the text. See the *Clavis Not. Masoret.*, letter סְ, 3, in *Hahn*, and פרשה in *Theile*.

V. 6. וַיְהִי, as in ver. 3. —— רָקִיעַ (§ 22, 2, *b*), of the form No. 5, § 84; Parad. III. —— בְּתוֹךְ; בְּ, and *constr. state* of תָּוֶךְ Parad. VI, *g*. —— הַמָּיִם, § 88, 1, *Rem.* 2; מָ, § 29, 4, *a*. —— וַיְהִי; for וְיִהְיִי, then וַיִּהְיִי § 28, 1, then וַיְהִי § 24, 1, *a*; *Jussive*, § 128, 2, *and let it be*. —— מַבְדִּיל, from בָּדַל *Hiph. Part.*, Parad. B; *let it be dividing* = let it divide. —— לָמָּיִם; לָ for לְ, § 102, 2, *c*, *γ*. —— לְ... בֵּין, *with a separation of waters towards waters*, i. e. so that each body of water should be opposite to the other, facing *towards* it.—See another explanation in the lex., בֵּין, 1, mid.

V. 7. (1) from עָשָׂה, *Pe guttural*, and *Lamedh He* (see Parad. D for *initial*, and Parad. P for *final* syll.), *Kal Impf. apoc.* with *Vav consec.*, § 75, *Remarks*, 3, *d*. —— אֵת, as in ver. 4. —— הָרָקִיעַ; *art.*, *form* § 35, 1, *syntax* § 109, 3d ¶; the accent (No. 4) is *postpositive* (§ 15, *Rem.* 2), and the tone-syllable must be learned where it is marked by another accent (as in the preceding verse), or from the structure of the word (§ 22, 2, *b*, and Note). —— מִתַּחַת לָ; מִן *part of*, *constr. state* of the noun מַטָּה, § 154, 3, *c*; תַּחַת, *space beneath*, § 101, 1, *a*; לָ (לְ in foll. word, § 102, 2, *c*), *belonging to*, § 115, 2; *which are of* (lit. *part of*) *the under-space belonging to* = which are beneath. —— לָ מֵעַל; מִן § 102, 1, *b*, עַל § 101, 1, *a*; *part of the upper space belonging to* = above. —— *And it became so* (a fixed, established thing).

V. 8. לָרָקִיעַ; לָ, הַ, § 35, 1, and *Rem.* 2, § 102, 2, *c*. —— שֵׁנִי, § 98; *a second day*, § 111, 2, *a*.

V. 9. יִקָּווּ; קָוָה, Parad. P (comp. § 72, *Remarks*, 10), *Niph. Impf.*; for the *Imp.* 3 *pers.* § 127, 3, *c*; *reflexive*, § 51, 2, *a*. —— אֶל, § 103, 3, § 154, 3, *d*. —— מָקוֹם, of the form No. 14, § 84 (comp. § 85, IV, 14), Parad. III. —— וְתֵרָאֶה; רָאָה (*Pe guttural*, *Ayin guttural*, and *Lamedh He*, Parads. D, E, P); *Niph. Impf.* for the *Imp.* 3 *pers.*; *passive*, § 51, 2, *d*; the full instead of the *shortened* form, § 127, 3, *b*, *extr.* —— הַיַּבָּשָׁה; *art.*, and *fem.* of the adj. יַבָּשׁ (§ 84, 6), like *ἡ ξηρά*.

V. 10. וּלְמִקְוֵה; מִקְוֶה, of the form No. 14, § 84 (comp. § 85, V, 14), *place of collecting*, see the verb, ver. 8 (3); *constr. state*, Parad. IX. —— יַמִּים, Parad. VIII, *Expl.* 8, 1.

V. 11. תַּדְשֵׁא, Parad. O, *Hiph. Impf. apoc.* § 128, 2. —— עֵשֶׂב, Parad. VI, *b*, *Expl.* 6, *Remarks*, 2. —— מַזְרִיעַ, *Hiph. Part.*; *syntax* § 138, 1, *Rem.* 1. —— זֶרַע, Parad. VI, *a*, § 22, 2, *a*. —— פְּרִי, Parad. VI, *i*, *syntax* § 106, 1. —— עֹשֶׂה פְּרִי (*ʿō-sĕp-p'-rî*), § 20, 2, *a*; עָשָׂה (D and P), *Kal Part.* —— לְמִינוֹ. —— בּוֹ, § 103, 2, *a*; בּוֹ ... אֲשֶׁר *in which*, § 123, 1. —— *Above the earth* (aloft over), in reference to its towering trunk.

V. 12. (1), from יָצָא, § 76, 2, *d* (*Pe Yodh. first class*, § 69, and *Lamedh Aleph*; see Parad. K for the *initial*, and Parad. O for the *final* syll.); *Hiph. Impf. apoc.* with *Vav cons.* § 128, 2, *d*. —— לְ, מִין, חַ־, *table*, § 91, 1. —— וַיַּרְא: ver. 4, (1). —— V. 13. (*ult.*), § 98.

V. 14. (3), ver. 3, (3); *position*, § 145, 1, *a*; *number*, § 147, *a*. —— (4), מְאוֹר (from אוֹר *to shine*, § 84, 14, comp. § 85, IV, 14, *place of shining*, or *of giving light*); *defect.* written, § 8, 4; *masc.* noun with *fem. plur.* ending, § 87, 4. —— לְחַבְּהִיל; לְ, lex. C. —— חַלְיָלוֹת, see ver. 5. —— וְחָיוּ (חָיָה), *Kal Perf.* 3 *pl.*, with *Vav cons.* of the *Perf.* § 49, 1, and § 126, 6, *c*. —— לְאֹתוֹת; לְ, lex. A, 2; אוֹת, with *fem. plur.* ending, *defect.* written (§ 8, 4), in both syllables. —— מוֹעֵד (§ 84, 14, comp. § 85, III, 14), Parad. VII; וְ, § 155, *a*, 2d ¶ (*hendiadys*). In the next word (יוֹם, ver. 5), וְ is *explicative* (*ibidem*), *and indeed* = namely. *And let them be for signs of set periods, even for days and years.* —— שָׁנִים, *plur.* of שָׁנָה; see § 95, Parad. *B*, a, and compare lex.

V. 15. (1), as in preced. verse. —— *For lights*; לְ, lex. A, 2. —— לְהָאִיר; לְ, and *Hiph. Inf. constr.* of אוֹר, Parad. M.

V. 16. (1), as in ver. 7, (1). —— שְׁנֵי, § 97, 1, and *table*; *constr state*, prop. *twain of*, comp. § 91, 3, *Rem.* 2. —— *The two lights*; *art.*, see § 111, 1. —— הַגְּדֹלִים (Parad. III), lit. *the great* ones, an expression of the *superlative*, § 119, 2; *position*, § 112 1. —— *The greater light,—and the lesser light*; § 119, 1, 4th ¶ —— *For the ruling of the day*; מֶמְשֶׁלֶת, *constr. state* of מֶמְשָׁלָה (§ 95, Parad. *B*, and *Expl.* 1, 3d ¶), *fem.* of the form No. 14, § 83 (comp. § 94, 2, *a*). —— (*ult.*) Parad. II, *accus.* after וַיַּעַשׂ.

V. 17. (1), נָתַן, *Pe Nun* verb, Parad. H, *Kal Impf.* (§ 66, 2), with *Vav cons.* —— אֹתָם, § 103, 1, *Rem.* 1; comp. § 121, 4, *Rem. extr.*

V. 18. (1), וְ, לְ, מְשֹׁל. —— (2), בְּ, יוֹם. —— (3), וְ, בְּ, וְלַיְלָה. —— V. 19. (*ult.*) § 98.

V. 20. שֶׁרֶץ, § 138, 1, *Rem.* 1; comp. lex. שָׁרַץ, 1. —— נֶפֶשׁ lex. 4, and חַיָּה lex. 3, *living animal* (collect. animals), in opposition with שֶׁרֶץ. —— יְעוֹפֵף; עוּף, Parad. M, *Pilel Impf.* (§ 55, *Remarks*, 2). —— פְּנֵי, ver. 2; עַל, lex. 3, *b*. —— V. 21. תַּנִּין, of the form No. 7, § 83. —— הַחַיָּה (lex. חַיָּה, 3), *art.* § 111, 2, *a*. —— כָּל (כֹּל, Parad. VIII), followed by the art. § 111, 3d ¶. —— *Disj. accent Pesiq*, table, No. 20. —— הָרֹמֶשֶׂת; *art.* § 109, 2d ¶, 2; *Kal Part.* with *fem.* ending, § 94, 2, *b*. —— אֲשֶׁר, accus., *with which the waters creep*, or *swarm*; comp. references on ver. 20. —— כָּנָף, Parad. IV; *syntax* § 106, 1, *fowl of wing* = winged fowl.

V. 22. (1), Parad. E, *Piël Impf.* with *Vav consecutive*; with *retracted tone* § 29, 3, *a*, and *shortened* final vowel § 27, 1; comp. § 64, *Rem.* 2, *b*. —— (2), see ver. 17. —— לֵאמֹר (לְ, אָמַר, Parad. I), § 23, 2; a sort of *Gerund* (*dicendo*, § 45, 3), *in saying* = *saying*. —— פְּרוּ (and foll. word), Parad. P. Observe the *paranomasia*, in the three verbs connected by וּ. בַּיַּמִּים; בְּ, הַ, יָם, Parad. VIII. —— יִרְבּוּ (רָבָה, Parad. P), § 75, *Remarks*, 3, *a*; comp. § 26, 3, *a*; *Jussive*.

V. 24. (3), comp. ver. 12, (1); here, it is the *Jussive*. —— וְחַיְתוֹ (חַיָּה, § 95, Parad. *A*); orig. fem. form חַיְתָה (§ 80, 2) with the obsolete *constr.* ending וֹ, § 90, 3, *b*, and *Rem.*

V. 26. (3), § 108, 2, *b*. —— (5), בְּ, צֶלֶם, Parad. VI, *a*, בְּ—. (6), דְּמוּת, Parad. I; § 84, 16. —— וְיִרְדּוּ; רָדָה, Parad. P. —— בִּרְגַּת; בְּ, דָּגָה, § 95, Parad. *B*, a; ג *soft*, § 21, 2, *a*. —— V. 27. אֹתוֹ, see ver. 17, (2). —— זָכָר, Parad. IV.

V. 28. (1), ver. 22. —— לָהֶם, § 102, 2, *c*, *β*, and § 103, 2, *a*, (*table*.) —— וְכִבְשֻׁהָ; כָּבַשׁ, *Kal Imp.* 2 *plur.* כִּבְשׁוּ, with *suff.* הָ (*table* § 58, *it*, *fem.* for *neut.*, comp. § 80, 1); ֶ for וּ *defectively* written, § 9, 9, *b*, and § 8, 4, *Rem. a*.

V. 29. נָתַתִּי, § 66, *Rem.* 3. —— לָכֶם, comp. ver. 28, (5). —— זֹרֵעַ; זָרַע, *Kal Part.* Parad. F. —— אֲשֶׁר־בּוֹ, comp. on ver. 11. —— זֶרַע (see ver. 11), § 29, 4, *a*. —— (*ult.*) לְ, lex. A, 2, mid.; אָכְלָה (ָ = *o*), *fem.* of אֹכֶל (§ 94, 1, *Exs. Parad.* VI), § 95, Parad. *C*, c, *Expl.* 2.

V. 30. נֶפֶשׁ חַיָּה *breath of life;* lex. נֶפֶשׁ, 1, and חַיָּה, 3. —— אֹרֶךְ כָּל, governed by נָתַתִּי, ver. 29, (4). —— יֶרֶק, *syntax* § 106, 1, *Rem.* 1; *every green herb* (lit. *all greenness of herbs*), viz. of all kinds, § 111, 3d ¶. —— V. 31. מְאֹד, § 100, 2, *b.* —— (*ult.*), § 111, 2, *a.*

Ch. II. V. 1. (1); כָּלָה (Parad. P), intrans. *to be complete;* Piël, causative, *to make complete* (§ 52, 2, *b*); Pual, *passive* of Piël (§ 39, 4, *table*, § 52, 1), *to be made complete, to be finished;* here, *Pual Impf.* with *Vav consec., ... thus were finished.* —— (*ult.*), Parad. IV (final vowel affected in some of its forms by the *quiescence* of א).

V. 2. (1), *Piël Impf.* (וְיכַל) *apoc.*, § 75, 5, and *Remarks*, 10. —— (5), from מְלָאכָה; for inflection, comp. § 95, *Expl.* 1, 3d ¶.

The proper form of the noun is מַלְאָכְת (*fem.* of the form No. 14, § 83), Parad. *B. c*, in § 95. But the sound of א is lost to the ear, and its vowel is consequently heard in connection with ל, which it unites in a syllable with itself, § 23, 2. The short, closed syllable before it, losing the support of its final consonant, becomes a half-syllable; comp. *Sect.* V, *Rule* VI. —*On the seventh day.* The meaning is: that the beginning of the seventh day closed the work of the preceding days, which continued through the sixth, and closed on (i. e. with the beginning of) the seventh. It might appear superfluous to remark this, so obviously consonant with the simplicity of the style; had not inattention to the writer's manner led to a change of the text (*seventh* to *sixth*, in the *Sept.* &c.), lest the sanctity of the Sabbath should seem to have been violated by its Author.

(*Ult.*), לְ, עֲשׂוֹת, a kind of gerundial form, § 45, 3. —— ... בָּרָא לַעֲשׂוֹת *created in making*, i. e. made by creation; the first verb qualifying the second, § 142, 4, *Rem.* 1.

II.

MORE PARTICULAR ACCOUNT OF THE CREATION OF THE FIRST HUMAN PAIR, AND OF THE CIRCUMSTANCES IN WHICH THEY WERE PLACED.

Genesis, ch. ii. 4–25.

The first three verses of this chapter belong to the general account of creation given in ch. i, and should have been included in it.

V. 4. (1), § 34, *table; plur.* to correspond with the noun. —— (2), of the form No. 27, § 84, comp. § 85, III, 27; lex. 2. —— (5),

בְּ, הִבָּרְאָ, *Niph. Inf. constr.* with suff. ם־, § 45, 1; shortening of the final, *prosodially long* vowel, *Sect.* V, *Rule* VI; *in their being created* = when they were created (§ 132, Nos. 2 and 3). The circle on ה (§ 17) refers to the note in the margin (*He parvum*). —— Lit. *in the day of Jehovah God's making earth and heaven.* The *Inf.* has here its *subject* in the genitive; this follows first, and then its *object* in the accusative; see § 133, Nos. 2 and 3.

V. 5. כֹּל is followed by a verb with a *negation* (contained in טֶרֶם); *any plant of the field was not yet in the earth* = there was yet no plant of the field in the earth. See § 152, 1, 2d ¶. *Plant of the field* = field-plant, viz. wild plants; lex. שָׂדֶה, 1, *extr.* —— שָׂדֶה, Parad. IX. —— טֶרֶם (*not yet*, lex. 2), with the *Impf.* § 127, 4, *a*, and Note †. —— הִמְטִיר (*Hiph. Perf.*); *position*, § 145, 1, *d.* —— אַיִן, lex. 2, and Note at the end. —— לַעֲבֹד *for tilling*, § 45, 3. —— (*ult.*), § 95, Parad. *B*, c.

V. 6. The *Impf.* יַעֲלֶה (עָלָה, Parads. D and P), expresses the *continued* ascent of vapors, from time to time (§ 127, 4, *b*); on the contrary, *the watering* of the ground (as a single act, completed at once), is expressed by the Perfect tense, ... *and it watered*, &c. The *Vav* is here a simple conjunction.

V. 7. (1), from יָצַר of the *second* class of verbs *Pe Yodh*, Parad. L, see § 69, 2d ¶; lex. (both under one root) No. 2. The proper *tone* of the word (on the *penultimate*, § 29, 3, *a*), is not marked here by the written accent (the *conj.* little Telisha, No. 28); see § 15, *Remarks*, 2. *Final* syll. as in ver. 3, (1). —— הָאָדָם, *art.* § 109, 2. —— עָפָר, *of dust*, accus. of material, § 139, 2, 2d ¶. —— וַיִּפַּח, from נָפַח, Parad. H. —— בְּאַפָּיו; בְּ, אַף (contr. of אַנְפַּיִם, § 19, 2, *a*, and 2d ¶, § 93, *Expl.* 8, 2), *Dual* with *suff.* § 91, 2; *into his nostrils*, lex. אַף (II). —— נִשְׁמָה; here in the orig. *fem.* form (§ 80, 2, 2d ¶) for the *constr. state* (§ 89, 2, *b*); Parad. *A*, p. 175, the first syllable being *unchangeable* by *position*, § 25, 3, and Note. —— חַיִּים, Parad. VIII, § 93, *Expl.* 8, 1; *plur.* § 108, 2, *a*; *breath of life* = life-breath. —— (*ult.*), see lex. נֶפֶשׁ, 4, and חַיָּה, 3.

V. 8. (1), נָטַע, Parads. H and F. —— גַּן, Parad. VIII, *Expl.* 8, 1. —— קֶדֶם, מִן, § 154, 3, *c*; lit. *part of the east, on the east*, viz. of the writer and the readers whom he had in view. ——

וַיָּשֶׂם and שִׂים, *Kal Impf.* § 73, 2, mid. —— Observe the division of the verse, and the correct accentuation of each word, by the *accents*.

V. 9. (1), *Hiph. Impf. apoc.* (§ 65, 1, last ¶), with *Vav cons.* § 128, 2, *d.* —— נֶחְמָד, *Niph. Part.*, § 134, 1, at the end. —— מַרְאֶה, § 84, 14, Parad. IX. —— מַאֲכָל, *ibid.* Parad. II. —— הַחַיִּים; lex. חַי (Parad. VIII), B, subst. *plur.*, § 108, 2, *a*; *art.* § 111, 1. —— בְּתוֹךְ, ver. 6, (5). —— הַדַּעַת (יָדַע, Parads. K and F), *Kal Inf.* with *fem.* ending, § 69, 1, 4th ¶, and 3, *Rem.* 1; used as a *verbal noun* (§ 83, 1 and 2), § 85, III, 10), and as such governing the case of its verb (here the *accus.*), § 133, 1, 2d ¶. —— (*ult.*), וְ, § 104, 2, *d*; רַע, § 29, 4, *a*.

V. 10. (1), Parad. IV. —— (2), יָצָא, *Kal Part.*, *syntax* § 133, 2, *c.* —— (4), שְׁקָה, Parad. P, *Hiph. Inf.* with לְ; comp. § 52, 3, *Rem.* 7. —— וּמִשָּׁם; וְ, מִן, שָׁם, § 150, 1, and 2d ¶. —— יִפָּרֵד, *Niph. Impf.* This is analogous to the case given in § 127, 4, *a*; *thenceforth* having the same influence on the use of the tense, whether referring to *space* or *time*. —— וְהָיָה, § 125, 6, *a*. —— (*ult.*), lex. רֹאשׁ (I), prop. רֹאשׁ, Parad. VI, c; hence, *plur.* רָאשִׁים, *Expl.* 6, *Rem.* 3, 2d ¶, and then רָאשִׁים § 23, 2, of Parad. I. For the *form* and *gender* of the numeral, see § 97, 1.

V. 11. (1), Parad. VII. —— (2), ver. 5, (*ult.*) —— (3), § 84, 15. —— (5), סָבַב, Parad. G, *Kal Part.* with *art.*; *syntax* § 110, 3, *Rem.* That *traverses*, lex. 2. —— *All the land of Havilah*; art. with the *gen.* § 111, 1; כֹּל followed by the art. § 111, 3d ¶. —— שָׁם ... אֲשֶׁר, § 123, 1. —— (*ult.*), *art.* § 109, *Rem. b.*

V. 12. (1), וְ, § 10, 2, *Rem. b.* —— הַהִוא, § 32, *Remarks*, No. 6, 2d ¶, and No. 8; *art.* § 111, 2. —— טוֹב, *proper* place of adj. as predicate, § 145, 1, *b.* —— (*ult.*), *art.* § 111, 1, § 109, 3, *Rem. b.* —— V. 13. (4), comp. ver. 11, (3). —— (*ult.*), see art. גִּיחוֹן (by Dr. *Robinson*) in the lex. —— V. 14. קִדְמַת, § 95, Parad. *A*, first syll. unchangeable by *position*, § 25, 3; *accus. of place*, § 118, 1, *b.* —— (*last clause*), *order* of words, § 145, 2.

V. 15. (1), § 66, *Rem.* 2. —— וַיִּנָּחֵהוּ; נוּחַ, Parad. M, *Hiph. Impf.* (יַנִּיחַ), § 72, *Remarks*, 9; long *î* retained with *suff.*, § 60, *Rem.* 5; *furtive Pattach* falls away, § 22, 2, *b*, 3d ¶; *defect.* written; with *Vav consec.* and *suff.* —— (*penult. & ult.*), *Kal Inf.* עָבֹד (Parad. D), and שָׁמֹר, with *suff.* § 61, 1, and prefix לְ; ד *softened*, § 21, 2, *Exc. a*.

V. 16. (1), צִוָּה (Parad. P, and § 72, *Remarks*, 10), *Piēl Impf. apoc.* (§ 75, *Remarks*, 10), with *Vav consec.*, וַ without *Dagh.* § 20, 3, *b.* —— (6), ver. 22, (4). —— (*ult. & penult.*), Parad. I; use of *Inf. absol.* § 131, 3, *a*; of *Impf.* § 127, 3, *d*; *thou mayest with eating eat* = thou mayest freely eat.

V. 17. (1), מִן, וְ, עֵץ. —— For foll. words, comp. ver. 9. —— תֹּאכַל (with final *ă*), used *jussively*, § 128, 2, *b*; but comp. § 68, ;, *extr.* —— מִמֶּנּוּ, § 103, 2, and *table*, *c*, 3*d pers. m.* —— אֲכָלְךָ (*khŏl*, § 27, 1; *Sect.* V, *Rule* IV), *Kal Inf.* with *suff.*, § 61, 1, *Rem.* 2; *in the day of thy eating thereof.* —— (*ult. & penult.*), *Kal Impf.* and *Inf. absol.* of מוּת, Parad. M; *ye shall with dying die* = shall surely die (as in ver. 16).

V. 18. וֶיהוֹת, § 132, 1; its *subject*, § 133, 2. —— לְבַדּוֹ; בַּד, noun of Parad. VIII, with *suff.*, and לְ, § 154, 3, *e*, 2d ¶; *in his separation* = alone, § 100, 2, *a.* —— לוֹ, § 20, 2, *a.* —— עֵזֶר, Parad. VI, *b.* —— (*ult.*), כְּ, נֶגֶד (lex. B, 1), כ.

V. 19. (1), see ver. 7, (1); here, *defect.* written. —— וַיָּבֵא; בּוֹא (Parads. M & O, § 76, 2, *f*), *Hiph. Impf. apoc.*; *he caused to come* = he brought. —— לִרְאוֹת (רָאָה), *for seeing* = in order to see, § 45, 3. —— מַה־יִּקְרָא־לוֹ, pronounced as one word, *mâ-yyĭk-râ-lô'*, with the full accent on the final syllable. The *euphonic Daghesh*, and the *Maqqeph*, are designed to preserve such delicacies of vernacular enunciation. (מָה), § 37, 1, *a*, comp. § 27, 1. —— *For all which* (whatever) *the man should call to it, the living being, that* (should be) *its name*; expressing the *purpose* of God, in bringing them to him. *Should call*, § 127, 3, *d*; *call to*, § 140, *b*, = *to name*, comp. i. 5; נֶפֶשׁ in apposition with וֹ (in לוֹ).

V. 20. (3), Parad. VII; *pl.* ending, § 87, 4. —— מָצָא, § 137, 3.

V. 21. (1), נָפַל, *Hiph. Impf.* —— (4), *fem.* of form No. 27, § 84; Parad. *A*, p. 175. —— וַיִּישָׁן; יָשַׁן, Parad. K; *Impf. A*, and initial *Yodh* retained, § 69, 1, bottom of p. 123; *Qamets* in pause, § 29, 4, *a.* —— וַיִּקַּח, ver. 15, (1). —— מִצַּלְעֹתָיו; צֵלָע, Parad. IV, *Expl.* 4, 2d ¶, and *Rem.*; *double* indication of the *plur.*, § 91, 3. —— (*ult.*), תַּחַת, ver. 7, (9); with *verbal suff.* (*accus.*), § 103, 1, *Rem.* 3.

V. 22. (1), בָּנָה, § 75, *Remarks*, 3, *a.* —— לְאִשָּׁה; לְ, lex. A, 2; § 96, אִשָּׁה. —— וַיָּבֵא (ver. 19), *Hiph. Impf.*, *full* form with

suff. (§ 60, *Rem.* 5); verbal *suff.* § 58, *table*, with union-vowel *e*, No. 3, *b*, taking the *tone*, § 59, 2; hence the shortening of *pretonic* Qamets; בָּא *defect.* written.

V. 23. (3), § 34. —— (4), מֵעַם, Parad. VI, *d*, lex. 3, a; *art.* § 109, 2d ¶. —— עֲצָמַי, Parad. VI, *a.* —— בְּשָׂרִי, Parad. IV. —— יִקָּרֵא (*Niph. Impf.*); *masc.* with *fem.* subject, § 147, *a*; *to this one, shall be called woman* = this shall be named woman. —— מֵאִישׁ, § 96, אִישׁ. —— (*penult.*), לָקַח, *Pual*; ָ, with *Chateph Qamets*, § 10, 2, *Rem.* 3d ¶; (in *Theile's* ed., erroneously, ָ, with *Dagh.*). —— (*ult.*), with *euphonic Dagh.*, § 20, 2, *a.*

V. 24. (1 & 2), lex. כֵּן, near the end. —— (3), יַעֲזֹב (Parad. D), § 27, 1. —— אָבִיו, § 96, אָב (אָבִי with *suff.*, § 91, 1, *table*, *Rem. a.*) —— אִמּוֹ; אֵם, Parad. VIII. —— וְדָבַק (a verb middle *A & E*, § 43, 1, with *Impf. A*, § 47, *Rem.* 2); § 126, 6, *a.* —— בְּאִשְׁתּוֹ; § 96, אִשָּׁה, § 95, *Expl.* 3, *Rem.* —— (*penult.*), ver. 23, (7); לְ, lex. A, 2.

V. 25. (2), § 97, *Rem.* 2, at the end. —— (3), lex. עָרוֹם, Parad. VIII; וֹ shortened to וּ, § 27, *Remarks*, 1; the *asterisk* (§ 17) refers to the marginal note, "*Daghesh after Shureq*;" for וּ in a *sharpened* syllable (§ 26, 6), see § 27, *Remarks*, 1. —— (*ult.*), בּוֹשׁ, Parad. M (mid. *O*), § 72, *Remarks*, 1; unusual, *reflexive* conj. *Hithpolel* (passive, *Hithpolal*), § 55, 2, and § 72, 7; *tone* shifted to the *penultimate* half-syllable, for a better *cadence*, § 29, 4, *b*; the original ָ restored and lengthened in *pause* (*ibidem*). *Impf.* used of past time, in the expression of what is *continued* from time to time, or is *habitual*, § 127, 4, *b*; place of לֹא, § 145, 1.

III.

TEMPTATION AND FALL OF MAN.

Genesis, ch. iii.

V. 1. (1), נָחָשׁ, Parad. IV. Copula *expressed*, § 144, 2d ¶. —— (3), Parad. III. Comp. Mat. x. 16. —— (4), מִן, § 119, 1. —— עָשָׂה; *position*, § 145, 1, *a.* —— אַף; lex. אַף (I), and (near the end) הֲ אַף, 1; *uttered* interrogatively (§ 153, 1), *is it added that* = is it *even so*, that; implying, is there *so grievous* a prohibition laid upon you. —— לֹא with *Impf.* expressing *absolute prohibition*; § 127, 3, *c*, comp. § 152, 1, and 2d ¶. —— מִמֹּל, § 111,

3d ¶; *ye shall not eat of any tree* = ye shall eat of no tree (§ 152, 1, 2d ¶). The answer (in ver. 2), corresponds to the question in this form.

V. 2. (5), see i. 11, (10). —— (*ult.*), ii. 16 (*ult.*). —— V. 3. (4), i. 6, (5). —— מִמֶּנּוּ, ii. 17. —— תִּגְּעוּ (נָגַע); with *prep.* § 140. —— פֶּן, lex. פֶּן (II), 1; § 152, 1, at the end. —— (*ult.*), ii. 17 (*ult.*); with *original* plur. ending (§ 44, 1, at the end, and *Rem.* 4, at the end, and spec. § 47, *Rem.* 4), which takes the *tone* (§ 72, 6), and shortens *pretonic Qamets* (*Remarks*, 4, 2d ¶). —— (*last clause*), *place* of לֹא, § 131, 3, *Rem.* 1, at the end. It is here prefixed to the phrase in ii. 17, as *negativing* that assertion.

V. 5. (1), *for*, lex. B, 2, a, mid.; § 155, *e*, 3d ¶, *c*. —— (2), יֹדֵעַ, Parad. D, *Kal Part.*; *syntax* § 134, 2, *a*, § 146, 2, § 145, 1, *a*. —— כִּי *that*, lex. B, 1; § 155, *e*, 3d ¶, *b*. —— *In the day of your eating* (§ 61, 1, *Rem.* 2; comp. on ii. 17) = in the day that ye eat. —— וְנִפְקְחוּ; פָּקַח, *Niph.* Perf., with *Vav consec.* § 126, 6, *a*, and *Rem.* 1; וְ *then*, before the *apodosis*, § 155, 1, *a*, 3d ¶. Lit. *then are opened*, for, will be opened. Order of words, § 145, 1, *a*. —— עֵינֵיכֶם (עַיִן, Parad. VI, h; *Dual* with *suff.* § 91, 2). —— וִהְיִיתֶם (comp. i. 6, (7)), § 63, *Remarks*, 6 (§ 28, 1). —— (*foll. word*), כֵּאלֹהִים for כֵּאלֹהִים, § 23, 2. —— יֹדְעֵי, § 135, 2.

V. 6. (1), וַתֵּרֶא, § 75, *Remarks*, 3, *b*. —— מַאֲכָל, of the form No. 14, § 84; Parad. II. —— תַּאֲוָה (§ 85, V, 27); Parad. *A*, of p. 175. —— וְהִוא, § 121, 2; following word, לְ for לֵהּ, § 102, 2, *b*. —— נֶחְמָד (Parad. D), *Niph. Part.*; *hard* combination, § 63, 2, 2d ¶; *syntax* § 134, 1, *desirable*, or *pleasant*. —— עֵץ (*Hiph. Inf.* with לְ); lex. Hiph. 1 (or 5, as some translate). *And* (= for) *pleasant was the tree to look upon*, is the remark of the narrator; *and desirable the tree to make* (one) *wise*, would be a continuation of the reflections ascribed to the woman. —— וַתִּקַּח, § 66, *Rem.* 2; (following word), Parad. VI, *i*. —— וַתִּתֵּן; נָתַן, Parad. H, § 66, 2, *a*. —— עִמָּהּ, *with herself* (§ 124, 1, *b*), to share with her. —— (*ult.*), shortened *Impf.* with *Vav consec.*, § 128, 2, *d*; comp. § 29, 4, *c*, 3d ¶.

V. 7. (1), Parad. F, *Niph. Impf.*, *plur.* 3 *fem.* —— (6), עֵירֹם, Parad. VIII; tone-long *ō* shortened to *ŭ*, § 27, *table*, and No. 1, at the end. —— וַיִּתְפְּרוּ, *Hithp.* § 54, 3, *b*. —— עֲלֵה; עָלָה, Parad. IX, *the leaf*, collectively for *leaves*. —— תְּאֵנָה, *fem.* of the

form קָטֵל, No. 13, § 84; Parad. *A*, p. 175. —— (*penult.*), § 124, 1, *b*. —— (*ult.*), חֲגֹרָה; *fem.* of the form קָטוֹל, No. 13, § 84; Parad. *A*, p. 175.

V. 8. מִתְהַלֵּךְ, *Hithp.* § 54, *c.* —— לְרוּחַ; לְ, § 154, 3, *e*, 2d ¶; רוּחַ, lex. 1, c. *At the breeze of the day* = at evening. —— וַיִּתְחַבֵּא, *Hithp.* § 54, 3, *a*; agreeing with the *nearest* subject, § 148, 2, mid. —— מִמְּנֵי, lex. פָּנָה (i. 2), F. —— (*penult.*), collect. *trees*.

V. 9. (*ult.*), *where art thou?* lex. אַי, 1; § 150, 5, and § 154, 1, 4th ¶ (treated as a noun of Parad. VIII); with *verbal suff.* ךָ (p. 107, *Rem.* 1), § 100, 5.

V. 10. (3), emphatic position, § 145, 1, *c.* —— וָאִירָא; וָ, § 49, 2, *a*; יָרֵא, Parads. K & O, § 76, 2, *d*; *Kal Impf.* § 69, 1, bottom of the page. —— *Naked* (am) *I*; omission of *copula*, § 144, § 121, 1. —— (*ult.*), Parads. D & *O*, *Niph. Impf.* (*reflexive*, § 51, 2, *a*), with *Vav consec.*

V. 11. (2), § 37, 1. —— (3), נָגַד, Parad. H, *Hiph.* —— הֲמִן; הֲ, § 154, 2. —— אֲשֶׁר, *as to which.* —— לְבִלְתִּי, § 152, 1, last ¶ but one. —— אָכַל, tone-long ō shortened (§ 27, 1) in a closed syll. when the tone is removed by *Maqqeph*, § 16, 1. —— (*ult.*), כָ, ־ lengthened in *pause*, § 29, 4, *a*.

V. 12. נָתַתָּה, § 66, *Rem.* 3, and § 44, *Rem.* 4, 4th line. —— עִמָּדִי, § 103, *Rem.* 2. —— הִוא (ii. 12); *emphatic*, § 137, 3, *Rem.* 2. —— לִי, *euphonic Dagh.* —— (*ult.*), Parad. I, *Kal Impf.*, 1*st pers.* (radical א dropped, § 68, 2), with *Vav consec.*

V. 13. *What is this thou hast done!* expression of surprise and displeasure. *Why hast thou done this* (§ 126, 1, lex. עָשָׂה, 3), is less pertinent, and less suited to the order of the words. —— (*penult.*), נָשָׂא (Parads. H & O, § 76, 2, *a*), *Hiph. Perf.* with *suff.* § 58, 3, *b*; *tone*, § 59, 2.

V. 14. וּאֹרִר, *euph. Dagh.* —— אָרוּר, *Kal Part. pass.*, Parad. G. —— מִכֹּל, § 119, 1. —— גְּחוֹנְךָ; גְּחוֹן (form No. 3, § 84), Parad. III. —— תֵּלֵךְ; from הָלַךְ (§ 69, *Rem.* 8), *Kal Impf.* —— עָפָר, Parad. IV; comp. Mic. vii. 17, Is. lxv. 25. —— (*penult.*), § 96, יוֹם. —— (*ult.*), see ii. 9, (13).

V. 15. (1), *fem.* of form No. 13, § 84 (אֵיבָה, contr. אֵירָה), Parad. *A*. —— (2), שִׁית (*Ayin Yodh* verb, Parad. N, § 73, 1), *Kal*

Impf. 1*st pers.* —— וּבֵין... בֵּין *between*; see the *origin* of this usage, i. 4. —— יְשׁוּמֶךָּ; שׂוּם, Parad. M, *Kal Impf.* with *suff.* (*pretonic* vowel shortened, *Sect.* V, *Rule* 11); *second accus.* (*on the head*), § 139, last ¶. —— (*penult.*), with strengthened *suff.* (*demonstrative Nun*), § 58, 4. —— (*ult.*), Parad. IV, *Expl.* 4, 2d ¶. —— For the letter ס in the open space, see the *Clavis*, ס, 3, *b*, in *Theile*, and ס, – 3, *β*), in *Hahn*.

V. 16. חַרְבָּה (רָבָה, Parads. P and D), *Hiph. Inf. absol.*; see § 75, *Remarks*, 14, where by the *pleonastic Inf.* is meant (more properly speaking) its *intensive* use in § 131, 3; *I will with multiplying multiply* = I will greatly multiply. —— עִצְּבוֹן, of the form No. 15, § 83; Parad. III. —— הֵרוֹן (comp. § 83, 15); Parad. I. —— *Thy pain and thy conception* (*hendiadys*, § 155, 1, *a*, 2d ¶) = *thy pains of conception*, i. e. consequent upon it. —— עֶצֶב, Parad. VI, a; lex. 3. —— תַּלְדִי; יָלַד, Parad. K, § 69, 1. —— בָּנִים, § 96, בֵּן. —— תְּשׁוּקָה (§ 85, IV, 27), Parad. *A*; *desire* (or, *resort*), indicating dependence. —— (*penult.*), שְׁאֹל, *shŏl*, without the tone, § 16, 1, § 27, 1. —— (*ult.*), § 103, 2, *table*, *a*; בְּ, § 140.

V. 17. אֲרוּרָה, *fem.* (see *masc.* in ver. 14), § 94, 1, III; *position*, § 145, 1, *b*. —— בַּעֲבוּרֶךָ (ךָ for ךְ, § 29, 4, *b*, *extr.*), see lex. עֶבְרָה, A, 2. Another solution: עֲבוּר the act of *passing* or of *being passed* (from one to another); with ב *pretii* (lex. בְּ, B, 3), בַּעֲבוּר *for the exchange of* = in exchange for; then, more generally, *on account of*. —— תֹּאכְלֶנָּה; *suff.* § 58, 4; *prosodially long* vowel shortened, *Sect.* V, *Rule* VI; בְּ, comp. p. 34, at the top, *b*.

V. 18. דַּרְדַּר, a *Pilpel* form, § 85, II, at the end. —— לָךְ (in *pause*), § 103, 2, *table*, *a*), 2, *m*; *dative* of the one affected.

V. 19. (1), זָעָה, Parad. *A*; of the form No. 10, § 85, III. (So lex.; *Fürst* (concordance), of the form No. 2, § 85, IV; but partially retracted in his hebr. u. chald. Handwörterbuch.) —— (2), see ii. 7, (10). —— (3), with retracted tone (as shown by the accent), § 29, 3, *b*. —— לֶחֶם, p. 170, last ¶. —— שׁוּבְךָ, Parad. M; § 132, 1. —— כִּי; see lex. כִּי (I), A, (*whence thou wast taken*, § 123, 1); but the signif. *for* (lex. B, 2, a, mid.) is equally pertinent. —— V. 20. (*ult.*), lex. A, 1.

V. 21. (1), see i. 7, (1). —— כָּתְנוֹת (*kŏth*); lex. כְּתֹנֶת, nearly as Parad. *D*, b; see the forms in the lex. The *plur. constr*

takes in the first syllable a shortening of the radical vowel sound; comp. § 61, 1. —— (*ult.*), לָבַשׁ, *Hiph. Impf.* with *Vav consec.*, and *suff.* ם_ § 58, 1, *table.*

V. 22. (4), lex. חַיִן (II). —— פֶּן, ver. 3, (*penult.*). —— רְדִי; חָיַי, Parad. G, *Kal Perf.* with *Vav consec.*, as also the two preceding verbs. —— (*ult.*), Parad. II.

Behold, the man is become as one of us, to know good and evil; as one of us in respect to this. To know for himself, is the meaning; to decide for himself, what is good and what is evil, and to make his own choice irrespective of his Creator's will. In this respect, man had *become as God* to himself, his own will being now his supreme law.

V. 23. (1), שָׁלַח, *Piël Impf.*, with *Vav consec.* and *suff.*; prop. יְשַׁלַּח (§ 65, 1, *c*), *tone-long* vowel shortened before *suff.*, *Sect.* V, *Rule* VI; on the contrary, *Kal Impf.* יִשְׁלַח (short _), with *suff.* יִשְׁלָחֵנִי, *Rule* I; נִ, *therefore*, analogous to the case in § 129, 2, *Rem. a.* —— (*ult.*), see ii. 10; with the sign of *relation*, § 123, 1.

V. 24. (1), Parad. E, *Piël*; גֵּ, § 22, 1, and 5, *a.* —— מִקֶּדֶם לְ, *at the east of* (or simply, *before*); lex. קֶדֶם, 2 *init.*; lit. *part of the east* = on the east; לְ *of*, § 115, 2. —— כְּרוּב, Parad. I. —— לַהַט, § 106, *Rem.* 1; *the glittering sword*, art. § 111, 1. The use of the article here, and with the preceding noun, shows that these terms represented well known and familiar conceptions. —— הָפַךְ, *to turn; Hithp. Part.* (with *fem.* ending, § 94, 2, *b*), *reflexive*, § 54, 3; *art.* § 109, 2d ¶, 2. —— *Way to the tree*, § 114, 2, near the end.

IV.

DEATH OF ABEL: IMMEDIATE DESCENDANTS OF CAIN.

Genesis, ch. iv.

V. 1. וַתַּהַר; הָרָה, § 75, 3, *d.* —— וַתֵּלֶד, iii. 16, (9). —— קָנִיתִי, Parad. P. —— אִישׁ, lex. 1. —— אֶת, *prep.*, *with*, lex. אֵת (II), 2.

V. 2. (1), יָסַף, Parad. K, *Hiph. Impf. apoc.*; § 78, *table*, with the following *Inf.* as its complement, § 142, 2. —— (2), יָלַד, § 69, 1, *Inf.*; with לְ, § 102, 2, *Rems. c*, *α*. —— אָחִיו, § 96. ——

רֹעֵה, Parad. IX, *constr. state* of *Kal Part.* Parad. P; *syntax* § 135, 2. —— צֹאן, § 108, 1. —— V 3. מִקֵּץ; lex. מֵץ, 4, c, and קֵץ (§ 85, II, 2, Parad. VIII), 2. —— *Days = some days*, § 124, *Rem.* 5. —— (*penult.*), Parad. *A.* —— (*ult.*), § 102, last ¶. —— In this sentence, one qualifying circumstance (of time) is placed *before* the verb, and another (of material) *after* it; compare § 145, 1.

V. 4. מִחֲלְבוֹתֵיהֶן; מֵח, § 154, 3, *c*, lex. 1, b. —— *And of their fat;* ־ֶן for ־יהֶן, *suff.* to a *plur.* noun defectively written, § 91, 2, *Rem.* 1. The *suff.* refers to בְּכֹרוֹת; and the noun is plural, because the fat of more than one is meant, as in Levit. ix. 19. It has been rendered *fatlings of them*, i. e. of the flock (צֹאן), but improperly. —— שָׁעָה, *Kal Impf.*

V. 5. וַיִּחַר, lex. חָרָה, 1, b; § 75, *Remarks*, 3, *d; syntax* § 137, 2. —— (*penult.*), נָפַל. —— (*ult.*), i. 2, (7); פ *hardened*, though preceded by a vowel-sound, being separated from it in pronunciation (§ 21, 1, and *Sect.* III, p. 11).

Observe the prevalence of the *physical*, in the ideas and imagery of these early records: here, e. g. the *burning flush* of the countenance in anger; the *downcast look* of sullen discontent, in contrast (ver. 7) with an *elevated* cheerful aspect.

V. 6. לָמָּה, § 102, 2, *d.* —— (*ult.*), ה *softened* by the preceding vowel-sound, § 21, 1, at the end.

V. 7. (1), *nonne? is there not?* הֲ, iii. 11, (8). —— (3), יֵטַב, Parad. L, *Hiph. Impf.; syntax* § 127, 2. —— (4), נָשָׂא (§ 76, 2, *a*), *Kal Inf.*, for שְׂאֵת (comp. § 74, *Rem.* 3, and § 94, *Rem.* 1); *a lifting up*, viz. of the countenance, lex. 1, c. —— לַפֶּתַח (לְ, ·תַ); *at the door* (viz. of the tent) *is sin, crouching down*, i. e. lying in wait. Or better, perhaps: *at the door is sin, a lurker*, i. e. a lurking beast of prey. In the former case, the Part. (*masc.*) is construed *ad sensum* with a *fem.* noun (§ 146, 1st ¶); in the latter, it is used substantively, in apposition with it (§ 147, *Rem.* 2; lex. רָבַץ, a. —— וְאֵלַיִךְ (*accents*, i. 2, (3)), § 103, 3; (foll. word), Parad. *A; masc. suff.* construed *ad sensum*, or with the Part. taken as a noun. *But thou* (§ 137, 3, *Rem.* 2) *shalt rule over him.* This is said, either imperatively (§ 127, 3, *c*), = *do thou rule over him* (that he may not over thee), or as a promise of victory, should the warning be heeded.

This is the most simple, grammatical construction of the words. Another could be defended, on more general grounds; but they would be out of place here.

V. 8. (1 & 2), *and Cain said* (it), = told (it); omission of the *object*, § 121, 6, *Rem.* 2. —— (7), *Sect.* VI, No. 27. —— וַיָּקָם, § 72, *Remarks*, 4. —— אֶל, lex. אֶל (III), A, 3. —— (*ult.*), *and slew him; Sect.* VI, No. 29.

V. 9. אַי, iii. 9, (*ult.*); here, in the *constr. state, the where of thy brother?* = where is thy brother? —— יְדִעְתִּי, § 126, 3. —— (*ult.*), § 29, 4, *c.*

V. 10. מָה, § 37, 1, *c.* —— דָּם (Parad. II); see lex. *plur.* 1. —— V. 11. מִן, § 143. —— פִּיהָ; § 96, פֶּה. —— לָקְחָה; לָקַח (see ii. 15, (1)), *Kal Inf.*, with לְ, § 102, 2, *c*, *α*. —— (*ult.*); a new *penultimate* syllable for the sake of the *cadence*, § 29, 4, *b*.

V. 12. כִּי, lex. 4. —— (6), comp. ver. 2, (1). —— תֵּת; נָתַן, § 66, 1, and *Rem.* 3. —— כֹּחָהּ; כֹּחַ, Parad. I, lex. 1, c. —— נָע and נָד, *Kal Parts.* of נוּעַ (lex. 2), and נוּד (lex. 2), comp. i. 2, (3 & 4).

V. 13. (*penult.*), עָוֹן, § 8, 2, 3d ¶. —— (*ult.*), מִן (§ 119, 1), נָשׂוֹא, *Kal Inf.* (full form, § 66, *Rem.* 1), of נָשָׂא, lex. 2, b; *my sin is greater than can be forgiven* = too great to be forgiven. But עָוֹן may be understood as in lex. c, and נָשָׂא as in lex. 4, (Engl. version, *my punishment is greater than I can bear*); which accords better with the spirit of Cain, and with what follows.

V. 14. (2), גֵּ, comp. iii. 24, (1). —— (3), see on i. 17, (2). —— הַיּוֹם, § 109, 2d ¶. —— מֵעַל, i. 7. —— וְנָהְיִיתִי, § 126, 6; *tone*, § 49, 3, *Rem. b.* —— וְהָיָה, comp. § 126, *Rem.* 2. —— (*penult.*), *Kal Part.*, Parad. VII; § 135, 2. —— (*ult.*), comp. *Section* VI, No. 29.

V. 15. (4), lex. כֵּן (I), '*with Preps.*, c'. —— שִׁבְעָתַיִם, § 97, 3, *Rem.* 1. —— יֻקַּם; נָקַם, *Hoph. Impf.* (§ 53, 3, *Rem.* 9), *shall be punished;* or (impersonally, § 137, 2), *it shall be avenged*, the preceding *Part.* construed *absolutely*, § 145, 2, *Rem.* —— וַיָּשֶׂם, see on ii. 8, (7). —— לְבִלְתִּי, see on iii. 11. —— תַּכּוֹת; נָכָה, *Pe Nun*, and *Lamedh He* (trace the peculiarities of each class, in Parads. H and P); *Hiph. Inf.* For its *subject* and *object*, see § 133, 3, and *Rem.* —— (*ult.*), ver. 14 (*penult.*).

V. 16. (1), see on i. 12; *Kal Impf.* (*feeble* form, § 69, 1). ——(3), lex. פָּנָה, '*with Preps.*, E'. ——(*penult.*), *on the east of* = eastward of, § 118, 1, *b*.

V. 17. (5), ver. 1, (6). —— בָּנָה, Parad. P, *Kal Part.*; with הָיָה, as a periphrasis for the *finite* verb, § 134, 2, *c*, 2d ¶; comp. i. 6, (7 & 8). —— (*penult.*), § 96, בֵּן.

V. 18. (1), *Niph. Impf.* § 69, 2; *passive*, § 51, 2, *d*; with the *accus. of the object*, § 143, 1, *a*.

V. 19. שְׁתֵּי, Gram. p. 179, Note *. —— נָשִׁים, § 96, אִשָּׁה. —— (*penult.*), *fem. ordinal*, § 98.

V. 20. אָבִי, § 96, אָב; here, *ancestor*, the first who followed this mode of life. —— (*last clause*), lex. יָשַׁב, 3, mid.; see also § 138, 3, *c*. *The dweller in the tent*, sing. used collectively.

V. 22. הוּא, see on ii. 12, (3). אֲחוֹת, § 96.

V. 23. שְׁמַעַן, § 46, *Rem.* 3. —— הַאֲזֵנָה; § 38, 2, *c*, and § 53, 2, 3d ¶; radical נ expressed by doubling that of the *sufformative*, § 20, 1, *a*. —— אִמְרָה, Parad. *C*, b. —— לְמַכְּתִי; ־ִי, פֶּצַע, לְ; *suffix* used *objectively*, § 121, 5; *for my wound*, i. e. a wound inflicted on me. —— (*ult.*), *my*, as before.

V. 24. (2), see on ver. 15. —— *Should Cain be avenged*, § 127, 5. —— (*penult.*), § 97, 3. The *order*, usual in the earlier writers (*ibidem*), is reversed in order to give *seventy* the emphatic position.

The oldest specimen of the *poetical form* of composition. It is the language of one glorying in an act of revenge; and boasting that the sevenfold vengeance, promised to Cain, should be light compared with what he would inflict. It seems to have been preserved as an expression of the spirit of the time.

V. 25. עוֹד, § 100, 2, *b*. —— שֵׁת, see on iii. 15, (2). —— כִּי, relative pronoun, giving a relative sense to the following *suff.* (§ 123, 1); see lex. כִּי (I), A, mid. But if we take this clause as the explanation of the *narrator*, the signif. *for* is appropriate.

V. 26. (*first clause*), § 121, 3, *extr.* —— הוּחַל; חָלַל, Parad. G, *Hophal*, impersonally (§ 137, 2), *it was begun, cœptum est*, = men began. This case is distinguished, by the nature of the act, from the one in § 127, 3, *d*. —— לִקְרֹא בְּ; lex. קָרָא (I), 2, g, *β*.

☞ It is not intended to make any further allusion, except in special cases, to the numerous points already explained by reference to the grammar; and the student should, therefore, carefully review them all, before he proceeds. This will be an easy task, if the passages referred to have been marked in the grammar, as recommended.

V.

ACCOUNT OF THE FLOOD.

Genesis, chs. vi.–viii.

Ch. vi resumes the account of the two lines of descent from Adam, through *Cain* (ch. iv), and through *Seth* (ch. v), and describes the effect of their union by intermarriages, in the universal corruption of the human race.

V. 1. (3), see iv. 26, (11). —— לָרֹב; רָבַב, *Kal Inf.*; § 142, 2. —— גְּבוֹרֹת, § 96, גִּבּוֹר.

V. 2. (1), וַ *that*; § 129, 2, Note *. —— *Sons of God*; his worshippers, lex. בֵּן, 9, c (not *angels*, letter a; an opinion based on a false theory of the passage). The descendants of *Seth* are meant; among whom, as a people, the worship of the true God had thus far been maintained. —— *Daughters of man*, is the appropriate designation for the females of the other race, who were not worshippers of the true God. —— מִכֹּל; lex. מִן, 1, a, *α*; observe the prevalence of the *scriptio defectiva*, throughout these earliest specimens of Hebrew writing. —— וַיִּקָּחוּ, ii. 15, (1); קָ, § 20, 3, *b*. —— *Of all whom they chose*, probably indicates the abuse of the marriage relation, by the introduction of *polygamy*, among the descendants of Seth; which is the most natural, though not the necessary, meaning of the words.

V. 3. יָדוֹן (comp. § 72, *Remarks*, 2, and 4), from דּוּן or דִּין = דִּין, § 73, 2. See lex. דִּין, 2, and letter a. Here it means, to act the part of a judge, or magistrate, in *reproving* and *punishing*. —— רוּחִי, lex. 4, the last two offices there ascribed to it. —— בְּשַׁגַּם, *for their transgressing*; בְּ, lex. B, 5, b; שָׁגָה (lex. 2), Parad. G, *Kal Inf.* § 67, *Remarks*, 3; *suff.* ם־. Compare John xvi. 8, and 2 Peter ii. 5. The meaning is: this course of probationary and punitive discipline shall not continue on without end. —— בָּשָׂר; his *frailty* and *mortality* are meant; comp. lex.

2 and 3. —— הָיוּ, § 126, 4. —— *A hundred and twenty years*, this period shall still be allowed him, for repentance and reformation; comp. 1 Peter iii. 20.

V. 4. (1), see lex. נָפִיל, at the end. The literal meaning is given in the ancient Gr. version of *Aquila* (*οἱ ἐπιπίπτοντες*), and the sense in that of *Symmachus* (*οἱ βιαῖοι*), as there quoted. *Men of violence*, the article denoting a known and dreaded class; comp. also § 109, 2. —— חָמָס, § 122, 1. —— וְגַם *and also*, lex. 2 (not 3). —— *After* (it was) *so that* = *after that*; see lex. אַחַר, *Plur.*, 4, and אֲשֶׁר, B, 1. —— יָלְדוּ, § 76, 6; comp. on ii. 19. *Then they bore to them* = bore them sons, the verb used absolutely; וְ before the *apodosis*, § 155, *a*, 3d ¶. —— הַגִּבֹּרִים, § 122, 1, 2d ¶; (*ult.*), § 111, 1. —— *The mighty men,—the men of name* = *men of renown* (lex. שֵׁם, 2, a, mid.); the *predicate* here requires the art., as a particular and well known class of men are designated.

V. 7. *From—to*, lex. מִן, 3, *α*.

V. 8. (*penult.*), עַיִן, Parad. VI, h.

Here begins one of the *greater* sections in the Jewish division of the text, marked by the *triple* פ (see *Clavis Not. Masoret.*, letter פ, 3, in *Hahn*, and פרשה in *Theile*), and followed by the number *two* (2 ב), being the second in order; the *third* begins with the twelfth chapter.

V. 9. (2), comp. on ii. 4, (2). —— (6), adj., as an *epithet*, placed *after* the subst. (§ 112, 1, and *Rem.* 1); (7), as *predicate*, is placed first in the clause; *perfect was he.* —— אֶת, lex. אֵת (II), 2. —— הִתְהַלֵּךְ, *Hithp.* 2. —— V. 10. (3), § 97, 1, § 120, 1, *b*.

V. 11. (3), lex. פָּנָה, "*with preps.*," D, 1, b, 2d ¶, b. —— (*ult.*), the second *accus.* after the Pass. of a verb governing two (§ 143, 1, § 139, 2). —— V. 12. (6), for the new, *penultimate* syllable, see § 29, 4, *b*; comp. ii. 25, (*ult.*). —— הִרְכִּיו; הֵרַע, Parad. VI, a.

V. 13. בָּא, ver. 4, (10). —— *Before me*; see ver. 11, (3),—here as in b, 1st ¶, at the end. —— *Is full of*, with the *accus.*, § 138, 3, *b*. —— מְמַלְּאָם, lex. F, 2. —— חֲנֵנִי, § 98, 5. —— *About to destroy*, § 134, 1.

V. 14. (4), עֵץ, § 108, 4, *Rem.* 1, and lex. 2, *Plur.* —— קִנִּים; for the construction, see עָשָׂה, 2, a, *extr.* (§ 139, 2); but also, § 118, 3, *with cells shalt thou make the ark.* —— מְקֻנִּים; lex. בַּיִת, 7. —— (*penult.*), חוּץ, 2, c. —— (*ult.*), § 109, 3, *Rem. b*.

V. 15. אַמָּה, § 118, 3; *three hundreds, by the cubit;* i. e with the *cubit* as the unit of measure. —— רְחַב (רָחַב).

V. 16. (1, 5, & 6), see lex. צֹהַר. —— (6), ii. 2, (1); § 58, 4. —— מִלְמַעְלָה; lex. מַעַל (II), 4. —— בְּצִדָּהּ (צַד, § 93, *Expl.* 8, last ¶, § 27, *Rem.* 3). —— תַּחְתִּים and the two foll. words; § 86, 5, § 93, *Expl.* 8, 3, *syntax* § 118, 3; *with lower, second, and third* (stories) *shalt thou make it* (or, with a different construction, § 139, 2).

V. 17. (1), § 145, 2, contrasted with ver. 21, (1). —— (2), וְאֵנִי, § 100, 5, § 75, *Remarks*, 19, § 20, 3, *b*; ex. 2d ¶, mid. —— מַיִם, the *adverbial accus.*, § 118, 3, at the end. —— מִתַּחַת; see on i. 7 and 9. —— (*ult.*), § 72, *Remarks*, 10.

V. 18. (1); *tone*, § 49, 3; comp. § 126, 6, *Rem.* 1. —— אִתְּךָ, § 103, 1, *Rem.* 1.

V. 19. (2); *art.* with ־ָ, comp. § 35, 2, A, *a.* The *asterisk* refers to the marginal note (‘*the He with Qamets*’); *Clavis*, letter ה, 1 and 2. —— כֹּל followed by art. § 111, 3d ¶. *And of all the living of all flesh, two of all shalt thou bring.* —— לְהַחֲיֹת; חָיָה, Parad. P; לְ, § 45, 3.

V. 20. (1); מִן, § 102, 1, *Rem. b*; הָ, § 35, 2, B, *a.* —— V. 21. (1), contrasted with ver. 17, (1). —— (2), § 66, *Rem.* 2. —— יַאָכֵל, § 127, 3, *d.* —— *And collect*, § 126, 6, *c.* —— (*ult.*); לְ, lex. A, 2. —— V. 22. *And Noah did* (it); § 121, 6, *Rem.* 2. —— (*second clause*); arrangement of words, § 145, 1, *a*, at the end.

Ch. VII. V. 1. *Thee*, § 145, 1, *c*, § 121, 3, *Rem.* —— *Before me*, lex. D, 1. —— V. 2. (3), adj. with art. § 111, 2. —— *Seven, seven* (= *by sevens*), distributively (§ 120, 5) for seven of each. —— *A male and its mate*, lex. אִישׁ, 1. —— *Which not clean* (is) *it* = which is not clean, § 121, 2.

V. 4. *For unto days yet seven* (that being the limit of time, at which the act should take place) = in seven days; comp. lex. לְ, B, 2, c. —— יוֹם (in the *sing.*), § 120, 2. —— הַיְקוּם; *art.* § 35, 1, at the end. —— מַעַל, § 154, 2. —— V. 5. (*penult.*), with *suff.* ־ֹתָיו, § 75, *Rem.* 19.

V. 6. בֶּן, § 106, 2, *c.* —— שָׁנָה; the object numbered is conceived as the *accusative* (§ 120, 1, *b*), *six hundreds by the year* (§ 118, 3), viz. as the unit of measure. —— *And the flood was*

(= when the flood came); *waters upon the earth*, מַיִם being in apposition with הַמַּבּוּל.

V. 7. (1), § 148, 2. —— *From before* (with the idea of *fleeing* or *escaping* implied); lex. פָּנָה, F, 1.

V. 8. אֲשֶׁר gives a relative sense to the following *suff. pron.*, § 123, 1. —— אֵינֶנּוּ, § 100, 5. —— V. 9. (1 & 2), § 120, 5. —— V. 10. לְשִׁבְעַת (§ 97, 1), *to the seven of days* (= a week), viz. the one named in ver. 4; hence the art., § 120, 4, *Rem.* 1; for לְ, comp. on ver. 4, (2). Observe the *septimal* division of time, throughout this account of the flood. —— יוֹמֵי; וֹ, § 152, *a*, 3d ¶.

V. 11. *In the year of six hundred years*, i. e. in the year that completed that number of years; but comp. § 120, 4. —— *Of the life of Noah*; לְ, § 115, 2, *b*. —— לַחֹדֶשׁ; לְ, § 115, 2, *c*.

V. 12. (2), the heavy rain just before referred to, by the opening of the windows of heaven; hence the art. § 109, 3d ¶.

V. 13. (1), § 124, *Rem.* 3, mid. —— V. 14. (*ult.*), *of every wing* (§ 106, 1), i. e. of every species. —— V. 15. *In which was the breath of life*; lex. רוּחַ, 1, b.

V. 16. (1), § 109, 2d ¶, § 145, 2, *a male and a female, of all flesh, came they.* —— (*ult.*), lex. 2, mid.

V. 17. וַיִּשָּׂאוּ; נָשָׂא (§ 76, 2, *a*), שְׂ without *Dagh.* § 20, 3, *b*. —— וַתָּרָם; רוּם (lex. 1), *Kal Impf. apoc.* with tone retracted by *Vav consec.*, § 72, *Remarks*, 4, mid.

V. 19. וַיְכָסּוּ; כָּסָה, *Pual Impf.* —— הָהָרִים (הַר, Parad. VIII); *art.* § 35, 2, B, *a*. —— V. 21. בָּעוֹף; lex. בְּ, 2, c.

V. 22. אֲשֶׁר gives a relative sense (§ 123, 1) to the *suff.* in אַפָּיו (see on ii. 7); נִשְׁמַת, lex. 2; *in whose nostrils was the breath of the spirit of life*, i. e. the breath that sustains the spirit of life, the vital principle. —— (*penult.*), בְּ, § 102, 2, *b*; *art.* § 35, 2, B, *b*. —— (*ult.*), § 72, *Remarks*, 1.

V. 23. (1), מָחָה, *Niph. Impf. apoc.*, § 75, *Remarks*, 8; *syntax* § 143, 1, *a*. —— V. 24. (*penult.*), § 120, 1, *Rem.*

Ch. VIII. V. 1. (*penult.*); שָׁכַךְ, Parad. G, *Kal Impf.* —— V. 3. הָלוֹךְ וָשׁוֹב, § 131, 3, *Rem.* 3.

V. 4. (1), נוּחַ, *Kal Impf. apoc.*, § 72, *Remarks*, 4, at the end. —— V. 5. הָלוֹךְ וְחָסוֹר, § 131, 3, *Rem.* 3; here in the *accus.* used

adverbially (see No. 2 of that §), and with the *subst. verb* expressing state or condition,—*were continually decreasing*.

V. 6. *The window;* art., as in Engl. and other languages. —— V. 7. *The raven*, with the art. as the name of a class or species. —— *Went forth, with going forth and with returning* (§ 131, 3, *b*), i. e. continued to go out from the ark and to return to it, till the drying up of the waters. —— יָבְשָׁה (יָבֵשׁ), § 69, *Rem.* 1, at the end.

V. 8. *The dove;* art. as in ver. 7. —— חַקְלֵהוּ; קָלַל, *Kal Perf.*, lex. 3. —— V. 9. וַיִּקָּחֶהָ; with *suff.* ־ֶהָ, *Sect.* V, *Rule* VI.

V. 10. (1), from חוּל and יָחִיל (§ 73, 2, mid.), Parad. N, *Kal Impf. apoc.*, with retracted tone; for signif. see lex. No. 6. —— וַיֹּסֶף, see § 78, יָסַף. —— V. 11. (4), לְ, § 154, 3, *e*, 2d ¶; lex. B, 2. —— בְּפִיהָ, see § 96, פֶּה; all the forms are given in the lex.

V. 12. (1), from יָחַל, *Niph. Impf.* (with tone retracted); see § 69, *Rem.* 5. —— V. 13. בָּרִאשׁוֹן, *on the first* (§ 98), viz. month. —— וַיָּסַר; סוּר, *Hiph. Impf. apoc.*, § 72, *Remarks*, III, N. B.

V. 17. הַוֹצֵא, *Hiph. Imp.;* the points belong to the marginal reading (§ 17), comp. § 70, 2; the pointing of the text would be הוֹצֵא. —— וְשִׁרְצוּ, *Kal Perf.* with the force of the *Imp.*, § 126, 6, *c*; *and let them swarm in the earth*, i. e. scatter abroad and occupy it. —— *And let them be fruitful, and let them multiply on the earth;* פָּרָה and רָבַב, in *Kal Perf.* with *Imper.* sense, as before; *tone* (of the second word), § 49, 3.

V. 20. (1), בָּנָה, § 75, *Remarks*, 3, *a.* —— (3), Parad. VII, *Expl.* 7, *a.* —— (4), § 102, last ¶. —— וַיַּעַל; עָלָה, *Hiph. Impf. apoc.* —— עֹלֹת; lex. עֹלָה, 2.

V. 21. (1), רוּחַ, *Hiph. Impf. apoc.*, § 72, *Remarks*, III, N. B. —— נִיחֹחַ, noun of Parad. I; *art.*, § 111, 1; *the sweet fragrance*, namely of the sacrifice just mentioned. —— אֶסְפֹּ (*script. defect.*, § 8, 4, *Rem. b*); see ver. 10. —— קַלֵּל, *Piël Inf.;* comp. § 67, 1, at the end. —— בַּעֲבוּר; comp. on iii. 17. —— נְעָרָיו (עָ — עִ, p. 29, 9, *b*), § 108, 2, *a.* —— לְהַכּוֹת (נָכָה, Parads. H & P); § 142, 2.

V. 22. (1), lex. עוֹד, 3; *yet all the days of the earth* (*accus.* of time *how long*, § 118, 2, *b*), i. e. so long as they continue. —— The succeeding words are grouped thus, by the accents (*day*

and *night* distinguished from the *seasons* by a greater pause): *seed-time, and harvest, and cold and heat, and summer and winter,—and day and night,—shall not cease.* —— קָיִץ, lex. a. —— לַיְלָה (old *accus.* form used as *nominative*), p. 144, Note *, 3. —— שָׁבַת, lex. 2.

VI.

JOTHAM'S PARABLE.

Judges, ch. ix. 1–21.

V. 1. (1), *Vav consec.* § 129, 2. —— שְׁכֶמָה (lex. שְׁכֶם, 3); *accus. local*, § 90, 2, *a* (lex., erroneously, שְׁכְמָה; comp. *Rödiger*, Thes. p. 1408). —— אַחֵי, § 96, אָח; *kindred*, lex. 2. —— *And to all the family of his mother's ancestral house*, i. e. to which it belonged; see lex. בַּיִת, 11, and מִשְׁפָּחָה, 2.

V. 2. נָא, p. 192, Note, *a*, § 130, 2d ¶. —— בַּעַל, lex. 3. —— חֲמִשִּׁים; הַ, § 100, 4, *Rem.* 2 (*Dagh.* omitted, § 20, 3, *b*); אִם—הַ, *utrum—an*, § 153, 2. Comp. § 133, 2, at the end. —— *And remember*, § 126, 6, *c.* —— (*ult.*), § 29, 4, *b*, at the end.

V. 3. עָלָיו (§ 103, 3), lex. עַל, 2, e. —— וַיֵּט; נָטָה (§ 76, 2, *b*), *Kal Impf. apoc.*; final vowel lengthened, § 20, 3, *a*; see lex. 3, at the end. —— V. 4. (1), נָתַן. —— *Seventy*, &c., § 120, 4, *Rem.* 2. —— *House* = temple; lex. 4. —— בַּעַל, lex. 5, a.

V. 5. אֶפְרָתָה (*to Ophra*) *accus. local*, § 90, 2, *a*. —— אָחָד (in *pause*; see § 96, אֶחָד); construed as an adjective, § 97, 1. —— יָתַר, *Niph. Impf.* —— *The youngest*, § 119, 2. —— (*ult.*), *Niph. Perf.*, *reflexive*, § 51, 2, *a*.

V. 6. (1), *Niph. Impf.* —— מָלְכוּ, lex. b. —— *Made A. king*, here with לְמֶלֶךְ, pleonastically; lex. מָלַךְ, *Hiph.* mid. —— עִם, *by*, lex. 2. *The oak*, &c., lex. מֵצֵב. —— V. 7. (1), נָגַד; § 137, 3, *b*. —— נָשָׂא, lex. 1, e. —— *That God may hearken*; וְ, § 155, 1, *e*, § 128, 1, *c*. —— V. 8. (1), § 131, 3, *a*. —— (*penult.*), is pointed for the marginal reading; see § 46, *Rem.* 2, and § 48, 5. The form in the text is not noted in the grammar.

V. 9. *Do I leave* = can I be persuaded to leave; חָדַל (lex. 2, b), *Kal Perf.* with *interrog.* הַ (§ 100, 4, *Rem.* 4). The pointing of the verb (חָ) is irregular. —— יְכַבְּדוּ; lex. (*Piël*, 2, c), "*which in me both God and men do honor*;" rather: *I with whom* (i. e

with whose precious fruit, the oil I yield), *they honor God and men*,—the former in oblations, the latter in acts of consecration, by anointing, &c.——אֲשֶׁר־בִּי, as in § 123, 1, *Rem.* 1, the pron. of the 1st pers. taking a *relative* sense, = *I with whom*, the nearest expression of it in English.——נִיעַ, lex. 1, c.

V. 10. לְכִי (חֲלַךְ), § 69, *Remarks*, 8.——(*penult.*), § 46, *Rem.* 2.—— *My sweetness and my goodly increase* (*hendiadys*, § 155, 1, *a*, 2d ¶) = the sweetness of my goodly fruit.——V. 11. וַתִּמְשַׁמֵּדוּ, *Piël Part.*, with *art.* (§ 20, 3, *b*), § 109, 2d ¶.——V. 14. מָלְכָּךְ, comp. § 47, *Rem.* 1, and letter *b*.——V. 15. *If in good faith ye will anoint me king over you;* Part., § 134, 1.——חֹסִי; חָסָה, 1. ——עַל, Parad. VIII; § 93, *Expl.* 8, last ¶.——תֵּצֵא, *Jussive.* ——(*ult.*), *art.* § 109, 3.

V. 16. (1), *and now* = now then.——*And have made king* = in that ye have made king.——*According to the desert* (גְּמוּל) *of his hands*,—the benefits which his hands have wrought.

V. 17. אֲשֶׁר...עֲלֵיכֶם (§ 123, 1, *Rem.* 1), *ye for whom my father fought, and cast his life from him;* see § 154, 3, *b*, mid.; lex. נָגַד, B, 3, a, and שָׁלַךְ, *Hiph.* 2d ¶, a.——וַיִּשְׁאֵל; נָצַל, *Hiph.* (lex. 3), *Impf. apoc.*——V. 18. *But ye have risen up against*, &c.—*and have slain*, &c.——*Seventy men* (§ 120, 2), including the intended murder of himself.

V. 19. The two preceding verses, 17 and 18, intervene between the apodosis and the *conditional* clauses (in ver. 16), which are summarily repeated in this verse, and followed by the apodosis.——וְאַתְּ, *and if* = if then.

V. 21. (1), כִּי, § 72, *Remarks*, 4, § 128, 2, *d*.——בְּאַרְצָה, *accus. local*, § 90, 2, *a*.

VII.

THE RAISING OF SAMUEL.

1 Samuel, ch. xxviii. 3–25.

V. 3. (2), מֵת, verb *middle E*, § 72, *Remarks*, 1.——*In Ramah;* art. § 109, 3.——*Even his own city;* וְ, § 155, 1, *a*, 2d ¶, lex. 1, c.——וַיָּסִר (סוּר), *Hiph. Perf.*——אֹבוֹת, lex. אוֹב, 2.——(*penult.*), יִדְּעֹנִי.——V. 4. *And encamped;* lex. חָנָה, 2. ——(*ult.*), art., as before.

V. 5. וַיִּרְאֵ֣א ; יָרֵא, p. 123, at the bottom. —— V. 6. (3), בְּ, § 154, 3, *a*, 2, mid. ; § 102, last ¶. —— עָנְתָ֑הוּ, with *suff.* § 75, *Remarks*, 19. —— גַּם, lex. 2, at the end.

V. 7. אִשַּׁת, *constr. state* in place of simple *apposition*, § 110, 5. —— בַּעֲלַת, § 106, 2, *b*, lex. בַּעַל, 4. —— *That I may go*, § 128, 1, *c.* —— (*penult.*), lex. עַיִן, 2, *c.* —— V. 8. לַיְלָה, *accus.* of *time when* (§ 118, 2, *a*); see p. 44, Note *, 3. —— קָסְמִי (marg. note, *Vav is superfluous*); the pointing is for קָסְמִי (*qŏ-s°-mī*), with the final *o* sound partially preserved (p. 34, 2d ¶), the corresponding short vowel being supplied before it, as in Parad. E. For the form in the text (final vowel retained), comp. the analogous case in § 47, *Rem.* 1, *c.* —— אֲשֶׁר, § 123, 2, at the end. —— אֹמַר, § 68, 2.

V. 9. The *second* אֲשֶׁר is a relative conj. *that* (lex. B, 1). —— הַיִּדְּעֹנִי, *art.*, § 109, I. —— אַתָּה, § 134, 2, *a*. —— זֶה, lex. A, 1, mid. אִם, § 155, 2, *f*, 2d ¶. —— יִקְרֶה (קָרָה), *Kal Impf.*, with *suff.* § 75, *Rem.* 19 ; the *Dagh.* (ק) is *euphonic*, § 20, 2, *b* ; marg. note, *the* ק *dagheshed.* —— V. 12. (1), § 75, *Remarks*, 3, *c.* —— *For thou art Saul ;* ךָ, § 155, 1, *c.*

Her terror indicates the actual appearance of the prophet, and unexpectedly to herself. The suggestion (Thenius *in loc.*) that she feigned terror, in order the more effectually to deceive Saul, is an assumption merely, and is contradicted by the whole passage. From the well known relation of the two parties, thus confronted again by a divine power, she inferred the person and rank of her visitor.

V. 13. אַל, § 127, 3, *c.* —— אֱלֹהִים, lex. B, 5, "a godlike form." Strictly : *I see a god ascending out of the earth* (i. e. a being superhuman, in her view accounted a god). —— עֹלִים ; עָלָה, *Kal Part.* עוֹלָה, Parad. IX. —— תֹּאַר, Parad. VI, *f.* —— עָטָה, see lex. 2. —— וַיִּקֹּד ; lex. קָדַד (II) ; *with the face earthward.* —— (*ult.*), see § 75, *Remarks*, 18.

V. 15. צַר ; צָרַר (lex. 2, c), *Perf.* 3d sing., used impersonally, § 137, 2. —— וֵאלֹהִים ; וְ, § 23, 2. —— מֵעָלַי ; see lex. עַל, C, מֵעַל (II), 2, at the end. —— וְאֶקְרָאֶה (וְ, § 49, 2, *a*), *Kal Impf.*, *cohortative* form (with ה֫ for ה֑), § 48, 3, *Rem.* ; *syntax* § 128, 1, *e.* —— יָדַע ; with *suff.* § 61, 1. —— V. 16. תִּשְׁאַל, with *suff.*, *Sect.* V, *Rule* VI. *Why* then *shouldst thou ask me, when Jehovah has turned away from thee, and is become thine enemy?*

V. 17. דִּבֶּר, § 52, *Rem.* 1, at the end. —— וַיִּתֵּן, with *suff.* (tone-long vowel shortened, *Sect.* V, *Rule* VI). In the words, *hath done to him*, David is naturally implied; but some prefer the reading לָהּ, for which there is some authority. —— V. 18. (1), *because;* see בַּאֲשֶׁר, 1, c, in the lex. after the article בְּ. —— *His fierce anger;* the *suff.* belongs to the complex idea, § 121, 6.

V. 20. (1), § 64, 3. —— (1 & 3), § 142, 3, *a.* —— מָלֵא, lex. 1 mid. —— *On account of the words of* —; מִן, lex. 2, f. —— V 22. וְאָשִׂימָה, *and let me set*, § 128, 1, *b.* —— וְיִהְיוּ (joined to an *Imp.*), *and let there be* = that there may be, § 128, 2, *a.* —— כִּי, *that thou mayest go*, &c.; that thou mayest have strength to go on thy way. —— V. 23. פָּרַץ, lex. 3, b. —— אֶל, lex. B.

V. 24. (1); לְ, denoting *possession*, lex. 3, d, § 115, 2; *the woman had.* —— וַתָּחָלֶשׁ (לוּשׁ). —— (*penult.*); אָפָת, *Kal Impf.* (א omitted, § 68, 2, *Rem.*), with *suff.* as accusative of material (§ 139, 2, 2d ¶); *and baked of it unleavened cakes.*

VIII.

NATHAN'S PARABLE.

2 Samuel, ch. xii. 1–14.

V. 1. אָחוֹת, comp. above (VI), on Judg. ix. 5. —— רָאשׁ, *Kal Part.* of רוּשׁ; here written *fully*, comp. § 7, 2, end, § 8, 3, and *Rem.*, § 9, 1, 1, and spec. § 23, 3, *Rem.* 1, § 25, 2; marg. note, א *is superfluous.*

V. 2. (1), לְ; comp. above (VII), on 1 Sam. xxiii. 24. —— (*penult.*), § 75, *Remarks*, 14, and § 131, 2. —— V. 3. (2), עַיִן, *constr. state; nothing of all* = not any thing, nothing. —— כִּי אִם, *except;* lex. B, 2 (after the article כִּי). —— קְטַנָּה, Parad. VIII; § 93, *Expl.* 8, *Rem.* 4, case 21. —— יַחְדָּו, § 121, *Rem.* 4. —— פַּת (above, VII, ver. 22), Parad. VIII, *Expl.* last ¶. —— תֹּאכַל, *was wont to eat*, § 127, 4, *b.* Marg. note: *Qamets, with Zaqeph-qaton.*

V. 4. (4), art. with adj. only, § 111, 2, *Rem. a.* —— לָקוּחַ (קָחַח § 66, *Rem.* 2, לְ § 102, 2, *c*, *α*), § 142, 2, and *Rem.* —— לַעֲשׂוֹת (lex. 2, e), a *gerundial* form, § 45, 3. —— אֹרְחַ, see lex. אָרַח (I), *Kal Part.*

V. 5. כִּי, lex. B, 1, a. —— נֶגֶף, § 106, 2, *c.* —— V. 6. ***Fourfold***, § 97, *Rem.* 1. —— עֲקֵב, lex. 2, and § 104, 1, *c.* —— עַל אֲשֶׁר; lex. עַל, A, 2, d, and אֲשֶׁר, B, 9.

V. 7. ***House;*** lex. 3. —— ***Thy master;*** for the *plur.* see § 108, 2, *b*, end, and lex. *Plur.* —— ***House of Israel***, &c., as descended from one common parent, and in this sense forming one household or family; comp. lex. 9. —— Lit., ***and if little*** (if not enough), ***then would I add*** (§ 127, 5); the lengthened *Impf.* used emphatically. —— הֵנָּה, lex. 1, end; = ***so, and so.***

V. 9. (1), § 99, 3. —— V. 11. ***And I will take***, &c., § 126, 6, and *Rem.* 1, last clause. —— ***In secret;*** lex. סֵתֶר, 3, end. —— V. 13. לַיהוָה; לְ, lex. 8.

The *circle* (*Clavis*, מסקא), refers to the marg. note: ***space in the midst of the verse;*** the space indicating an important division of the sense, within the verse.

V. 14. (1 & 2), lex. אָסַם, B, 4. — נִאַץ, *Piël Inf.* with *i*, for the sake of the *paranomasia* (so *Maurer* and *Thenius*); ***syntax*** § 131, 3, ***a.***

SELECTIONS IN POETRY.

THE form of Hebrew poetry, as distinguished from that of prose, is not a proper *metre*, based on the quantity and accentuation of syllables. All the attempts to define and establish the laws of such a versification in Hebrew, have failed. The language has every where indeed, even in its prose, a measured movement (§ 29, 3, Note), a kind of Iambic rhythm, which is better adapted to poetic expression than the less regular accentuation of our Western languages.

The external characteristics of Hebrew poetry were pointed out by *Lowth* (Lect. on the Sacred Poetry of the Hebrews, and afterwards more fully in the Prelim. Diss. to his Trans. of Isaiah); and his suggestions may still be read with profit by the student, as an introduction to the subject. A more complete view will be found in *Dr. Torrey's* elegant translation of *De Wette's* Introduction to the Psalms, Biblical Repository, vol. iii. pp. 479–508. The poetic *parallelism* is well treated by *Rödiger*, in *Ersch and Gruber's* Encyclop. Sect. III. Th. 11, art. *Parallelismus Membrorum*.

I. The chief characteristic of the poetic form in Hebrew, is a measured adjustment, or rhythmical proportion, of the successive members in a sentence, technically called the *parallelism of members*. The corresponding terms are called *parallel terms*. Its most perfect forms have been arranged in the three following classes:

1. THE SYNONYMOUS PARALLELISM; in which the parallel members express the same, or nearly the same, sense in different words. E. g.

Ps. viii. 5. What is man, that thou art mindful of him,
and the son of man, that thou visitest him!
xxi. 8. Thine hand shall find out all thine enemies;
thy right hand shall find out those that hate thee.

Some variety is given to this otherwise monotonous form,—

1) By *inversion*, in the second member: e. g.

Ps. xix. 2. The heavens declare the glory of God,
and the work of his hands showeth the firmament.
xci. 14. Because he hath set his love upon me, therefore will I deliver him;
I will place him on high, because he hath known my name.

2) By repeating only a part of the first in the second member: e. g.

Ps. viii. 4. When I consider the heavens, the work of thy fingers,
the moon and the stars, which thou hast ordained.
lxxii. 12. For he shall deliver the needy, when he crieth,
the poor also, and him that hath no helper.

There are many similar variations of this form of parallelism, which is frequent, and without such change would weary the ear by its monotony. The above instances will suffice for illustration.

2. The Synthetic Parallelism (or, *Constructive Parallelism*); in which the construction of the sentences is the same, or very similar, but with more or less variation of the sense. E. g.

Ps. xix. 7-10. The law of the Lord is perfect, converting the soul;
the testimony of the Lord is sure, making wise the simple;
The statutes of the Lord are right, rejoicing the heart;
the commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring forever;
the judgments of the Lord are true, and righteous altogether.

This form is varied like the preceding one.

3. The Antithetic Parallelism; in which the correspondence consists in an *opposition* or *contrast* of sentiment and of the terms employed. This form is most frequent in the book of Proverbs. E. g.

Ps. xx. 8. They are bowed down, and fallen;
but we are risen, and stand upright.
Prov. xxvii. 7. The full soul loatheth the honeycomb
but to the hungry soul, every bitter thing is sweet.
xiv. 18. The simple inherit folly;
but the prudent are crowned with knowledge.
ver. 34. Righteousness exalteth a nation;
but sin is a reproach to any people.

The form of parallelism is most perfect, when both members contain the same number of words of about equal length. This is not unfrequent, especially in the book of Job, e. g. vi. 7, 9, 14, 16, 17, 18, 25, 26, 28; viii. 2, 7, 9, 11, 12, 22; xxiii. 2, 4, 8, 9, 12, 14.—But the freer forms of parallelism (see below), often exhibit great variety in the length of parallel members.

The above examples consist of *bimembral* parallelisms, or *distichs*. This form is the most usual one in Job, Proverbs, and many of the Psalms. But in the later books, and still oftener in the prophetical diction, occur *compound* parallelisms, of three, four, and sometimes of still more members. E. g.

Ps. i. 1. Blessed is the man,
that walketh not in the counsel of the wicked,
nor standeth in the way of sinners,
nor sitteth in the seat of scorners.

A compound stanza of four members may contain two simple parallels: e. g.

Job vii. 13, 14. When I say, my bed shall comfort me,
my couch shall ease my complaint;
Then thou scarest me with dreams,
and terrifiest me by visions.

Or the first member may answer to the third, and the second to the fourth: e. g.

Ps. ciii. 11, 12. For as the heaven is high above the earth,
so great is his mercy towards them that fear him;
as far as the east is from the west,
so far hath he removed our transgressions from us.

A stanza of five lines is similarly constructed, by inserting an isolated member between two parallelisms: e. g.

Is. i. 10. Who is among you, that fears Jehovah,
that hearkens to the voice of his servants,
who walks in darkness and has no light?
Let him trust in the name of Jehovah,
and stay himself upon his God.

There is sometimes an antithesis of the two parallel members: e. g.

Is. i. 3. The ox knoweth his owner,
and the ass his master's crib;
but Israel doth not know,
my people do not consider.
liv. 10. For the mountains shall depart,
and the hills be overthrown;
but my kindness shall not depart from thee,
nor shall my covenant of peace be removed.

An elegant stanza is formed of five lines, when the odd member either closes the stanza after two complete distichs, or is inserted between them: e. g.

Is. xliv. 26. Who establishes the word of his servant,
and performs the counsel of his messengers:
who saith to Jerusalem, thou shalt be inhabited,
and to the cities of Judah, ye shall be built;
and her desolated places will I restore.
Joel iii. 16. The Lord also shall roar out of Zion,
(Heb. iv. 16.) and utter his voice from Jerusalem;
and the heavens and the earth shall shake:
but the Lord will be the hope of his people,
and the strength of the sons of Israel.

These are the most regular and perfect forms of parallelism. But there are others, more imperfect, in which there is a less exact correspondence of the sense and grammatical construction, both being often continued from one member to the next, and even from one distich to another: e. g.

Ps. lxviii. 7, 8. O God, when thou wentest forth before thy people,
when thou didst march through the desert;
The earth shook, yea the heavens dropped, before God,
that Sinai, before God the God of Israel.

In the prophetic style, especially, the construction is often continued through a series of parallelisms, of which there is a fine example in Hab. iii. 17, 18.

In many passages of the Psalms, and especially in the prophets, the poetical form differs from that of prose, only by the uniform division of the sentence into members of nearly equal length, which have no special correspondence in sense or construction, forming a mere *rhythmical* parallelism; (comp. Ps. cxv. 1–8.) But with these are intermingled the more perfect forms, giving a higher poetical effect to the whole. It is the interchange of these numerous varieties of parallelism, that constitutes the principal charm in the external form of Hebrew poetry.

H. An occasional peculiarity, not essential to the form of Hebrew poetry, is *assonance*, or the recurrence of the same sound in the initial or final syllables of words. It abounds in Hebrew, the structure of the language being favorable to it. E. g.

Gen. ix. 7. וְאַתֶּם פְּרוּ וּרְבוּ
שִׁרְצוּ בָאָרֶץ וּרְבוּ־בָהּ׃

Grüter (in *Ersch and Gruber's* Encyclop. Sect. I. Th. 6, art. *Assonanz*), has attempted an investigation of some of the laws of the initial assonance. But the usage is manifestly arbitrary, and regulated by no fixed laws. As a trait of poetic diction, it is most striking, when the assonance occurs at the beginning or the end of successive lines. Of the former, there are examples in Num. xxi. 14, 15, Ps. civ. 28, 29, ix. 2, 3. Of the final assonance, or *rhyme*, the instances are more numerous; see, e. g. Gen. iv. 23, Num. xxi. 27, 28, Ps. vi. 2, viii. 5, xxv. 4, lxxxv. 4, cvi. 4, 5, cxi, 9.

III. Of the *poetic diction* the chief peculiarities are the following. 1) Poetical words and significations of words, and poetical forms and constructions. See examples in the grammar, p. 10 and p. 194; also, *a*) the use of זוּ for אֲשֶׁר; *b*) *ellipsis*, especially of prepositions and the particles of negation in the second member of a parallelism (§ 152, 3, § 154, 4), and of other parts of speech. 2) *Paronomasia*, or the union of words similar in sound. It is frequent in Hebrew, especially in proverbial forms; e. g. Gen. i. 2, תֹּהוּ וָבֹהוּ; xviii. 27, עָפָר וָאֵפֶר. But it abounds in the poetic diction; e. g. Nah. ii. 11, בּוּקָה וּמְבוּקָה; sometimes with intervening words, either in the same or a parallel member, as Hos. viii. 7, צֶמַח (*the stalk*) *yields no* קֶמַח (*meal*); Is. v. 7, *he looked* לְמִשְׁפָּט (*for equity*) *and behold* מִשְׂפָּח (*bloodshedding*), for צְדָקָה (*righteousness*) *and behold* צְעָקָה (*a cry*). 3) *Play on words*; viz. *a*) on words similar in sound but differing in signification (Joel i. 15, Micah i. 8); *b*) on different meanings of the same word (Eccl. vii. 6, Judg. x. 4); *c*) on the etymological meaning and the sound of proper names. Of the last case, the most remarkable example is Mic. i. 10–15.

IV. Peculiarities of *structure*, in some poems, are the following. 1) The *acrostic*, or alphabetic form. Of these there are twelve: viz. Lam. i–iv, Prov. xxxi. 10–31, Ps. xxv, xxxiv, xxxvii, cxi, and cxii (these two the simplest examples of this form), cxix, cxlv. Lam. iii is a fine example of it, containing twenty-two stanzas of three lines, each line beginning with the initial letter of the stanza.—Ps. cxix is constructed with equal regularity, in twenty-two stanzas of eight parallelisms, the first line in each parallelism beginning with the initial letter of the stanza.—Prov. xxxi. 10–31, is a poem consisting of acrostic stanzas of two lines, the first line of each commencing with the initial letter of the stanza. Lam. iv is a poem of the same form.—Lam. i and ii contain each a poem of acrostic stanzas of three lines, only the first line in each having the initial letter of the stanza. 2) The *gradational* form, where the closing expression in each parallelism is resumed in the following one; e. g. Ps. cxxi, Is. xxvi. 3–15. 3) The *strophic* form; e. g. Ps. cvii, where the divisions are made at vs.

8, 15, 21, 31; Ps. xlii and xliii, evidently one psalm as in many Mss., and divided into three nearly equal portions by the *refrain* in xlii. 6, 12, xliii. 5; Ps. lvii, divided into two equal parts by the refrain in vs. 6, 12; Ps. lxxx, divided into four strophes, at vs. 4, 8, 15, 16, 20. Another fine example is found in Is. ix. 8—x. 4. 4) The *choral* form; e. g. Ps. cxxxv; see an analysis of it, in Prof. Stowe's ed. of Lowth's Lect. on Heb. Poetry, Note to Lect. xix. Ps. xxiv is a still more remarkable example; see the arrangement of it in *Herder's* Spirit of Heb. Poetry, vol. ii. p. 234 of the excellent translation by Prof. Marsh.

The parallel members are, in general, correctly indicated by the accents. The division is made in the simple parallelism, usually by *Athnaḥ* (—), sometimes by *Merka-mahpakh* (—). In the compound parallelism, they mark the principal division, and the minor ones are made usually by *Zaqeph-qaton* (—) and *Rebhia* (—). See, e. g. Joel iv. 16, Is. xliv. 26, l. 10.—The subordination of *Athnach* to *Merka-mahpakh* (§ 15, 1, 3, and *Gesenius*, hebr. Leseb. 7d ed. by *De Wette*, p. 81), is not so certain.*

* The Book of Psalms has been recently published, from the Leipzig edition, by *Rudolph Garrigue*, 178 Fulton-street, New York; which is recommended to the student as a beautiful and accurate copy of the Psalms, metrically arranged.

IX.

CHARGE TO THE NIGHT-WATCH IN THE TEMPLE, AND THEIR RESPONSE.

Psalm cxxxiv.

V. 1. (2), prop. *ascents* or *ascensions;* also (from *a step*, or *stair*), *gradations*, *degrees;* see lex. מַעֲלָה, 4, and remarks below. —— הִנֵּה, the common form for awakening and directing attention; here used for incitement and exhortation, lex. 1st ¶, end. —— *Bless*, is applied (lex. 1) to every act of religious adoration, in which God is worshipped. The exhortation was specially suited to the occasion, that the service of guarding the sacred edifice, by night, might not become a merely secular one. —— *Those who stand*, &c. (*art.* § 109, 2d ¶, 2), i. e. who have an office and a service there by night; comp. lex. עָמַד, 1, *γ*, and the reference to Dan. i. 4. —— (*ult.*), לַיִל, Parad. VI, h, § 87, 4; lit. *in the nights* = during the night, by night.

V. 2. (1), נְשָׂא, see lex. 1, a, "in prayer," &c.; marg. note: *other copies*, שְׂאוּ־ (i. e. with *Methegh* on the final syllable). —— קֹדֶשׁ, *towards the sanctuary;* here, for the inner sanctuary, or *most holy place* (lex. 3, end); *accus.* of direction, § 118, 1, *a*.

V. 3. Response of the watch. (1), § 64, *Rem.* 4. —— *Out of Zion;* a common formula for the place consecrated by Jehovah's presence and worship, from which his power went forth to save or to destroy. *Zion* is used with special reference to the part (see lex.) on which the temple stood; and the whole phrase has here the same meaning as "*out of his holy hill*" (i. e. from his temple) in Ps. iii. 4. —— *Maker of;* § 105, 2.

This Psalm belongs to a collection, fifteen in number (Ps. cxx—cxxxiv), to each of which is prefixed the title שִׁיר הַמַּעֲלוֹת. The different interpretations of this title are given in *Gesenius'* Lexicon. The one proposed by him (and approved by *De Wette*, Bib. Repos. vol. iii. p. 477), fails unless it is applicable to *every* psalm in the collection; for why should any other be reckoned a *psalm of gradations* in that sense, a name founded solely on the structure of the psalm?

There is more probability in the suggestion, Lex. 4, a, *β*, viz. that this was a collection, made from psalms already in use, of such as were

adapted for the devotions of those who went up to the annual feasts; both while on their way and during their stay at Jerusalem. On this supposition, it is not necessary that every one of the number should have a direct and specific reference to the occasion, as if written expressly for it; it is enough, if the devotional spirit of the psalm is in harmony with it.—They may properly be called *Pilgrim Songs*.

X.

PROFESSION OF HUMILITY.

Psalm cxxxi.

V. 1. לְדָוִד; לְ (*Lamedh auctoris*), § 115, 2, *a*, end. —— גָּבַהּ, § 75, 3d ¶. —— רָמָה (רוּם), lex. 1, a. —— הִלַּךְ בְּ (lex. *Piël*, 1), *to go about in* = to concern one's self with. —— *In great matters; fem.* as *neut.*, § 107, 3, and letter *b*. —— (*penult.*), פָּלְאָ, *Niph. Part.*; lex. *Niph.* 2. —— (*ult.*), § 103, 2, *c*; מִן, § 119, 1, and lex. 5, b; *too difficult for me*.

V. 2. (1 & 2); § 155, 2, *f*, 2d ¶. —— (3), § 72, *Remarks*, 10. —— (4); דָּמָם, *Poël*, § 55, 1. —— גָּמַל (lex. גָּמַל, II, 1), *Kal Part. pass. As one weaned* (as a weaned child) *upon its mother*,—or, *with its mother* (lex. עַל, 3, d); *as a weaned child is my spirit within me* (letter e).

V. 3. (1), יָחַל, *Piël Imp.*; *hope, O Israel!* —— אֶל, indicating the *direction* of hope, to the source of the expected blessing.

XI.

PRECIOUSNESS OF FRATERNAL UNION.

Psalm cxxxiii.

V. 1. שֶׁבֶת (יָשַׁב, *Kal Inf.*), § 133, 2. —— גַּם, makes the following word emphatic (§ 155, 2, *a*); *in union*. —— V. 2. *As the precious ointment*; see the description and use of this "holy anointing oil," in Ex. xxx. 23–33. The second member should close with אַהֲרֹן, as indicated by *Athnach* and required by the sense. —— שֶׁיֹּרֵד; שֶׁ for אֲשֶׁר, § 36. —— פִּי; lex. פֶּה, 2, mid. —— מִדּוֹתָיו, lex. 2.

V. 3. Second member: שֶׁיֹּרֵד; כְּ is here implied from the

preceding member (§ 154, 4), the pronoun including antecedent and relative (§ 123, 2); *as that which descends.* —— יָרַד, Parad. IV, *plur. constr.*

XII.

A GENERAL PSALM OF THANKSGIVING.

Psalm cxxxvi.

The Psalm consists of three parts; in which God is praised, 1) as the Supreme God and Creator (vs. 1–9), 2) for national blessings (vs. 10–25), 3) for his universal bounty (ver. 25).

V. 1. (1), יְדֵה, *Hiph. Imp.* —— *For good* (is he); see on Gen. i. 4. —— V. 3. (2); marg. note: א *movable* (*mobilis*, p. 26, note *), in distinction from לַאדֹנָי, § 23, 2, at the end. —— V. 4. (2), see lex. פָּלָא, *Niph.* 3. —— לְבַדּוֹ, see on Gen. ii. 18.

V. 6. (1), *Kal Part. constr.* § 65, 1, *c*, *Rem.* —— V. 8. *For dominion over the day;*—(ver. 9) in the *plur.*, referring to the separate dominion of the moon and of the stars.

V. 10. (1), נָכָה (§ 76, 2, *b*), *Hiph. Part.*, Parad. IX. —— (3), בְּ, lex. B, 5. —— V. 11. (1), transition from the *Part.* to the finite verb, § 134, *Rem.* 2. —— (3), מִן, תְּוֹךְ (Gen. i. 6), בְּ—ם. —— V. 12. (4), נָטוּי, *Kal Part. pass. fem.* —— V. 13. (4), לְ, lex. A, 2. —— V. 14. (1), as in ver. 11.

V. 15. (1), (lex. נָעַר, II), *Piël Perf.*, § 64, 3; *shake out*, as one shakes out the contents of the lap; see Neh. v. 13. —— V. 16. (1), § 69, *Rem.* 8. —— V. 18. (1), as in ver. 11.

V. 19. (1), לְ, § 154, 3, *e*, end; lex. A, 3, g. —— (3), § 109, 1. —— V. 21. (1), *And he gave* (or *made*), begins a new construction. —— (3), לְ, lex. A, 2. —— V. 22. (2), לְ, sign of the *dative* (§ 117, 1) with the first signif. of נָחַל,—or of the gen. (§ 115, 2) with the second.

V. 23. (1), שְׁ § 36, בְּ, שָׁפַל Parad. VI, b, *suff.* נוּ—; *who, in our humiliation;* viz. under the Babylonian power. —— (3), § 103, 2, *a*; לְ, as in ver. 19. —— V. 24. (1), פָּרַק, *Kal Impf.* with *suff.*; tone-long vowel shortened, *Sect.* V, *Rule* VI; § 129, 1. —— (2), צַר, lex. B, 1, Parad. VIII. —— V. 25. (1), *giving* = who giveth—the giver of.

XIII.

THE CAPTIVITY: A COMMEMORATIVE PSALM.

Psalm cxxxvii.

V. 1. (1), § 154, 3, *b*, lex. 3, a. —— בָּבֶל, the *province* (lex.) through which the captives were dispersed. —— בְּזָכְרֵנוּ; § 61, 1, § 132, 2. —— V. 2. (2), lex. זָרַב II. —— *In her midst*; for the *fem.* see § 107, 4, *a*. —— (*ult.*), *masc.* with *fem. plur.* ending, § 87, 4.

The *weeping willow* is here meant, which grew by the *water-courses* (Is. xliv. 4, xv. 7, Job xl. 22, and Lev. xxiii. 40). The last reference suggests the particular occasion of the incident alluded to in the following verses; viz. the great *feast of tents* after the harvest, the festival of thanksgiving for the fruits of the earth, and also of commemoration for the deliverance from Egypt (Lev. xxiii. 39–43), when *willows of the brook* (ver. 40) were gathered as a part of the joyful pageant. This season of festivity was now turned to mourning; and the *willow*, so associated with it, need not be taken (as by *Lengerke* and others) for an ideal symbol. Such a season of mourning seems alluded to in Ezek. iii. 15, compared with Lev. xxiii. 41.

V. 3. (3), שָׁאַל; see § 64, *Rem.* 1, and comp. § 59, 2, *table*, *plur.* 3*d com.*; with two accusatives, § 139, 2. The first member of this verse should end with this word. —— (4); שָׁבָה, *Kal Part.*, Parad. IX, with the *nominal suff.* (§ 135, last ¶); *our captors* —— תּוֹלָל; *and our oppressors.* —— מְשֹׂרֵר; מִן, lex. 1, b, *β*.

V. 5. (3); proper pointing, יְרוּשָׁלַם; see lex. 2d ¶, at the end. —— *Let my right hand forget*, i. e. become forgetful,—lose its skill. —— V. 6. (3), חָזַק, Parad. VIII. —— אֲזָכְרֵכִי; *suff.* (unusual form) § 91, 1, *Rem.* 2. —— אַעֲלֶה, *Hiph. Impf.*; *cause to ascend over* = place above. —— רֹאשׁ, lex. 2, d; *chief of joy* (§ 106, 1, *Rem.* 1) = chief joy; with *suff.* (§ 121, 6), *my chief joy*.

V. 7. (3); לְ, sign of the dative; *to the sons of E.*, i. e. against them. —— *The day of J.* (of its capture and destruction), lex. יוֹם, 1, b. —— *They who said* (§ 109, 2d ¶); comp. Obad. vs. 1–14, Ez. xxv. 12 (comp. ver. 3). —— עָרוּ; עָרֵה, *Piël Imp.*; retraction of the tone in *pause*, § 29, 4, *b*, at the end.

V. 8. (1), poetical personification of a city or country, § 107, 3, *d*, lex. 5, at the end. —— (3), שָׁדַד, *Kal Part. pass.* = Lat.

Part. in *-ndus* (§ 134, 1), *vastanda*, vastationi devota; but see lex. *Kal*, at the end. —— (4), see lex. אָשַׁר, Parad. VI, a. The genitive here is the antecedent implied in the foll. אֲשֶׁר (§ 123, 2); *O the happiness of him, who* = happy he, who, &c. —— (5), שָׁלַם, *Piël*, e; final vowel, § 27, 1. —— גְּמוּלֵךְ, &c. see lex. גָּמַל, *Kal*, at the end.

V. 9. (2), אֲשֶׁר and יֹאחֵז; § 68, 1. —— (3), נָקַע, *Piël Perf.*, § 126, 6, *a*. —— (*ult.*), *the stone*, referring to the well known manner of immolating the infants of a captured city; compare 2 K. viii. 12, Is. xiii. 16, Nah. iii. 10.

XIV.

REWARDS OF PIETY.

Psalm cxxvii.

V. 1. (1), comp. above (XIII) ver. 9. —— (3), § 135, 1st ¶, 2. —— (*penult.*), § 109, 2d ¶. —— V. 2. כִּי, inserted, like *enim*, after other words in the clause, lex. B, 2, a, end of 1st ¶. —— (5), *happiness of thee!* = happy thou! —— טוֹב, lex. B, 2. —— V. 3. (1), § 95, *Expl.* 3, *Rem.* It has *Seghol* with *Aleph* only in this instance. —— (3), פֹּרִיָה, *Kal Part. fem.*, § 75, *Remarks*, 5. —— (4), וְיַרְכָה, Parad. B, c, *Dual constr.*, lex. 2. —— *Olive-plants*, § 106, 1. —— *In the circuit of* = around; lex. סָבִיב, 1, mid.; לְ, § 115, 2.

V. 4. Lit. *Behold, that thus*, &c. = Mark well, that thus, &c. —— גְּבֶר, § 29, 4, *a*; marg. note, *Qamets without Athnach and Soph-pasuq*. —— V. 5. *And see thou* = and thou shalt see, in the sense of a promise; § 130, 1, *a*. —— בְּ, lex. B, 4, a; § 154, בְּ, 2, end.

XV.

ASSERTION OF JEHOVAH'S SUPREMACY: SECURITY OF THOSE WHO TRUST IN HIM.

Psalm cxv.

V. 1. (2), § 103, 2, *a*. —— כִּי, Gram. p. 272, d; lex. 3, *a*. —— חֶסֶד, § 66, *Rem.* 3. —— עַל, lex. 2, d. —— The first minor division is made by *Merka-mahpakh*. —— V. 2. אָנָּא, comp. Gram. p. 192, Note, and lex. 5; here tauntingly used: *where now, pray?*

V. 3. (1), וְ adversative (§ 155, 1, *b*, lex. 2), *and yet, but yet, but;* i. e. notwithstanding the adverse circumstances, on which this reproach is founded; our God is still supreme over all, and has done his own pleasure in our humiliation.

V. 4. (1), lex. עָצָב.

V. 6. (*ult.*); רִוַּח, *Hiph. Impf.*, the original full form, § 47, *Rem.* 4. —— V. 7. (1), absolutely,—*as for their hands.* For the use of וְ after an absol. subst., see § 145, 2, at the end. —— V. 8. (1), § 103, 2, and *table*, *b.* —— (3), § 135, 2. —— V. 9. (*penult.*), מָגִנָּ, Parad. VII.

V. 12. Divided first by *Merka-mahpakh*, and then by *Athnach.* —— V. 13. (2); יְרֵא, *plur. constr.*; p. 60, mid. —— V. 14. (1), § 78, יָסַף, *add upon* = make additions to; *Jussive* form: *Jehovah increase!* —— V. 15. (3), לְ, § 143, 2. —— V. 16. The heaven, heaven, is Jehovah's (לְ, § 113, 2), emphatic repetition; or, as it may be construed, *The heavens are Jehovah's heavens*, which is favored by the omission of the art.

V. 17. (3), p. 10, at the top, § 20, 3, *c*, end of 2d ¶. —— יָהּ, poetic form; see lex. —— (*ult.*), § 118, 1, *a*.

XVI.

GOD'S EXALTATION ABOVE ALL, AND HIS CARE FOR THE LOWLY.

Psalm cxiii.

V. 2. (1), *Jussive.* —— (4), § 64, 3, end, § 27, *table.* —— V. 3. *Praised* (be) *the name of Jehovah;* הֻלַּל, Part. of the *regular* conj. *Pual*, § 67, *Rem.* 10.

V. 5. *Like Jehovah*, viz. both in his majesty and in his care for the lowliest; the construction, in the following verses, shows that both ideas are included here. —— (4), *Hiph. Part.* of גָּבַהּ, § 75, 3d ¶, § 90, 3, and letter *a*, followed by a prep. (*ibid.* and § 116, 1); *he who sits* (enthroned, lex. יָשַׁב, 1, b) *on high; he who*, § 109, 2d ¶; *sits on high*, § 142, 4, *Rem.* 1. —— (*ult.*), § 29, 4, *a*.

V. 6. *He who looks far down, on the heavens and on the earth;* lit. *makes low in seeing*, references as before. —— V. 7.

(1), § 90, 3, *a*, comp. § 116, 1. —— (*penult.*), § 134, *Rem.* 2. —— V. 8. (1), the *Inf.*, as a verbal noun (§ 45), takes the ending ־ֶת ; references as above. —— V. 9. (1), ־ֶת, as before. —— (2 & 3), *the barren* (one) *of the house*,—as required by the *constr. state* and the accentuation ; only the proper mistress of the house, can be meant by such a form. —— *Causes ... to sit, the rejoicing mother of children* ; the verb *to sit* is the appropriate one here, expressing the quiet contentment of her now favored lot.

XVII.

THE WORTH OF WISDOM.

Proverbs iii. 13–24.

V. 13. (1), comp. above (XIII), ver. 9. *Who findeth, ... who getteth* (lex. מָצָא (II), *Hiph.*), *Perf.* and *Impf.* used indifferently in the sphere of the *abstract present* (§ 126, 3, 2d ¶); omission of the *relative*, § 123, 3, *a*. —— V. 14. See lex. סַחַר, and חָרוּץ, 1, b. —— מִן, § 119, 1. —— V. 15. (3), pointed for the margin ; see lex. פְּנִינִים. —— (5), lex. חֵפֶץ, 2. —— V. 16. (4); *quadriliteral*, § 30, 3 ; see lex., Note.

V. 18. (*ult.*), אָשֻׁר, *Pual Part.* ; *sing.* with *plur.* subject, § 146, 4. —— V. 19. כּוֹנֵן ; כּוּן, *Pil. Perf.* —— V. 20. (3), lex. נָבַע, *Niph.* 2. —— (4), שָׁחַק, Parad. VI, d. —— (*penult.*), § 138, 1, *Rem.* 2.

V. 21. (3) ; *let them not depart from thine eyes* (i. e. keep them ever in view),—the masc. form, though referring to subjects which are both *fem.* (§ 137, 1, comp. § 147, *Rem.* 1). —— (5); (lex. נָצַר, 2, mid.), § 66, *Rem.* 1. —— (*penult.*), lex. 3. —— (*ult.*), lex. 3. —— V. 22. (1), *masc.* as before ; *and they shall be life to thy soul, and grace to thy neck*,—an inward life, and an outward ornament. *To thy neck* ; where precious metals and jewels were worn, for ornament, and as a badge of honor and dignity ; see ch. i. 9, Gen. xli. 42, Dan. v. 7.

V. 23. (1), § 127, 4, *a*, Note *. —— (3), לְ, B, 3 ; § 102, 2, *c*, *γ*. —— (*ult.*), נָגַף, 3. —— V. 24. (1), *if thou shalt lie down* = when thou liest down. —— (5), וְ *intensive* (lex. 1, cc),—*yea, thou shalt lie down* (§ 126, 6, *a*). —— (*penult.*), lex. עָרַב (IV), 1 ; *and sweet shall be thy sleep*.

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